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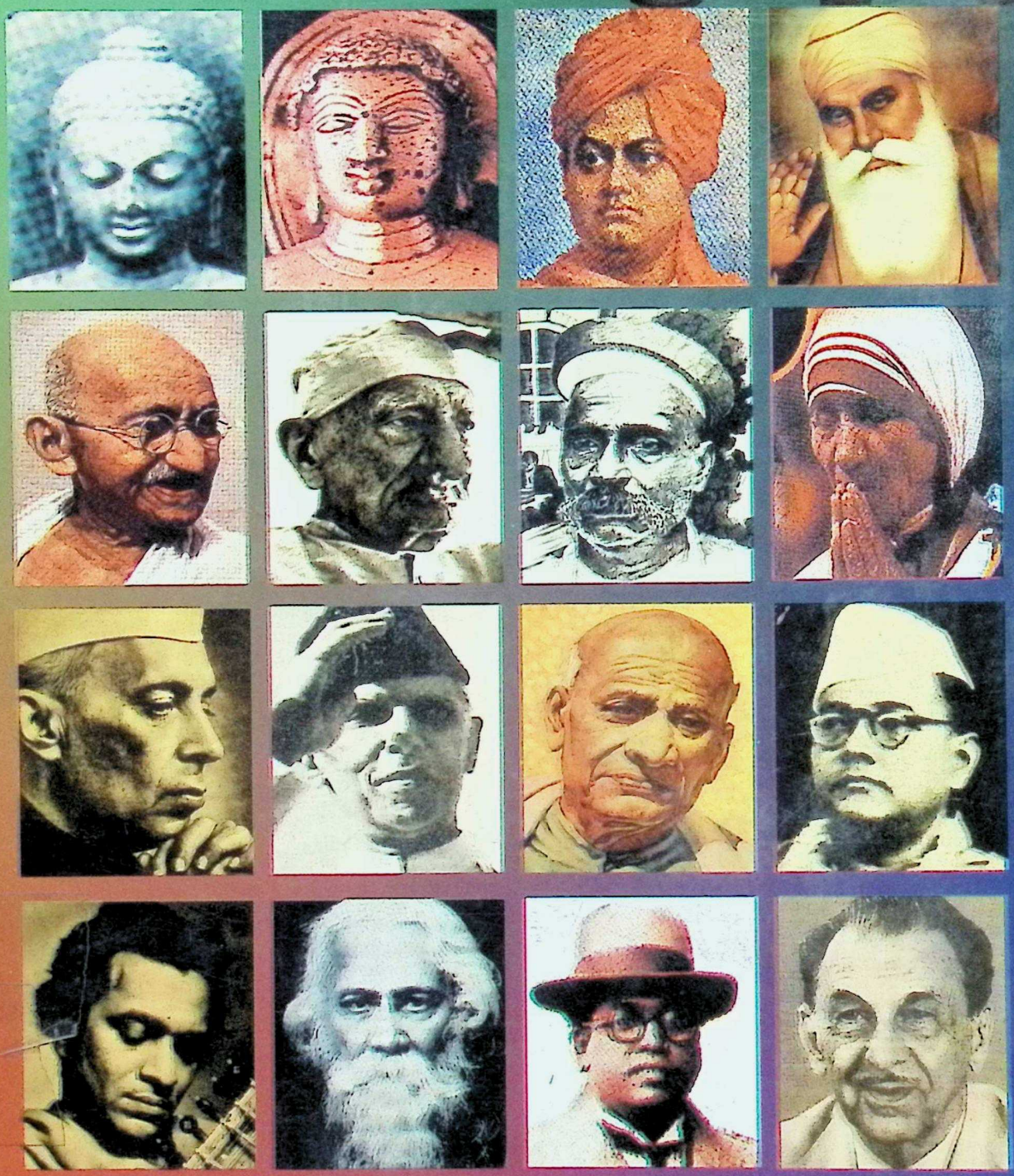
Encyclopaedia of The Indian Biography

VOL 5



NAGENDRA Kr. SINGH

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VOL 5

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This multi-volumes "Encyclopaedia of the Indian Biography" is a pioneering attempt of learned scholars to bring together not only the prominent historical and mythical personalities of India but also provide a lavishly illustrated details about the biographical analysis scientists, philosophers, social activists, politicians, artists, writers, poets, novelists, educationists, freedom fighters, spiritual teachers, religious reformers, mystics, and saints, from beginning of civilization to present day in alphabetical order from A to Z. We have tried to bring all leading Indian leading personalities of various dimension in this Encyclopaedia, though several biography of Indian personalities has been published in limited approach. In our opinion, it is the first comprehensive Encyclopaedia of Indian biography.

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ENCYCLOPAEDIA OF THE INDIAN BIOGRAPHY

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Events in recent decades have underscored the need for major reference work that provides immediate access to the great Indian history makers. This multi-volumes "*Encyclopaedia of the Indian Biography*" has been designed to meet that need.

This encyclopaedia is a vast collection and compilation of the biography of more than 4000 leading Indian personalities from the beginning of civilization to present day. Although several biographical works have been published in India and abroad but none of them is able to produce such a vast informative biography of prominent Indian personalities from ancient time to present day.

The entries included in these volumes cover a wide range of competent surveys of biography written by the contributors. It hardly needs to be stressed that a biography is neither a mere exercise in literature nor a branch of history. It is a part of literature as well as a part of history, if only it is based on well-ascertained data and presented in an objective manner, as far as practicable.

It is true that the art of biography writing has undergone radical changes since the days of the classical writers. Understandably enough, the approach and treatment of a biography of today are basically different from those adopted in the ancient and middle ages. A modern biography, unlike the one conforming to the classical pattern, is not didactic in approach and does not aim at "teaching a lesson," magnifying some definite norm of conduct. It is not surprising that a standard biographical work of to-day does not rule out the demands of artistic and imaginative presentation primarily with a view to ensuring its readability.

In the case of India, a survey of the origin and growth of biographical writing in various regions and written in the language prevalent in a particular region, such as has been attempted in a process which is yet to reach its stage of finality. A modern biography, with pretension to be regarded as a work of history, is permitted to be largely subjective in approach and artistic in presentation.

In spite of the basic limitation, it will be improper to brush aside ancient and pre-modern biographies of India as wholly irrelevant for purposes of historical investigation. In more ways than one, they project the age in which these were written, its beliefs, cults, conventions and social concept. It is possible to discern in the entangling mass of conventional jargons and literary flamboyancy the outlines of historical import, however dim, within the limits of a given period. The entries published in these volumes trace with clarity and in alphabetical order from the beginning of civilization to present day with critical and balanced assessment of their merits and limitations. These volumes are a competent reference book for those interested in the development of a significant of Indian biography.

Entries in the encyclopaedia are alphabetically arranged, strictly letter by letter. In order to make use of the specialized expertise of individual scholars while ensuring that all aspects of biography were fully covered. To guide readers from one entry to related discussions elsewhere in the work, there is extensive system of cross references within the entries.

This multi-volume Encyclopaedia is edited under the chief editorship of reputed orientalist Nagendra Kr. Singh.

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PREFACE

Events in recent decades have underscored the need for major reference work that provides immediate access to the great Indian history makers. This multi-volumes "*Encyclopaedia of the Indian Biography*" has been designed to meet that need.

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The entries included in these volumes cover a wide range of competent surveys of biography written by the contributors. It hardly needs to be stressed that a biography is neither a mere exercise in literature nor a branch of history. Biography is a part of literature as it is a part of history, if only it is based on well-ascertained data and presented in an objective manner, as far as practicable. In other words, a biographical work may be categorized, for practical purposes, as a historical biography if it meets the demands and fulfils the attributes of history.

Biography, which focuses on a single person, is a form of history from the historian's point of view, while history which deals with nations or groups of people, is a compound of numerous biographies when viewed by the biographer. Biography is as much a part of literature, as it is of history -- it is literature in so far as it recreates the life of the person it is concerned with; it is history when it purveys details of his life. Sir Winston Churchil's biography of his ancestor, First Duke of Marlborough, is an excellent literary creation; at the same time it is a valuable history of Britain as well as of Europe during the War of Spanish Succession (1701--1714). In any case both biography and history are closely related with each other.

The genesis of biography is as old as that of history. The story of Noah or of Joseph in particular on account of its length is the prototype of modern biography. Same is our '*Ramopakhyana*,' the nucleus of the Ramayana. Though such old examples belong more to the realm of literature than to history. The historians rarely brush them aside in view of the fact that they contain materials relating to a given time and space.

An early attempt of writing biography may be found in the sketches of the contemporaries such as Pericles and Sophocles by Ion of Chios (fifth century B.C.). A later and more mature example in this regard has been left by the Chinese historian, Ssu-ma Chi'en (145B.C. -- 85 B.C.) in his *Shih-chi,* which contains life-sketches, animated by anecdotes and dialogues, and arranged according to character-occupation types, such as 'maligned statesmen',' rash generals' and 'assassins'.

A further development of the art of biography took place in Greece and Rome in the first and second centuries of the Christian era. The *Lives of the Noble Grecians and Romans* by the Greek Plutarch (50A.D.--125A.D.) and the *Annals*and the *Life of Agricola* by the Roman Tacitus (55A.D.--120A.D.) can be regarded as the best specimens of historical biography that the ancient world produced. Of a lesser stature is the Roman historian, Seutonius Tanquillus

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(75A.D.--160A.D.), but his work, *The Lives of the Caesars*, covering the period from Augustus to the Flavians presents an admixture of character-sketch and chronological narrative and is, thus, an early precursor of modern biography.

The most famous historical biography of the early mediaeval Europe came from the pen of Einhard (770A.D.--840A.D.), a clerical, a friend and an official of the greatest monarch of his times, Charlemagne. His *Vita Karoli Imperatoris* ('Life of Charlemagne'), based on a living relationship, is valuable for the wealth of details and is indispensable for the reconstruction of the history of the reign of Charlemagne.

It is true that the art of biography writing has undergone radical changes since the days of the classical writers. Understandably enough, the approach and treatment of a biography of today are basically different from those adopted in the ancient and middle ages. A modern biography, unlike the one conforming to the classical pattern, is not didactic in approach and does not aim at "teaching a lesson", magnifying some definite norm of conduct.

It is not surprising that a standard biographical work of to-day, while broad-based on the research and integrity of orthodox scholarship does not rule out the demands of artistic and imaginative presentation primarily with a view to ensuring its readability. But then one cannot get away from the maxim that there is always a larger place for chronicle in a biography than creation.

A biography is not worth its name if it does not attempt first to reconstruct the life of an individual it chooses as its subject on the basis of unimpeachable evidence, and second to interpret and assess the impact of the personality on the age to which it belongs, or for that matter, the influence of the age and environs on the making of the individual whose life-style it delineates. It is an exacting task by any standard.

Like any other branch of literature, biography has passed through a long process of evolution. Such a process has necessarily varied from country to country, and from age to age. Its forms have been many and varied to suit the changing concepts of the age and the source of patronage behind the literary-cum-historical venture. The nomenclature of biography is, thus, found to have been applied indiscriminately to extensive objects--mythological, religious and even legendary, presented in a pronouncedly didactic or panegyric manner. It took many years for the proper attributes of biography to emerge and develop.

In the case of India, a survey of the origin and growth of biographical writing in various regions and written in the language prevalent in a particular region, such as has been attempted in a process which is yet to reach its stage of finality. A modern biography with pretension to be regarded as a work of history, is permitted to be largely subjective in approach and artistic in presentation.

It is only to be expected each entry records the obstacles that stand in the way of categorizing the earlier works of biography in any Indian language as strictly historical. In spite of the basic limitation it will be improper to brush aside ancient and pre-modern biographies of India as wholly irrelevant for purposes of historical investigation. In more ways than one, they project the age in which these were written, its beliefs, cults, conventions and social concept. It is possible to discern in the entangling mass of conventional jargons and literary flamboyancy the outlines of historical import, however dim, within the limits of a given period. The entries published in these volumes trace with clarity and in alphabetical order from the beginning of civilization to present day with critical and balanced assessment of their merits and limitations. These volumes are a competent reference book for those interested in the development of a significant of Indian biography.

It is inevitable in a treatise like the present one that biographical literature of a particular region or written in a particular language is

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marked by peculiarities of its own which often impart to it a distinctive character in some respects. The technique and expression too differ and for more than one valid reasons. But at the same time, one cannot fail to detect some commonness in the general approach, conformity to some general standard of presentation of approach. The advent of the Muslim rule led to some basic changes. Under the impact of Semitic outlook, even though the accounts continued to be largely panegyric, the chronicle element began to dominate the writings of the modern age that historical biography could free itself from the shackles of convention, traditionalism, proneness to exaggeration, personal prejudice and took on the character of serious history.

Entries in the encyclopaedia are alphabetically arranged, strictly letter by letter. In order to make use of the specialized expertise of individual scholars while ensuring that all aspects of biography were fully covered. To guide readers from one entry to related discussions elsewhere in the work, there is extensive system of cross references within the entries.

For the collection and compilation of this monumental project, I have taken support from the various sources like monographs, biographical notes, personal interviews, books and journals. I am thankful to all those scholars who have contributed valuable articles or information for this encyclopaedia. My sincere thanks are offered to the publisher who has kindly accept my manuscript and has generously allowed me to exceed the volume to treat the whole subject.

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L

Labhu Ram (1897 —)

Labhu Ram, born at Jullundur in 1897, was a noted freedom-fighter and social activist.

Labhu Ram was born at Jullundur, Punjab, in 1897. Basant Ram was his father, and he was the only son of his parents. Mahashe Rattan Chand, a noted freedom-fighter, is Labhu Ram's cousin brother. Labhu Ram came of a poor family. He is Kshatriya by caste and his sub-caste is Malhotra. He was married to Ishar Devi.

Labhu Ram had his school education at Jullundur, and passed the Matriculation examination in 1913. His father who was a strong supporter of the Indian National Congress used to relate stories about the leaders of the Congress which greatly influenced his thoughts. He was also much influenced by the speeches of Saifuddin Kitchlew delivered during the Martial Law days of 1919.

The 'Komagatamaru' incident (1914) had also left a deep impress on his young mind. Mahashe Rattan Chand, Raizada Hans Raj, Maulvi Habibur Rehman Ludhianvi, Daulat Ram Khanna and Lala Sunam Rai were his close associates.

Labhu Ram started a general stores in 1915 and a factory known as the Upper India Soap Company and Perfumery House at Jullundur in 1916. In 1918, when the influenza epidemic broke out, he and his wife worked for the sufferers and arranged a number of social service camps. In 1938, he took an active part in fighting out the great fire at Haridwar and saved many lives.

Labhu Ram became a member of the Congress Party in 1919 and was elected a delegate from Jullundur to attend the Nagpur Session of the Congress (1920). There he recited a banned poem and was arrested. In 1921, during the non-cooperation movement he picketed the wine shops and was arrested again. He was Secretary of the District Congress Committee, Jullundur, at the time.

In 1928, he became a member of the Naujawan Bharat Sabha and acted as its Secretary. In the Lahore Session of the Congress in 1929, Labhu Ram was elected a delegate from the Naujawan Bharat Sabha. In 1932, he was unanimously elected as the President of the City Congress Committee, Jullundur. He participated in all the political movements in Punjab since the twenties. He joined the demonstration against the Simon Commission.

He took an active part in the Civil Disobedience Movement, the Babbar Akali Movement and the Guru ka Bagh Morcha. He was also involved in the Bhagat Singh Case (Saunders' murder) and was detained for three months. Belonging to the extremist group in the Congress, he sided with Subhas Chandra Bose during the split in 1938 and joined the Forward Bloc. In 1942, he took an active part in the Quit India Movement and made his house at Jullundur the centre of political activities.

Labhu Ram always opposed the caste-system

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and untouchability. He favoured widow-marriage and always evinced a liberal attitude towards social reforms. His role as an active social worker is illustrated from the part he played in 1918 during the influenza epidemic and in 1938 during the great fire at Haridwar. His attitude towards religion has always been liberal and modern.

In his political views, he was a staunch nationalist, learning to the extremist section. 'Freedom or death' was his slogan even as early as 1919. He always considered slavery as a curse and felt that the more the Britishers "crushed and persecuted us, the stronger we became, and the fire of nationalism burnt in our hearts." In the beginning he believed in revolutionary means to achieve independence, but later on, he adopted the policy of non-violence.

He, however, belonged to the extremist group in the Congress. He wanted a total severance of connection between India and Britain. Though so much anti-British in his attitude, he was in favour of the British form of government as it existed in Britain. Throughout his public career, from 1919 to the achievement of independence, he showed himself opposed to regionalism and had an all-India outlook.

After independence Labhu Ram virtually retired from politics. He has written a booklet in Urdu, 'Amrit Varsha', in which he has related his life story.

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Lad, Ramkrishna Vithal (1822 — 1874)

Dr. Ramkrishna Vithal, born at Manjre in Goa in 1822, played a prominent part in the social, educational and political movements in Bombay.

Dr. Ramkrishna Vithal Lad, better known as Bhau Daji, was born in 1822 at Manjre, a village in Goa. His father, Vithal Lad, was known as Daji. Ramkrishna had a brother, Dr. Narayan Daji. The Lads were Hindu by religion and belonged to the Saraswat Brahmin Caste. They came from a lower middle-class. In his early days, vithal Lad worked on his farm in Goa. Later he shifted to Bombay where he maintained himself and his family by making and selling clay figures.

Bhau Daji had his primary education in a Marathi school conducted by Narayan Shastri Puranik. He also attended a private class of Govind Narayan Madgaonkar in Bombay. Then he joined the Elphinstone Institution where he distinguished himself as a scholar. In 1843-45, he won a prize of Rs. 600/- for his essay on 'Female Infanticide'. In November 1845 he joined the Grant Medical College, from where he graduated in April 1851.

He was highly influenced by the leading figures of the time like Jugannath Sunkersett, Naorojee Furdujee and others. He had close personal relationship with Dadabhai Naoroji and K.T. Telang. Dr. Bhagawanlal Indraji, the famous orientalist, claimed himself to be Bhau Daji's pupil. Bhau Daji had also friendly relations with Governors like Earl of Clare and Sir Bartle Frere, and with Sir Erskine Perry, the Chief Justice of the Supreme Court.

Dr. Bhau Daji played a prominent part in the social educational and political movements in Bombay. As a young man he wanted to join the Paramhamsa Sabha which aimed at removing the caste barriers, but before he could join the Sabha ceased to exist. He actively supported the movement for the marriage of widows, and attended the first widow-marriage held on 15 July 1869. He also fought the religious ban on foreign travel.

He supported the cause of female education. He was the President of the Students' Literary and Scientific Society which conducted a girls' school. In 1852-56, he was a member of the Board of Education. He was one of the first

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Fellows of the University of Bombay and was a member of the Faculties of Arts and Medicine. He was for sometime a member of the managing committee of the Bombay Branch of the Royal Asiatic. Society. From 1865 to 1873, he was the Vice-President of the Society. He also worked as the Secretary of the Geographical Society and of the Victoria and Albert Museum.

At the instance of Jugannath Sunkersett, the people of Bombay met at the Elphinstone Institution on 26 August 1852 and established the Bombay Association, with the object " of ascertaining the wants of Indian people and the measures calculated to advance their welfare and for representing them to the authorities in India and England." Bhau Daji was elected its Secretary. He drafted a petition on behalf of the Association asking for "administrative reforms, introduction of Indian to the government of their country, curtailment of excessive expenditure and the establishment of a university at Bombay." This petition was submitted to the British Parliament (1852). It was supported by John Bright, Sir Edward Ryan and Sir Erskine Perry. Sometime later Bhau Daji resigned his Secretaryship of the Association. But when it was revived in 1867 by V.N. Mandlik, he again played a prominent part in it.

He was also a leading member of another political organisation, the East India Association, founded by Dadabhai Naoroji.

In 1871, as a spokesman of the people of Bombay, he attacked the costly and reckless administration of the Municipal Commissioner, Arthur Crawford. His service in this field was so great that while congratulating Mandlik on his election as President of the Bombay Municipality, Ranade reminded him of the leadership of Dr. Bhau Daji.

Bhau Daji gave his active support to a Marathi dramatic company and translated a play, 'Raja Gopichand', into India. He founded the Kalidas Elphinstone Society which staged an English version of Kalidas's 'Shakuntala'.

His greatest service, however, was in the field of Indological research. He collected a large number of Sanskrit, Pali and Arabic Manuscripts. He carried on research first in the field of Indian Medicine which took him to Indology in general. He travelled throughout the length and breadth of India, collecting manuscripts, copper plates and movable epigraphs. He visited a number of caves, temples and forts in search of ancient inscriptions. On many occasions, Sir Erskine Perry used to accompany him.

He studied deep and read a number of papers at the meetings of the Bombay Branch of the Royal Asiatic Society on antiquarian subjects like Sanskrit numerals in Indian Epigraphy, the genealogy and chronology of the Guptas and elucidation of the History of other minor dynasties. He brought the Jain 'Pattavalis' to the notice of the scholars and tried to settle their chronology. Max Muller said about him: "I always look upon Dr. Bhau Daji who has done excellent work in his life and though he has written a little, the little he was written is worth thousands of pages written by others."

Dr. Bhandarkar said: " No one who wished to write a paper on the antiquities of India of the last two thousand years could do so without referring to Dr. Bhau Daji." Bhau Daji entered the field of research in Indology at a time when it was considered a monopoly of the European scholars.

Bhau Daji had a progressive attitude towards social reforms. He was for eradication of the caste-system and for rooting out superstitions. He was a great champion of the emancipation of women. He encouraged female education and supported the cause of widow-marriage. He was a devout Hindu but did not believe in meaningless rituals and religious customs. He had a broad catholic attitude towards religion.

As a product of the liberal western education, he was naturally in favour of the system. He does not seem to have taken part in the educational controversies, such as the place of Sanskrit in the curriculum and the medium of instruction.

He belonged to a time when the concept

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of nationalism was slowly coming up. In the petition which he drafted for submitting to Parliament in 1852, he requested for the participation of Indian in the administration of their country. As a leading member of the Bombay Association and of the East India Association, he took an active part in the constitutional movement for an increasing association of Indian in the government of their country. Like a large number of the people of his time, he was loyal to the British rulers, although he did not hesitate to criticise them for their costly administration. He admired the English form of government and wanted its introduction in India.

Apart from his social, educational and political work, Dr. Bhau Daji was a well-known medical practitioner and treated his poor patients without charging any fees. He led a quiet and unostentatious life. He always wore Indian dress with a Kashmiri shawl around his shoulders. By his research papers he brought to the knowledge of Indian their glorious past and thus indirectly promoted national consciousness.

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Lad, P.M. (1905 — 1957)

Purushottam Mangesh Lad, born in 1905, was an eminent Marathi poet and critic, Sanskrit scholar and an able administrator.

Purushattam Mangesh Lad was a Marathi poet and critic, Sanskrit scholar and an able administrator. He retired as the Secretary of the Ministry of Information and Broadcasting. He was born at Savantwade, district Ratnagiri. He was educated at Bombay and Cambridge Universities.

Madhuparka (1943) has a learned introduction entitled 'Muktak ani bhavgit' (short poem and lyric). According to Lad, *Prachiti* (experience), *Prakshobh* (Intense emotional explosion), *Prasad* (Spontaniety), *Pratibha* (Genius, originality) and *Prayatna* (Workmanship) are the five components of a popular sentimental lyric. He has traced its origin to Vedic times. His love for poetry is thus tinged with a classical coating at places; the rest of his versification is contrived. For example:

Adi Purush to hota raji
Adi streechya vilobhane, ji
Sphure prenana hote taji
Teech aj ge: Purush toch mee

(The first man Adam consented to the first woman Eve's temptation. The inspiration is as yet freshly remembered. Am I not the same man even today. O beloved).

His other works were *Krittika* (essays) and the biography of Saint Tukaram.

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Lad, Shamrao Ganpatrao (1910 —)

Shamrao Ganpatrao Lad, born in Chikhali Bardesh in Goa in 1910, is an eminent freedom fighter of Goa.

Shamrao Ganpatrao Lad was born in Chikhali Bardesh, Goa, in October 1910, in a respectable middle-class Saraswat Brahmin family. He was the third child of his parents. His father, Ganpatrao, was one of the leading artists of India and had a number of first-class paintings of his

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credit, Shamrao's mother, Sunderabai, came from the famous Sardesai family of Goa.

His family had played and important role in the history of Goa, Swantwadi and Gwalior, in raising the status of the Saraswats as fighters, administrators and scholars. Lakhbadada, Chief of Mahadji Sindhia's army in the 18th century, belonged to the Lad family.

Shamrao had his Marathi and Portuguese traditional education in Chikhali during 1915-16 and in Mahapse during 1917-19. He had his modern English education in Poona during 1920-23 and in Bombay in 1929-34. He passed the Diploma examination in Drawing and Painting in 1934 from the Sir J.J. School of Art, Bombay, with a First Class First: His painting for the examination was reproduced in the Annual Report of the Education Department of the Government of Bombay for the Year 1934.

He took up the painter's profession and his paintings were appreciated by artists and newspapers which reviewed the exhibition of paintings, held in Bombay and elsewhere.

Shamrao's father Ganpatrao was one of the leading educational and social workers of the Bombay Saraswat community and was connected with several institutions for cultural activities (dramas, paintings, sculpture, dancing, literature, etc.). Among the public leaders who visited his house were Sardar Madhavrao Kibe, Veer Wamanrao Joshi and Dr. B.R. Ambedkar, and famous Marathi stage actors, Bal Gandharva, Keshavrao Bhosle and Baburao Pendharkar.

Their discussions on various subjects had a deep impression upon Shamrao. Shamrao, in his early years, helped his father to organize educational institutions and to reform the existing ones, as his father regarded such institutions as breeding places of patriots who would in future liberate their mother country from the political slavery of the foreign rulers.

Shamrao took a leading part in the Congress activities in Bombay from 1941 to 1946 and worked as Secretary of the Girgaon Division of the people's Volunteer Brigade started by the Bombay Provincial Congress Committee, and as Joint Secretary of the Bhatwadi Defence Committee during the Quit India Movement. He organized the secret printing of the Congress Bulletins and hand-bills on a cyclostyle machine in his won house at New Bhatwadi, Girgaon, and also arranged for their distribution.

From 1946, he worked as General Secretary of the National Congress (Goa) and secretly helped the Goa freedom-fighters. In 1947, he went to Goa and took a leading part in starting a Council of Revolutionaries known as 'Azad Goamntak Dal' for organising armed revolts in parts of Goa to paralyse the administration and free Goa from the foreign rulers.

The Dal carried on armed raids on Government offices, treasuries and police chowkies. Shamrao was a member of the War Council organised in July 1954 to plan the entire military movements to attack and capture the enclaves of Dadra and Nagar-Haveli. Dadra was liberated on 21 July 1954, and Nagar Haveli on 2 August.

Shamrao received a bullet in his right jaw while he was pulling the Portuguese flag and hoisting the Indian National flag in its place. He was in close contact with the freedom fighters of the Portuguese Colonies in Asia and Africa and with the Anti-Empire Institutes in Europe and Africa, for securing their moral and material support to the Goa freedom-fighters.

With that main object he attended the Goa Political Convention held in Bombay in 1959, the Anti-colonial conference held in Bombay and Delhi in 1961 and the International Seminar on problems of the Portuguese Colonies held in Delhi in 1961. He continued his activities for the liberation of Goa till its surrender to the Indian military forces on 19 December 1961.

Shamrao was one of the leading organisers of the Gamantak Hindu Vidyarthi Mandal in 1935. He also organised gymnasium clubs, lathi classes and embroidery and sewing classes.

He was instrumental in starting the

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Marathi fortnightly, the *Navajeevan,* in June 1959 in Belgaum as a mouthpiece of the Azad Gomantak Dal. With a view to inspiring the Goan youths to join the Goa freedom-fighters, he contributed some special articles to the Marathi weekly *Vividhvritta,* Bombay, from 1946 to 1956, and later on to the *Navajeevan,* on the heroes of Goa, both Hindus and Christians, who led armed revolts against the Portuguese rulers in Goa. With the same object, he addressed many open and secret meetings organised by the Azad Gomantak Dal.

He has only one small publication of 16 pages to his credit, viz., 'Goan priest's (Pinto's) Revolution Against Portuguese Regime, published by the Azad Gomantak Dal, Bombay, in 1955.

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Laghari, Hamal Faqir (1815 — 1879)

Hamal Faqir Laghari, born in 1815, was an eminent Sindhi literary critic, writer and poet.

Hamal Faqir Laghari, thought by some literary critics to be the best known poet in Sindhi next only to Shah Abdul Latif, wrote both in the Siraiki dialect of Sindhi and Sindhi itself. He is considered to be the parodist *par excellence* who could write parodies and other forms of poetry on the spur of the moment. The youngest of the five sons of Rahimkhan Laghari, he hailed from a middle class family settled in a village in the then state of Khairpur Mirs.

He migrated from the State and settled in a village called Mahmoodkhan Laghari. There, he founded his own Sindhi primary school, where he engaged himself as a teacher. Later, when he retired, his patron, the Nawab, Mir Ali Murad, sanctioned for him a pension of two rupees a day, which he used to collect every six months.

Sociable by nature, he liked to be in cheerful gatherings in which his melodious voice, ready wit and spontaneous verses immediately made him the cynosure of all eyes.

Although he had started writing poetry from his childhood, the period of his writing is reckoned from 1845 to 1875. He has written a large number of parodies which are considered superior compositions. The other kind of poetry that he wrote is free from complex language, obscure similes and esoteric subtleties of thought.

His poetry is replete with common ideas, familiar similes and simple imagery, couched in beautiful words, accompanied by sweet musical tones, rhythms and appropriate rhymes. He never claimed to be a saint or a mystic, nor will it be proper to call him an erudite philosopher or a great scholar.

He was basically a devoted poet who could enthral his listeners and captivate the hearts of the readers of his poems. His poems reveal the simple truths, every day facts and the truths of life interwoven in an artistic way.

Hamal has written verse in various forms like 'ghazal', 'bayt', 'kafi', etc. His narrative poem of *Hira Ranjho* became very popular in Bahawalpur State and Upper Sindh. The narrative is for the most part in the form of a dialogue between Hira and her mother. He introduces a new pathos in the story of Sasui and Marui in which he introduces dialogues.

Hamal's poetry was equally popular with the exalted literary circles and the illiterate folks living in the villages.

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Laha, Aukhoy Coomar (1855 — 1925)

Aukhoy Coomar Laha, born in Calcutta in 1855, was a leading Bengali Businessman.

Aukhoy Coomar Laha, son of Mahesh Chandra Laha was born in a Gandhabanik middle class family in Calcutta in 1855. As befitted a business caste, he started his business career at the raw age of sixteen as a paint dealer unlike white collar Bengalis in general. His decision to deal in paints rather than spice was also an innovation.

In this choice of a non-traditional item, he looked to the future. Under the banner, Aukhoy Coomar Laha, he opened a shop at 46/11, Bentinck Street. He shifted his concern to the present premises at 1, Dharamtola Street (Present Lenin Sarani) before his death in 1925.

In 1905, he diversified his trade by opening a sister concern at the same premises, G.C. Laha & Co. in his son's name which exclusively dealt in artists' colours and drawing materials.

The tight grip of British paint manufacturers and sellers backed by their Association and Government made this field of business virtually prohibitive for an Indian entrepreneur. It is unique that Aukhoy Coormar Laha dared treading this unfavourable ground and made his way finally. He incorporated G.C. Laha & Co. with the Bengal National Chamber of commerce to survive British opposition.

Laha had no formal knowledge of chemistry of paints. But he was not satisfied with mere retailing of imported British paints or products of British paint manufacturers in India. Like a true entrepreneur, he experimented with different paint ingredients and successfully blended new colours with indigenous raw materials. This whetted his ambition to set up his own paint industry.

He noticed that the British manufacturers used mostly Indian raw materials like gum, lac, turpentine oil and other solubles and forest produce for preparation of their paints. Given a free hand, the Indian could also make it with entirely Indian capital and management. This would save India's foreign exchange and help her to develop her own potential for paint manufacture, but it was an uphill task to go beyond the stranglehold of British monopoly. There were family hurdles to overcome too. But he finally provided the launching pad for his sons, B.C. Laha and G.C. Laha to establish their own manufacturing unit in Tollygunge which is now well known as Tropic Paints.

Aukhoy Coomar's life was a lesson in business enterprise, hard work and farsight. He came out of the compradorial channel of exporting food grains and importing British manufacture for easy profit. His venture in a non-traditional, non-agricultural indigenous industry like paint against British monopoly under British umbrella speaks volumes for his indomitable spirit, courage and perseverence. The later Lahas have carried their banner, Aukhoy Coomar Laha, to the top of all Paint dealers in Eastern India as a pioneer Paint dealer and manufacturer.

For business purposes, Aukhoy Coomar had mainly to deal with English people but in his dress and manners, he was a typical Bengali. He was proud to be a Grandhabanik despite social outlook to the Contrary. He was one of the principal organisers of the Gandhabanik Samaj and its patron throughout his life.

He was the man behind the Gandhabanik Mahasammelan in 1923. *The Gandhabanik Patrika* was favoured by his regular advertisements and his name figures in its files. After his death, his wife, Nirodani Laha instituted a scholarship in his name through the Samaj to reward meritorious Gandhabanik students.

It has to be acknowledged that when most of the other Indian paint firms had despaired and wound up their business, the firm, Aukhoy Coomar Laha could not only

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survive but celebrate its centenary in flying colours. The fair name of the firm for quality and good manners harks back to the hallowed tradition created by Aukhoy Coomar Laha who gave it such a solid foundation.

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Laha, Shailendrakrishna (1892 — 1960)

Shailendrakrishna Laha, born in 1892, was an eminent Bengali lyric poet of the Tagorite tradition and journalist.

Shailendrakrishna Laha was a lyric poet of the Tagorite tradition, and journalist. He studied Law and joined the Bar. But when Mahatma Gandhi launched his Non-cooperation Movement, he gave up legal practice and joined it. Afterwards, he took to literary pursuit. He wrote poems and essays on various subjects and they were published in *Manasi-o-marmabani, Bharatbarsha, Prabasi, Shanibarer chithi* besides *Sabujpatra.* Laha translated Kalidasa's *Meghaduta* into Bengali.

He was associated with the famous 'Rabibasar', a literary club of which Tagore was the chief patron. He would regularly recite poems and read articles of his own in its sittings. People fondly called him the 'Court Poet of the Rabibasar'. Subsequently he became its Secretary. He was also associated with Bangiya Sahitya Parishad.'

He was its Assistant Secretary for about four years from 1935 and later edited the Parishad Journal during 1952-1953. He founded and edited a weekly magazine called *Chhotagalpa* in which at least one short story used to be published every week. He also edited another literary magazine named *Tantu and tantra*, but it did not last long. During 1935-1936, he joined the editiorial staff of the *Prabasi.*

Afterwards, he became the Acting Editor of the *Modern Review.* Laha remained associated witht the Prabasi Group of Publications till death. Shailendrakrishna did not publish any book of poems, but many published in the reputed of his poems were journals of his time. His poems were marked by a sonorous diction, flawless versification and more or less a romantic flavour.

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Lahiri, Prabhash Chandra (1893 —)

Prabhash Chandra Lahiri, born at Ataikula in Rajshahi district in 1893, was a leading revolutionary freedom fighter and political thinker.

Prabhash Chandra Lahiri was born on 2 November 1893 in Ataikula village of Rajshahi district (North Bengal), the home of his mother's parents. He grew up in the neighbouring village of Arani. His father, Jyotish Chandra Lahiri, worked for the Punthia estate in Rajshahi. It was a middle-class Brahmin family. Prabhash Chandra lost both his father and mother by the time he was sixteen. He was married to Mahamaya Devi in 1924.

Prabhash Chandra had his early education at the Middle English School of Arani and then at the Natore High English School. After having matriculated from there (1913), he took his Intermediate examination from the Rajshahi College (1915), and finally took up Philosophy Honours at the Metropolitan College in Calcutta. But having already joined the nationalist movement, he soon left the College.

Despite the constrictions of a formal

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education, young Prabhash was moved when he read of the Sepoy Mutiny, of the lives of Mazzini and Garibaldi and of the French Revolution, with his teachers at school. At the local boys' club at Arani he was taught 'lathi-play' by Sarada Charan Chakrabarty with a message: to be able to resist every kind of social oppression. The hours at the club brought discipline to his life.

Durgananda Sanyal, his inspiring Headmaster at the Natore School, sent the boys out to volunteer for relief work in the town. Later in life the Ramakrishan Mission, with a tradition for social service, attracted Prabhash Chandra. The fire of Swami Vivekananda roused his spirit. Among his patrons were men like Troilokya Chakarabarty and Makhan Lal Sen, both renowned terrorists. His heroes were Subhas Chandra Bose, Chittaranjan Das and Mahatma Gandhi among others.

The years 1910 to 1947 were, for Prabhash Chandra, years of intense involvement in the nationalist movement. In 1911, he joined the Anushilan Group of the revolutionary party of Bengal. The next four years found him organising party circles and distributing secret literature, and plotting the murder of police officials, such as that of Basanta Chatterji, the local Deputy Superintendent of police. This phase ended with his participation in the Dharail dacoity and abscondment.

During the year 1916-17, he came to Calcutta and took charge of the North Bengal branch of the Anushilan Group. He, then, travelled widely in Bihar and finally made for Assam. In Gauhati, in 1918, Prabhash Chandra was caught in a fight with the Police and sent to prison for three years. When released, he joined the non-cooperation movement in 1921. He started working in Rajshahi but was again arrested and jailed for a year.

In 1922 he was made the Secretary of the Rajshahi District Congress Committee. Within the next two years, he was caught again, this time under the Criminal Law Amendment Act and was sentenced to four years' imprisonment. Out of jail in 1928, Prabhash Chandra attended the Calcutta session of the Congress.

In 1930 came the Chittagong armoury raid and as a result Prabhash Chandra was taken Prisoner and sentenced to six years. But the Gandhi-Irwin Pact led to his release within a year. The freed revolutionary then joined the peasant movement. In 1932, he was arrested for his connection with the peasant movement, let out after a year, but then re-arrested at the jail gate and held as a security prisoner for five long years.

Back again to work Prabhash Chandra joined the Individual Civil Disobedience Movement. In 1940, he was put back into jail, once again as a security prisoner to be released finally on in 1946.

In the 1946 elections, Prabhash Chandra was retuned to the Bengal Legislative Assembly. After partition in 1947, he remained in East Bengal for some years and was elected to the Pakistan Parliament. In 1956 conditions in Pakistan forced him to leave and he migrated to India. He has written an interesting autobiography, 'Biplabi Jivan'.

A liberal Hindu by faith Prabhash Chandra lived simply and unostentatiously. He was against caste norms, and particularly opposed untouchability. A follower of Vidyasagar, he advocated widow-marriage. Although otherwise no admirer of the western society, he supported western education. At the same time, he pressed for the teaching of nationalism in schools and colleges, and also favoured 'basic education'.

The British form of government had no appeal for Prabhash Chandra. He pleaded for India was a democratic form of government with one House. Yet, he was no parliamentarian, for he had set his mind on revolutionary means in obtaining complete independence for India. He was no regionalist. He thought in terms of nationalization of industries in India.

His economic views were vaguely those of a Marxist: he wanted the villages to be truly

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modernised and equal importance to be given to industry and agriculture. He never travelled abroad and had no foreign friends. True, he read Burke and Fox, Marx and Engels with avidity. Nonetheless Prabhash Chandra Lahiri was an indigenous revolutionary. His inspirations were largely Indian and he worked only in local contexts. A man of action, he does not seem to have aspired to logical consistency.

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Lahiri, Ramtanoo (1813 — 1898)

Ramtanoo Lahiri, born at Baruidaha in Nadia in 1813, was an eminent nationalist who sought to bring a social and moral regeneration in Bengal.

One of those brilliant young boys of the Hindu College who, inspired by their prodigious teacher Henry Louis Vivian Derozio, sought to bring about a social and moral regeneration in Bengal in the thirties of the 19th century, Ramatanoo Lahiri was born at Baruidaha, Nadia, in April 1813. His father Ramakrishna Lahiri was the manager of the estate of Lala Babu, a section of the Nadia Raj family, under whom the Lahiris had served for generations. His mother, Jagaddhatri Devi, was a daughter of the Dewan of the Krishnagar Raj family. Deeply influenced by the pious character of his parents, Ramtanoo had his primary education at the village *Pathasala*. Later he entered the Hare School in Calcutta and then joined the Hindu College in 1828 with a scholarship.

After he had successful completed his Collegiate education in 1833, he was appointed a junior teacher of the Hindu College, which post he held till 1846. He was then transferred to the newly-founded Krishnagar College where he stayed for six years. In his long teaching career, he served the Burdwan Government School (1852), the Bali-Uttarpara English High School (1852), the Baraset School (1857), the Krishnagar College again (1858), the Rasapagla High School (1859) and lastly the Barisal Zilla school (1859), from where he retired as Head-master in 1865.

Ramatanoo was married thrice. His first wife died within a short time of their marriage while he was a student of the Hindu College. His second wife was not allowed by her parents to live with her husband on account of his close association with Derozio. She also died within a few years of their marriage. Ramatanoo had three daughters and four sons by his third wife.

Ramtanoo lived a pious and humble life all along. A true follower of Derozio Ramtanoo's love of freedom of thought and speech was exemplary. He practised what he believed and nothing could detract him from what he believed to be true. His religious conviction he set in a cryptic statement: Do what is right and leave the rest to God. He was a born teacher.

His contribution to the social and national awakening was in the form of building up students, free from superstition, bold conviction and straightforward in action. This was the moral training he had received from his teacher. He and his celebrated College-friends, Ramgopal Ghosh, Rasik Krishna Mallik, Krishnamohan Banerjee and Pearychand Mitra, were associated with a number of social and intellectual societies, e.g. the Academic Association founded by Derozio, the Circulation Library, the Epistolary Association, and the Society for the Acquisition of General Knowledge. Sir J.B. Phear, ex-judge of the High Court, and Keshub Chandra Sen, the Brahmo reformer, were among his close friends.

The writings of Macaulay and of the French Encyclopaedists left a deep impression on his mind. He denounced the caste-system and untouchability. He discarded the

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Brahminicial thread as early as 1851. Ramtanoo was not a converted Brahmo but he was a supporter of widow-marriage and was a source of inspiration to Vidyasagar in his reform movement.

He took an active role to improve the position of women in the Bengali society. Thus, he encouraged the female members of his family to attend the lectures of Keshub Chandra Sen. He admitted his own daughter to the Hindu Mahila Vidyalaya. He was a great champion of English education and yet did not lose his national identity. He presided over the inaugural meeting of the National Conference held in Calcutta on 28 December 1883. Ramtanoo died on 18 August 1898.

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Lahiri, Tulsi (1898 — 1959)

Tulsi Lahiri, born at Naladanga in the district of Rangpur in 1898, was a versatile actor of both stage and screen and a producer and playwright.

Tulsi Lahiri was born at Naladanga in the district of Rangpur now in Bangaldesh. He graduated from Rangpur and got his B.L. degree from Ripon College in Calcutta. He took part in acting on the amateur stage while in Rangpur and joined the Art Theatre when he came to Calcutta. He had by that time already become famous as a composer. But when he joined the amateur theatre he turned all his attention to the theatre. He brought the famished and downtrodden masses in his plays, realitstically presented them in their own language which is often a dialect of Rangpur. He was one of the founders of the Bohurupee, a leading theatre group of Bengal.

Tulsi Lahiri's *Duhkhir iman* (1947) was produced at Srirangam by sisirkumar Bhaduri. The stark reality of the famine-stricken people suffering under the ruthless oppression of a capitalist system has been laid bare in this play. There are melodramatic elements in *Pathik* (1951) but the dramatist has shown the invertiabilty of class conflict in the present society. In *Chenra tar* (1953), love and the pangs of separation in a peasant family in the grip of a devasting famine have been poignantly drawn. *Lakshmipriyar sansar* (1959) is a doleful play showing the wretched condition of a miserable family, the helpless victim of poverty and deprivation. A collection of Tulsi Lahiri's one-Act plays was published in 1962. There are some plays in it which bear testimony to the author's skill in handling this form of play.

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Lairenmayum Iboongohal Singh (1895 — 1966)

Lairenmayum Iboongohal Singh, born in 1895, was a leading Manipuri playwright and an educationist.

Lairenmayum Iboongohal Singh graduated from Calcutta University and was the first Manipuri to have passed the B.L. examination. He served the Government of Manipur in different capacities. He was a member of the Darbar of the Maharaja of Manipur, Judge of the Chief Court and the first District and Sessions Judge of Manipur.

In 1922, he wrote *Nara Singha* which is the first historical play in Manipur. His next play, *Babhurbahan,* was written in 1925. *Introduction to Manipur* and *Meaning of Mayang* are two of his books in English. He was also the Co-editor of the *Cheithraol Kumbaba*, a royal chronicle of Manipur published by the Manipuri Shitya Parishad.

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A member of the now defunct Nikhil Manipuri Hindu Mahasabha, he ran for election to the Lok Sabha from Inner Manipuri Parliamentary Constituency after his retirement. Founder of the L.M.S. Law College, Imphal, he was the President of the Manipur Sahitya Parishad and worked for the promotion and propagation of the Manipuri language, literature and culture. He got the Sahitya Bhusan award of the Manipur Sahitya Parishad in 1961.

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Laishram Samarendra Singh (1925 —)

Laishram Samarendra Singh, born in 1925, is a distinguished Manipuri poet and painter.

Laishram Samarendra Singh is a distinguished Manipuri poet and painter. He graduated from Calcutta University in 1948 and took to teaching. Eventually, he became a Deputy Inspector of Schools. He is now working as Joint Director in the Directorate of Arts, Culture and Social Welfare, Government of Manipur. Even as a student he wrote two poems 'Leilangba' and 'Sita' which made him famous. They were remarkable for novelty of imagery and use of 'an evocative language.

Thereafter several poems appeared in different journals. His first book of poems, *Wa amanta haige telanga* (One word with you Kite) was published in 1962. It contains poems which are both romantic and realistic and they are also mildly satirical. The second volume *Mamang leikai thambal shatle* (Lotus in the eastern frontier) was published in 1974. These poems are more mature and demonstrate a firmer grasp and restraint.

From very young days Laishram Samarendra Singh loved music and painting and these arts influenced his poetry also. His poems are musical and lyrical. They are packed with visual imagery and rich in suggestiveness. The poet is associated with several literary and cultural organisations of Manipur like the Cultural Forum, Manipur and the Naharol Sahitya Premme Samiti and worked for them in different capacities.

He was also the editor of *Ritu*, a quarterly journal of the Cultural Forum, Manipur Government. He was awarded the Jamini Sundar Gold Medal of the Manipur Sahitya Parishad in 1976 for his *Mamang leikai thambal shatle* and the same book brought for him the Shaitya Akademi award in 1976.

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Lajpat Rai, Lala (1865 — 1928)

Lala Lajpat Rai, born at Dhundhike in Ludhiana district in 1865, was one of the leading freedom fighters and political thinkers.

Lala Lajpat Rai, popularly known as 'Punjab Kesari', was born on 28 January 1865 at village Dhundhike in Jagraon tehsil of the Ludhiana district, Punjab, in a Hindu Aggarwal (Bania) family. His mother, Gulab Devi, came from a Sikh family. Lajpat Rai's family was far from affluent; his grandfather, Lala Rala Ram, was a shopkeeper, and his father, Lala Radha Kishan, an Urdu teacher in a government School. Lajpat Rai had three brothers, Dhanpat Rai, Ranpat Rai and Dalpat Rai. He was married to Radha Devi (1877) who came from an Aggarwal family of Hissar. He had two sons, Amrit Rai, Pyare Lal, and one daughter, Parvati.

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Lajpat Raj studied first at the village school and then at the Mission High Schools at Ludhiana and Ambala. He passed he Matriculation examination at fifteen and joined the College at Lahore (1880) for his Intermediate and Law. He completed his Final Law examination in 1886. He taught for some time at the D.A.V. College, Lahore, but soon took up law as his profession, and practised it first at Hissar and later at Lahore.

Lajpat Rai's interest in politics was aroused by his father who in his early life was a great admirer of Sir Syed Ahmed Khan but whom he condemned later for his anti-Congress tirade in an open letter which appeared in the *Koh-i-Noor*, an Urdu journal (1888). Lajpat Rai too had shared his father's admiration for Sir Syed Ahmed Khan but from 1888 began to criticise in his writings the anti-Congress activities of Sir Syed.

Lajpat Rai's father was well-versed in Urdu and Persian languages, had great respect for Islam, fasted and prayed like a Muslim, but did not embrace Islam largely dut to his wife's attachment to the Hindu and Sikh faiths.

The Arya Samaj movement, a vital force in the Punjab in the late nineteenth and early twentieth century, had a tremendous appeal for Lajpat Rai (he had met Swami Dayanand at fourteen), who came under its influence from his student days.

It was Lajpat Rai's attachment to the Arya Samaj which led his father also to veer round to Hinduism. The Arya Samaj work brought Lajpat Rai into close touch with Lala Chura Mani and Pandit Lakhpat Rai at Hissar, and Lala Sain Dass, Mahatma Hans Raj and Pandit Guru Datt at Lahore.

Lajpat Rai's political activity began from 1888 when he joined the Congress session at Allahabad. In the early part of his political career, his interest was confined to social and educational reforms, but his views on politics changed radically as a result of the hasty and ill-conceived measures thrust on the country by the Viceroy, Lord Curzon, who was in the habit of driving his reforming plough onward a little too roughly.

He criticised Curzon's system of government as despotic, and also disliked the moderate policy of the Congress in the face of Government highhandedness. He regarded the practice of passing long-winded pious resolutions and making petitions as 'mendicancy' and totally obsolete, and shared B. G. Tilak's views about fighting the British through mass agitation, use of Swadeshi and boycott of foreign cloth. He declared, 'I am a Swadeshi.' He organised big meetings in the Punjab, travelled widely, raised funds for the national cause and exposed the poverty of the people and its causes.

He brought out in his writings and speeches lurid comparisons between the economic conditions in India and those in the Western countries, and attacked the economic exploitation by the British as unjust and oppressive. His speeches, always forceful and based on authentic data, sparkled with appealing phrases and epigrams and pertinent references to the heroism of Mazzini and Garibaldi, Shri Krishna, Shivaji and Swami Dayanand Saraswati whose short biographies he produced.

In August-September 1905, Lajpat Rai and Gopal Krishna went to England as delegates of the Congress to educate British public opinion on the Indian situation and won the support of Labour, Democratic and Socialist parties. At the Benares Congress in December 1905, Lajpat Rai seconded a resolution on the boycott of English cloth in a forceful speech. In 1907, he organised and led a massive agrarian movement in Punjab, for which he was deported, along with Ajit Singh, to Burma under Regulation III of 1818.

His confinement in Burma gave him time for solitary thought and he absorbed himself in the study of the freedom movements in India and other countries (he studied some of the primary works on the 1857 Rebellion in India at this time), and prepared copious notes which he used later for quotations in his speeches and writings.

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He gave in his writings elaborate figures illustrating life-expectancy, death-rate, average income, taxes, wages, illiteracy, and the frequency of famines. If there was one ingredient of which he had a grain too much, it was self-restraint; and if any element was lacking, it was the ardour for fame. When after his release from deportation in November 1907, Tilak pressed his claims for the Presidentship of the Congress, Lajpat Rai withdrew voluntarily and bent his energies to save the split in the Congress.

Lajpat Rai went to England in 1908 for the second time, delivered lectures to Indian students and returned to India in 1909. In 1913, he visited Japan, England and the United States on a lecture tour, and returned to India in 1920. He had left India in disgust. He describe his state of mind in the following words:

> "Then I began to suspect that I was being spied on by my own servant who lived with me in the same compound. Life became intolerable and I lost my sleep and appetite, so I decided to leave India."

During his stay abroad he is believed to have supported the Ghadar Party's programme. He was very close to Lala Hardyal. He also established the Indian Home Rule League in the United States on 15 October 1916.

He resumed his political activities on his return to India in 1920. He attended the Calcutta and Nagpur sessions of the Congress in 1920 and also presided over the All India Students' Conference at Nagpur (1920). He was arrested in 1921 while presiding over the Punjab Provincial Political Conference. He visited Europe again in 1924, 1926 and 1927. He also attended the International Labour Conference held in Geneva in May-June 1926 as a delegate of the Indian Labour.

During his long stay abroad (1913-20) Lajpat Rai saw India's struggle in a wider perspective against world movements and began to realise how Indian could win support from other countries. He believed that outside support would hasten India's emancipation and for that purpose it was necessary to win public opinion in other countries in favour of the Indian national movement.

It was this motive which inspired him to write his major work: 'Young India', 'England's Debt to India', 'The Political Future of India' and 'Unhappy India'. In collaboration with Hardikar, he remained in close touch with British Labour and Irish organisations, expounded on social and economic democracy and planned the formation of a school for the teaching of modern political theories.

He became more and more convinced that the economic salvation of India lay in reaching an equal distribution of land among the masses, such as the Soviet Government had done in Russia. He also came to think that another useful weapon would be an 'economic revolution effected by strikes, organisation of labour, boycott of British goods and Swadeshi'. He was thinking at one time of writing a book on the application of Bolshevism to Indian conditions.

Lajpat Rai worked passionately for the freedom of India from the alien rule and believed that without political freedom no improvement in economic and social conditions would ever be possible. He wrote, "Political domination leads to economic exploitation. Economic exploitation. Economic exploitation leads to dirt, disease and distress until they drive even the meekest people on earth to rebellion, passive or active and create the desire for freedom" (Unhappy India).

In 1920, while presiding over the All India College Students' Conference at Nagpur, he said, "All the energies and the time and the resources at our disposal ought to be concentrated in achieving *Swaraj* and emancipating ourselves from this government." About the students' participation in the freedom movement, he said at the same Conference, "I am not one of those who believe that the students, particularly university students, ought not to meddle in politics. I think it is a most stupid theory."

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On his return in 1920 Lajpat Rai was shocked that British repression was even more ruthless than before. He reacted sharply against the Jallianwala Bagh massacre for which he held responsible Sir Michael O'Dwyer and his band of lieutenants, such as Bosworth Smith, O'Brien and Doveton. He declared, in his Presidential Address at the Calcutta session of the Congress (1920), "No man in the whole history of the British rule of India has done such a great disservice to the British Empire and has brought such disgrace on the good name of the British nation as Sir Michael O'Dwyer." He added, "The shrine in our heart which shall live for ever in golden letters shall be the Jallianwala Bagh and not the Montford Reforms."

After the advent of Gandhiji Lajpat Rai found a different world of politics, not really much to his liking, especially when he was called upon to preside over the Special Congress Session in Calcutta in 1920. Gandhi's politics looked to him as that of a visionary. Human nature, he thought, was what it was, and time would not change it; conscience was not the inner voice but was another name for public opinion. In the first issue of the People (an English weekly he had founded), he wrote: "Melodrama and excess of sentimentality have no place in politics."

He added further, "A campaign of political emancipation of a nation under foreign rule imposed and maintained at the point of bayonets cannot be based on an attempt to change human nature quickly. Such attempts are bound to fail."

This outlook was at variance with that of Gandhi and his followers. Lajpat Rai was not enthusiastic about the Non-Cooperation Movement and predicted its failure; civil disobedience meant to him merely passive resistance which could never be effective in the conditions then prevailing in India. But like many others who had opposed Gandhi at the Calcutta session, he agreed with Gandhi at the Nagpur Congress Session (1920) and accepted non-violent non-cooperation as an instrument of fight.

He came to condemn the use of force in political action and declared, "If You do not win by the force of will and determination of three hundred and fifty millions of human beings, we do not deserve to win it by violence. If one-fifth of humanity cannot win their liberty by the force of will, by the power of their determination, they deserve to be swept off the face of the earth; and no power on earth can save them. Why think of your Power? Think of your potentiality. Think of the force in your heart. We need not talk of violence, we need not talk of force. Only cowards do that."

In 1921, Lajpat Rai presided over the Punjab Provincial Political Conference and was arrested. After his release and the withdrawal of the Non-Cooperation Movement, Lajpat Rai Joined the Swarajya Party founded by C.R. Das and Motilal Nehru.

On 30 October 1928, Lajpat Rai led a procession at Lahore for the Boycott of the Simon Commission and received baton blows on the head and the chest from an English officer. Eighteen days after this brutal assault, he died of his injuries on 17 November 1928. About the Police assault he remarked, "every blow aimed at me is a nail struck in the coffin of British Imperialism in India."

Lajpat Rai had a cosmopolitan outlook and was a staunch fighter against imperialism everywhere. He recognised the right of all the countries in Western Asia to freedom. He sympathised with the sufferings of Indians in South Africa and on one occasion sent Rs.24,000/- for a Satyagraha there. He had no illusion about the League of Nations, which, he felt, was dominated by Imperial powers like Britain and France.

He had a high sense of national self-respect. He took Miss Mayo to task for her book 'Mother India' to which he replied by his 'Unhappy India'. It was a powerful and a scathing refutation of Miss Mayo's scurrilous attacks on Indian Society.

Lajpat Rai was a prolific writer. He was

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deeply interested in journalism and founded an Urdu daily, the *Bande Mataram* and an English weekly, *the People*. Earlier he had published the *Young India* in the U.S.A. He also wrote several short biographies to which reference has already been made. His other important works were: 'The Arya Samaj', 'Young India', 'England's Debt to India', 'Evolution of Japan', 'Great Thoughts', 'Ideals of Non-Cooperation', 'India's Will to freedom', 'Message of the Bhagwad Gita', 'Political Future of India', 'Problem of National Education 'The Depressed Classes', 'Story of My Deportation', 'United States of America', 'Call to Young India' and 'Unhappy India'.

Lajpat Rai's association with the Arya Samaj gave an orientation of his social and educational outlook. In collaboration with Mahatma Hans Raj, he founded the D.A.V. College, Lahore, and for many years was the President and Secretary of its Management Committee. He also established the National College, Lahore (of which Sardar Bhagat Singh and Sukhdev were two of the illustrious products), the Tilak School of Politics, and the Dwarka Dass Library at Lahore. Lajpat Rai was appointed Honorary Secretary of the Hissar Municipal Committee, and later elected to the Lahore Municipal Committee.

He was the General Secretary of the Arya Samaj Orphanage at Ferozepur, and a member of the Committee of the Meerut Vaish Orphanage. He presided over the fourth session of the Cow Protection League at Nagpur, and also over the All India College Students' Conference in 1920. He was a director of the Punjab National Bank and sponsored the Lakshmi Insurance Company. He had also founded the Servants of People's Society, a training centre for social workers.

Lajpat Rai was always ready to help his countrymen whenever found them in distress. He organised relief work during the famines of 1896-97 and 1899-1900, and saved many thousands of lives in the Central Provinces, Rajputana and East Bengal. In 1901, he gave valuable evidence before the Famine Commission appointed by the Government which brought some change in the official policy regarding orphans and the helpless children left in the famine.

During the Kangra earthquake in 1905, he was the Secretary of the Relief Committee. He toured all over Punjab, collected donations and helped the homeless and the needy. He established a Home for the consumptives known as the Gulabdevi Hospital at Jullundur, and also many orphanages, schools and widow-homes.

Lajpat Rai was called 'Sher-i-Punjab' (Lion of the Punjab). His appearance was rough and he was naturally wanting in the charms of Gokhale and the sheer magnetic power of Gandhji; but his integrity, sacrifice and persuasive power gave a special dignity to his carriage. Punjab has yet to produce and all-India figure of his stature.

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Lakanna Dandesha (1400 — 1430)

Lakanna Dandesha, born in 1400, was the Prime Minister of the Vijayagar kingdom during the rule of King Proudhadevaraya. He was a poet and writer.

Lakanna Dandesha was famous in the political, religious and literary fields of Karnataka. He was bestowed with the rare qualities of bravery and poetic skill. He had a wonderful capacity for effective administration, toleration for other religions and interest in the development of literature and culture. The epigraphical evidence indicate that Lakkanna Dandesha was also known by the titles of Lakkannodeya, Dannayaka, Lakkamantridhara, Heggade Deva, Amatya Shiromani, Dakshina Samudradhipati, etc.

Shiva tatwa chintamani is a religious epic written by Lakkanna Dandesha. The title itself indicates that this is a treatise on the essence of Virashaiva philosophy. It is one of the famous poems of ancient Karnataka which have incorporated the 'dharmanu' (religion) and the 'kavyadhrmanu' (poetry). *Shiva tatwa chintamani* is an epic written in the form of 'vardhaka shatpadi (stanzas of six lines). Chintamani' is a rare and valuable pearl.

The Indians believe that the repeated and constant worship of this pearl leads to the fulfilment of desires. Similarly, this work is also Chintamani to those who want to know God Shiva. Just as the *Bhagavad Gita* of Vyasa is the essence of the Upanishads, *Shiva tatwa chintamani* is also the essence of the Shivagamas, puranas, etc. He has profusely quoted from ancient works.

The subject matter of this work can be analysed as follows in accordance with the mode of its preparation and scope: (1) The story of Shiva Tatwa and Shivalila, (2) The life-sketches of ancient and modern Sharanas, (3) The philosophy of 'Shat-Sthala'.

The first 25 chapters deals with the Panchavingshatililas of Shiva from the first part. The second part consists of the matter from the 26th chapter to the 38th chapter, the description of the palace of Shiva, Darshana of Narada, the dialogues of Shiva and Nandikeshavara, the birth of Basaveshvara and stories of modern Shaivite saints. The third part consists of the gist of the chapters dealing with the importance of Shat-sthala philosophy, the decision on the Shatothala Brahma, and Kriya-Vishranti (Stillness of action), etc.

Shiva tatwa chintamani has religious and historical importance because it is an introduction to the way of thinking of the Vachanakaras. It is a model for an attractive blend of philosophy and poetry. This can very well be described as the encyclopaedia of the stories of Shaivite saints.

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Lakdasa De Mel (1902 — 1976)

Lakdasa De Mel, born in 1902, was a Bishop of Calcutta and Metropolitan of India, Burma, Pakistan and Cylon.

Lakdasa De Mel, Bishop of Calcutta and Metropolitan of India, Burma Pakistan and Cylon, was born in an affluent and pious family in 1902. He remembered his grandparents with respect and love and especially his paternal grandmother who died when he was five.

From his father who practised law in the beginning and became a member of the Ceylon (by which Sri Lanka was then known) Legislative Council, Ceylon State Council and was conferred Knight-hood in recognition of his public services, young Lakdasa inherited some of the sterling qualities of his character.

It was in his home that the boy absorbed a sense of duty and concern for others which

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remained with him during the rest of his life. Lakdasa began his primary education in a girls' kindergarten at Colombo and then joined the Royal College, a Government School, run on the model of the English Public School. As the eldest of the family of 8 children, he prepared himself assiduously for his future fole. Even as a boy he had a perceptive intelligence of God. He attended the Parish Church of St. Michael and All Angels, Colombo and formed wonderful impression of the sermons preached there.

Leaving Royal College Lakdasa spent a year in France before joining Keble College, Oxford in 1921. He confided later that he did not work hard enough in the University. It took him four years to complete the course. It was while a student in Keble that he first seriously thought of joining the ministry. On return home, he decided to join the Holy Order in prefence to his father's wish that he should look after the ancestral estates. He retuned to Oxford and joined the Cuddesdon Theological College.

On completion of his course, Lakdasa was ordained deacon on 30 May, 1926 in southwark Cathedral and became an honorary curate to St. Johan-the-Divine, Kennington in South London. On retun home, he was ordained Priest and Curate to St. Paul's Church, Kandy (May, 1927) and was placed in special charge of the Sinhala speaking congregation.

Two years later he took charge, as Incumbent of Christ Church, Baddegama, a picturesque villlage in the south of the island. The eleven years, he served there perpared him for his future role both in the national church and in the international field. He prepared his sermons both in Tamil and Sinhali, besides English. In 1934, he became a Free Mason and widened his circle of friends in Ceylon and elsewhere.

In May1936, Lakdasa experienced a great shock and sorrow at the sudden death of his father, who was shot dead on one of his estates while he was standing in front of the man for whom the attack was intended.

In1937, he was sent as a delegate to the confernce in Edinburgh on Faith and Order. In the same year, he was elected to the Fellowship of St. Alban and St. Sergius intended to promote intercourse between the Churches of England and Russia. Back to Baddegama, he introduced a number of innovations in church services, providing for liberal use of Sinhali in the composition of hymuns and liturgy.

Lakdasa was an exponent of the Re-Union Schemes of the Church of South India and represented Ceylon in the International Missionary Conference at Tambaran. January 1940 saw his elevation to the rank of the Vicar at St. Paul's Church, Kandy. He was the first Ceylonese to hold that office. his interests were not confined to his priestly duties. He took an active interest in promoting local arts, helped to found two schools of Kandyan dancing and encourged local artists like the wood carvers and batik workers.

In November 1945, Lakdasa was consecrated Assistant Boshop of Colombo. Five years later, he was placed in charge of the newly created diocese of Karungala. The new Cathedral bore he impress of his taste in Sinhali motiffs and art-forms. He remained in this exalted office as Anglican Bishop till he was called upon to hold the office to the Metropolitan of India, Pakistan, Burma and Ceylon and that of the Bishop of Calcutta (1962). For the next 8 years Calcutta remenined the center of his activities.

His greatest achievement was the Union of the Church of North India and of Pakistan. His years of service in India were less enduring than the years of his work in Ceylon. But it was no less important. Besides the Union of the Church of North India and of Pakistan he was instrumental in setting up an Industrial Mission in the newly growing complex of Durgapur industrial belt.

He settled down to a quiet life sharing it with an English widow whom he had known earlier and had married. In March 1976, it was detected that Lakadasa had developed an inoperable lung cancer. he took it calmly and passed

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away after a six month spell of suffering which he had borne with the courage of a true devotee. 'His last word', it has been said, was 'amen, to the prayers offered at his passing.

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Lakhpat Rai, Pandit (1865 — 1925)

Pandit Lakhpat Rai, born at Kathgarh in Hoshiarpur district in 1865, was an eminent Arya Samaj leader and social reformer.

Pandit Lakhpat Rai was born in June 1865 in a Brahmin family of village Kathgarh in Hoshiarpur district of Punjab. His father's name was Pandit Nihal Chand and his mother's name was Atma Devi. The family enjoyed high social status. Lakhpat Rai married twice. One of his sons, Pandit Nanak Chand, was a great nationlist leader.

As a child, Lakhpat Rai entered the village school at Kathgarh for primary education. He next joined the Middle School of village Rahon in Jullundur district. He passed the Matriculation examination from Gujranwala High School, and then went to Lahore for studying Law.

Lakhpat Rai's early life was influenced by close family associates and prominent contemporary Arya Samaj leaders in Panjab. His uncles, Pandit Bhola Ram and Pandit Gauri Shankar, and his brother, Dr. Dhani Ram, were learned people and must have conditioned his thinking. Panjab urban areas were then being deeply furrowed with Vedic thought by Swami Dayanand Saraswati.

The young Lakhpat heard the fearless sage at Gujranwala, and these discourses turned him into a staunch Arya Samajist. Prominent Arya Samaj leaders like Lala Lajapt Rai and Mahatma Hans Raj were his close associates. It made the impact of this powerful movement even stronger on Lakhpat Rai's mind.

After completing his education, Lakhpat Rai set up his practice as a lawyer at Hissar. He soon became successful at the Bar and was held in high esteem by the local people.

Lakhpat Rai was distinct from many prominent Arya Samaj leaders of the time in the sense that he never joined any political party. He abstained from political activity, positions and speech making. He remained basically a genuine Arya Samaj worker. He founded Arya Samaj centres in many towns of Haryana. He was a selfless missionary, collecting funds for the Arya Samaj and its educational institutions.

It is difficult to state with exactness how many Arya Samaj centres, dispensaries, orphanages and schools were established by Pandit Lakhpat Rai. But his quiet solid work in this direction was undoubtedly creditworthy. When the Sain Dass Anglo-Sanskrit School at Jullundur was faced with a financial crisis after the death of Lala Sundar Dass and was in danger of being closed, Pandit Lakhpat Rai transferred his entire personal savings to the School. He also borrowed Rs. 1,00,000 to transform the above School into a College. The Girl's College at Hissar, a Medical Mission at Kathgarh, High Schools at Hissar and Delhi, and the Orphanage near Bhiwani (1901) were directly the results of his endeavours.

In the year 1918, Pandit Lakhpat Rai gave up his legal practice to be able to work entirely for the Arya Samaj. He was chiefly instrumental in taking the message of the Arya Samaj to the Jat agriculturists of Haryana.

Lakhpat Rai was against such social evils as caste-system, untouchability and child-marriage. He advocated widow-marriage and other social reforms. He was a believer in the richness of Hindu cultural heritage, and exerted himself for its revival. But he was perhaps not against western education. He sent his own son, Nanak Chand, to Oxford. Nor was he a bigot. According to one writer, "He was probably the

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only Hindu to whom a Deputy Commissioner entrusted the task of pacifying a Hindu-Muslim mob, intent upon killing each other, on that most troublesome of questions—the cow-killing on the Id-uz-Zuha."

The Pandit was a man of simple, quiet and selfless nature. He was a fine conversationalist. About him Lala Lajpat Rai recorded, "To this day I have not come across a man whom I can put in the balance against Pandit Lakhpat Rai so far as selfless devotion, self-abnegation and self-sacrifice are concerned."

Pandit Lakhpat Rai was hardly known outside the Punjab province. The area of his activity remained limited. His services were confined to his community. He was a staunch Arya Samajist. Yet, with these limitations accounted for, the Pandit was a man of solid and constructive character whose endeavours for his society were of a really concrete nature as compared to the ephemeral claims of the politicians.

Pandit Lakhpat Rai strengthened the Arya Samaj movement in the Punjab which provided the base for national consciousness in the early twentieth century in that area. He did not, however, play any direct role in the freedom-struggle.

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Lakshmana Gani (12th Century)

Lakshmana Gani was a well-known Jain monk, poet and scholar of Prakrit literature.

Lakshmana Gani was a well-known poet of Prakrit. He was a disciple of Hemchandra Suri. He composed only one Charitakavya *Supasanahachariya* (Suparsvanatha charita) in the year 1142. It narrates the whole history of the seventh Tirthankara Supparashvanatha.

The work consists eight gathas (Prakrita verses). It is divided into three 'prestavas' (cantos). The poem deals with the previous birth of Suparshvantha Tirthankara in detail. In the second canto, we find the conjunction of birth, age and the renunciation of world. The last canto describes the great penances and the ways of attaining the 'Kevalajna' (ultimate knowledge).

There is also a description of Samavasrana (a great religious meeting) and sermons. This is the peculiar quality of Jain story that it is not connected with one life or accident but is related with the events of previous birth like a chain. In this poem, the story of Champakamala is narrated to show the importance of right faith or belief in 'Parmatama (pure soul). The other eight stories deal with the eight 'angas' (parts) of the right faith.

Besides these, in order to point out the 'aticharas' (faults) the poet gives a different story accordingly, and like that the five stories are also described for understanding the five 'anuvratas', The poem is full of various events. Though the scenes of city, town, mountain, temple, garden, morning, sunset, seasons, etc., are painted yet due to scarcity to descriptions and abundant events, the plot is loose and the poet could not frame the work like an epic. The poet is not a master of imagination.

In an epic poem, where characters are vividly imagined, success depends on the poet's imagination and the representation of characters. It usually depicts the horizons of human life. In such a poem, the interest is rather national than individual. In these respects, we find that the elements of an epic are not found in the above said Suparshavanatha-charita-kavya.

The poet has followed the principles of poetics; therefore, various metres, figures of speech etc., have been used freely having

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embellished his poetry with sayings and proverbs. The poet defines a friend in the following words:

> A friend is one who awakes you from slumber, attachment to this worldly home; and someone who lets you sleep in attachment and passion (*moha*) is not a friend.

One finds more than fifty verses in *Apabhramsha* in this poem. The language of the poem is completely influenced by the Apabhramsha language. We find lively description using *upama*, *utpreksha*, *rupaka* and other devices. The cultural elements are also there in abundance

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Lakshmana Rao, B.R. (1946 —)

B.R. Lakshmana Rao, born in 1946, is a leading Kannada poet and scholar.

B.R. Lakshmana Rao is a graduate from Bangalore University. The poem in Gopi Mattu Gondalina (1971), Lakshamana Rao's first collection, were a refreshing change from the type of poetry that was written at that time. He was poet, 'a slave to the senses, brain and heart—and in that order', writing about love and sex in a simple, personal and uninhabited manner.

He has produced tow more collections, *Tuwatara* (1977) and *Lilliputtia hambala* (1981) since 1971. He has also written songs for cassettes and is very popular at poets' gatherings. If one has to cavil at all, it has to be in terms of his current output not being very different from the poems in his first collection.

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Lakshmana Rao, Komarraju Venkata (1876 — 1923)

Komarraju Venkata Lakshmana Rao, born in 1876, was an eminent Marathi writer and poet.

Komarraju Venkata Lakshmana Rao lost his father in his childhood and was brought up by his maternal uncle Bhandaru Madhava Rao. He has his education in the colleges of Poona and Nagpur in the medium of Marathi. He took his M.A. degree in English but he was proficient not only in English but also in Telugu, Sanskrit, Marathi, Bengali, Tamil and Kannada. He was very much interested in his study of History. He rendered exemplary and memorable service to the language and literature of Marathi.

He contributed many articles and poems to Marathi newspapers and magazines. He revised Bharatakavya written by Moropant, an ancient Marathi poet and published a corrected version of it.

Great pandits like Balagangadhar Tilak felt that Nasik (where the temple of Tryambakeshvara is situated) in Maharashtra was referred to as parnashala in Valmiki's *Ramayana*. On the basis of his thorough research, Lakshmana Rao proved and illustrated that Parnashala near Bhadrachalam in Andhra Pradesh was the Parnashala referred to by Valmiki in his *Ramayana*.

Though Lakshmana Rao lived in Maharashtra, he had great regard for his mother tongue. He wrote a number of articles for Telugu magazines. His articles were published largely in *Janana* published by Rayasam Venkata Sivudu. During this period, he wrote a historical work *Shivaji charitra*. He served Raja Nayani Venkata Ranga Rao Bahaddur of Munagala in Krishna district as Divan who lent him a helping hand in his efforts to spread Telugu literature.

Lakshmana Rao was responsible for the establishment of Srikrishmandevaraya Andhra Bhasha Nilayam in 1901 in Hyderabad for which

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he held discussions with the Ranga Rao Bahaddur and Ravichettu Ranga Rao and made tireless efforts. It was the first public library in the whole of Andhra Pradesh to be established with modern methods. Ever since it has been a great centre of learning. Another notable act of Lakshaman Rao was the establishment of Vignana Chandrika Granthamala in 1905 in Hyderabad. Several works written on history, biography, physics, chemistry, economics, zoology, geology, etc., by eminent scholars like Chilukuri Veerabhadra Rao, Vemuri Vishwanatha Sarma, Mantripragada Sambasiva Rao, Achanta Lakshmipati, Cattamanchi Ramalinga Reddy etc., were brought out by this publishing house. *Hindu mahayugam and Mahammadeedya mahayugam* were two great historical works of Lakshmana Rao published by this institution.

It was a great literary adventure of Lakshmana Rao's part of undertake the publication of *Andhra vignana sarvaswmanu* (Andhra Encyclopaedia). This is a real testimony to the wide-ranging variety of his knowledge and literary interests. The three volumes running into two thousand pages, with their contents arranged in the alphabetical order, was published under his editorship.

One thousand articles on a variety of subjects were included in them; and Lakshmana Rao himself contributed no less than thirty-five of them, dealing with several areas of knowledge. In addition, other essays he contribute to the magazines occasionally were collected and published under the title Lakshmanaraya vyasavali (A collection of Lakshmana Rao's essays) in the form of a book. The total number of his works would run into ten volumes if they were to be published.

Lakshmna Rao is also an expert in the study of inscriptions. His researches in historical inscriptions make another volume. He set up the Historical Research Society in Hyderabad, with the objects of promoting historical research, publication of scientific literature, books of literary criticism and books which had never seen the light of the day before.

Lakshmana Rao believed in religious tolerance. He was opposed to partisan outlook. This great, talented scholar devoted his life to research and scholarship.

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Lakshman Singh, Raja (1826 — 1896)

Raja Lakshman Singh, born in 1826, was an eminent Hindi prose writer and poet.

Raja Lakshman Singh was one of the principal pioneers of Hindi prose. He is accredited with introducing an acceptable medium of communication for education as well as literary purposes. He was the first Hindi writer to visualize the potentiality of the common speech. Raja, by putting forth the ideal of simple, chaste and easily intelligible Hindi, enthused a very wide readership for Hindi. He struck a middle path between the high-flown Persianised Urdu style of Raja Shivprasad and the Sanskrit-laden style of the Pandits.

He was born at a place in Agra known as Wazirpur and died also in Agra. From his very childhood, he had begun the study of Sanskrit, Hindi and Persian. At the age of twelve, he joined the Agra College to study English. Later on, his own he studied the Prakrit, Gujarati and Bengali Languages.

In 1850, he was offered the post of a translator in the office of the Lieutenant Governor of the Northwestern Provinces. By the dint of his intelligence and efficiency, he becamea favourite of his superiors. In 1855, he was appointed Tehsildar of Etawa and in 1856, he was appointed Deputy Collector of Banda. He was honoured with the title of 'Raja' at the First Delhi Durbar (1870).

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While serving the Government, his zeal for literary activities remained undiminished. In 1855, he published a literary journal, the *Praja hitaishi*, from Agra. It is certain that in its publication, his own point of view concerning was in favour of a blend of borrowed words from Sanskrit and words used by the common people.

In 1863, he translated Kalidasa's famous work with the title *Shakuntala natak*. This work was published in 1875 from England by Frederic Pincot, a lover of Hindi. It was recognised as a text book for the Indian Civil Service Examination. In 1878, he translated the *Raghuvamsha* into prose and, in 1881-1883, he prepared a translations in verse of the *Meghaduta*. He set an example of good and fluent language through these creative translation.

Other books by him are *Dandasamhita* (translation of the Indian Penal Code), *Bulandsheher ka ithihas*, *Naye karon ke vishay mein*, *Dhoron ki bimariyon* ka *elaj* (translation of an English work on the subject). He was a fellow of the Calcutta University and a member of the Royal Asiatic Society.

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Lakshmi (1921 — 1987)

Laksmi, born in 1921, was an eminent woman novelist, short-story writer and poet.

Tripura Sundari who assumed the pen name, Lakshmi, at the beginning of her writing carrier took to writing while at school, went through the mortification of receiving rejection slips but met with success when most needed, when, as a medical student, she had to find an independent source of income; she has been writing ever since.

From short stories, she quickly graduated on to the writing of novels. Her first novel predictably centres round the fortunes of a surgeon and is entitled *Bhavani*. The career as a doctor was satisfying (and undoubtedly furnished her a number of plots for her stories); but it is as a writer of fiction that she is known.

Lakshmi received the Sahitya Akademi Award in 1984 for her novel, *Oru kaviriyai pola*. She has written nearly 200 novels and 1000 short stories besides a few books on medicine, mostly for the laymen. Two of her novels have been filmed. She has received a number of awards other than that from the Akademi.

One can identify four main factors that have moulded her creative personality. The financial privations she went through as a member of a large family whose head was not a big earner were the first influence on her. Later, the raw physical suffering and the mental torments of the patients she came across as a medical college student and as a practising doctor appear to have had a lasting influence on the tenor of her fiction.

She was influenced by the novels of Saratchandra Chatterjee. Kalki, the Tamil writer, could be called her guru; he shaped her ideas through his writings and later, when she wrote her stories he gave her counsel from which she profited hugely.

The fourth factor was her stay for 22 years in South Africa where she married a South African Indian; her personal experience of apartheid coloured her view of life and influenced her writings greatly. *Oru Kaviriyai pola* is based on the experiences of a South African born Indian girl who visits India and is treated to a series of unpleasant encounters which shatter her dreams centering the mother country.

Lakshmi's novels are characterised by a deep sympathy for the suffering woman. They invariably have a message. Though they unfold a series of tragic events, they all end happily. In the matter of style, they are not distinguishable from a hundred other works. Though they portray sufferings, they cannot be deemed profound, as they do not affect the reader

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powerfully. Lakshmi's chief merit is her capacity to entertain. She has a good story to tell and she tells it well.

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Lakshmi Bai (1835 — 1858)

Rani Lakshmi Bai, born at Kashi in 1835, was the queen of Jhansi and a great freedom fighter in 1857 revolution.

Rani Lakshmi Bai, queen of Jhansi, was daughter of Moropant Balwant Rao Tambe and Bhagirathi Bai. She was born at Kashi (Benares) on 16 November 1835, according to D.B. Parasnis, or possibly in 1827, according to S.N. Sen. She came of a Karhada Brahmin family of Satara district which had migrated to Kashi in 1819 with its patron Chimnaji Appa, brother of Peshwa Baji Rao II.

Her mother died during her infancy and her father shifted to Bithur after the death of his patron. There, she grew up in the political atmosphere of the Peshwa's household and came in close contact with Nana Sahib, Rao Sahib and Tatya Tope. Her original name was Mnikarnika, but she was affectionately called Manu by her parents and Chhabili by the Peshwa. She received traditional education and learnt horse-riding and wielding of small arms. She was beautiful, highly intelligent, energetic and courageous.

After her marriage in 1842 with Maharaja Gangadhar Rao of Jhansi, Manikarnika was named Lakshmi Bai. With her father she shifted to Jhansi where her talents blossomed fully. She developed a magnetic personality, high-spirited, resolute and domineering demeanour, generous disposition and administrative skill. Her only male child died in infancy and her husband expired prematurely on 21 November 1853, nominating her as Regent of his adopted son, Damodar Rao, aged five years.

As a widow Lakshmi Bai became deeply religious and led a very simple and austere life. By efficient administration she endeared herself to her subjects. Lord Dalhousie, however, annexed Jhansi on the plea of lapse on 27 February 1854 despite her remonstrances and resentment. The Rani's resolve not to give up her Jhansi was of no avail. She had to quit the fort palace and retire on a small annual pension of Rs. 6,000/-. Her appeals to the Governor-General and the Court of Directors to revoke the decision proved ineffective.

This unhappy treatment drove the Rani to rebellion in 1857. After the massacre of the British at Jokhan Bagh by the sepoys on 8 June and the departure of the Sepoys for Delhi, she assumed the reins of government, and met successfully by force the challenge posed to her authority by an impostor Sadashiva Rao and by the neighbouring pro-British states of Datia, Pihari and Orchha.

On being attacked by Sir Hugh Rose on 20 March 1858, she offered very stiff resistance for two weeks and ultimately escaped to Kalpi on horseback, with her son tied on her back, to prepare for another encounter in conjunction with Tatya Tope and Rao Sahib. The combined forces were, however, routed by General Rose at the battles of Poonch and Kalpi.

Lakshmi Bai then reached Gwalior and established the Peshwa's authority. At last, when Rose attacked Gwalior, she fought stubbornly to the finish, swords in both hands and the reins of the horse in her mouth, and died a glorious death in the thick of the battle on 16 June. She was cremated in a nearby garden where a memorial was created after independence in honour of her martyrdom.

By her matchless heroic deeds Rani Lakshmi Bai made a mark in history. General Rose considered her as "the bravest and the best military leader of the rebels". In the Indian freedom struggle, she has been compared with the British Boardicea and the French Joan of Arc and remains immortalised in ballads.

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Lakshmibayamma, Unnava (1882 — 1956)

Lakshmibayamma Unnava, born at Ameenabad in Guntur district in 1882, was a leading freedom fighter and social activist of South India.

Lakshmibayamma Unnava was born in 1882 in Ameenabad, a village in Sathenapalli taluk of Guntur district (now in Andhra Pradesh), in a middle-class Niyogi Brahmin family. She was the last and fourth child of Nadimipalli Seetharamayya and Lakshmamma. Among the other three, two were sons and one was a daughter. Seetharamayya was a Karnam (accountant or revenue offiicer) of the village and was very popular. Being the youngest one Lakshmibayamma was the pet child of her parents who brought her up in a liberal way. They even sent her to the village school where she completed primary education and some traditional schooling in Telugu classical books.

At the age of 10, at her own choice, she was married to Unnava Lakshminarayana. This was really an ideal marriage. She married not merely the person but also his social and political ideologies. From the day of her marriage, she accepted cheerfully whatever he said and did. She acted as a mouthpiece of her husband. In her, one could see Lakshminarayana, the novelist, the writer and the philosopher. All his ideas were transformed into public speeches by her. Next to her husband Gandhiji made a deep impact on her which turned the 'rebel' in her into a 'revolutionary' .Among the others that influenced her were Duvvuri Subbayamma, Ponka Kanakamma and Yaminipurna tilakam with whom she worked in close association during the Non-Cooperation, Salt Sayagraha, and Quit India Movements.

In appearance she looked like a typical Dakshinadi woman (a colloquial term in Andhra used in reference to interior parts of Guntur district, which is to the South of the Krishna), unusually tall and sturdy and uniquely dark in complexion. The hard work done by her, the heavy responsibilities shouldered, the bitterness tasted in life, the troubles confronted, and the miseries suffered rendered her looks very rustic and rough.

By nature she was highly understanding and kind-hearted. Towards the end of her life she became stern and whimsical and even went mad when the institution 'Sarada-niketanam' was threatened with a severe financial crisis. She never knew failure in life. At a time, when she and her husband were expelled from society and prohibited from all kinds of social and religious functions, she displayed unusual courage and withstood the onslaught.

She was god-fearing but not orthodox. She zealously worked for the revival of Hindu religion and culture. But she was not opposed to other religions. She evinced keen interest in cottage industries, Khadi, cradication of untouchability and uplift of Harijans, though her main fieds of activity were social reforms like widow-marriage, women's education and political freedom.

The year 1910, 1911 and 1921 marked significant stages in the development of her public career; the first when she carved out a footing by undertaking social reform activity like widow-marriage; the second when she entered politics at provincial level by joining the movement for a separate Andhra Province, and the third when she rose to the level of national politics by entering the Non-Cooperation Movement. Between 1911 and 1942, she was arrested altogether six times. In 1921, 1930 and 1942, for participating

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in the Non-Cooperation, Salt Satyagraha and Quit India Movements, she was sentenced to long periods of imprisonment.

The public life of Lakshmibayamma began with the celebration of the first widow-marriage of Bendaumudi Hanumayamma at Arandalpet, Guntur, by her husband. From that day for nearly a decade, undaunted by social expulsion, she heartily carried on her husband's activities. Many widow-marriages were celebrated by them.

By 1922, she had grown in stature by participating in the Non-Cooperation, Andhara and Forest Movements. Gandhiji left a deep imprssion in her mind. She quickly responded to the new trends and techniques adopted by the Congress. She wanted to realise what was conceived already by people like Konda Venkatapayya as early as 1913-14. As a social reformer, she thought of establishing a school for women so that helpless women, widows and orphans might find a better place in the society.

Soon after her release from jail she found Saradaniketanam, a residential school for women, at Guntur in 1923. It was started with 10 students in the house of Kakani Purushotham. Slowly, the number increased. The school was run on funds and donations collected by her. She visited village after village, and collected whatever the villagers subscribed. Not long after this, the Niketan was shifted to its present promises in Brodipet, Guntur.

The land was donated by the Raja of Muthyala and the buildings were raised with donations given by Kasinathuni Nageswararo Pantulu. The school is housed in an area of three to four acres. Admission was free to every one without any restriction on the basis of religion, caste or community.

Since the idea was promotion of national and basic education, primary importance was given to the study of Sanskrit, Telugu and Hindi in the traditional methods and to the learning of crafts like weaving, tape-weaving, cane-weaving, plying of charkha and wheel, crotio, embroidery, drawing painting and music. The school conferred its own degrees, viz., 'Sahiti' and 'Vidushi' Though English was not introduced in the beginning, classes were opened later on to meet public demand. In the thirties the school prepared students for the Vidwan oriental Degree of the Madras University. In 1944, it obtained affiliation from the Andhra University, Waltair.

Outside the main premises, the institution had under it an elementary school, a High School, an industrial wing, and an oriental school. It acquired a property of 25 acres of wet land and 99 acres of dry land at Repalle in the time of Prakasam's ministry. The school also brought up many orphan children. A volunteer corps also was raised in the school to help the Congress in its constructive programme. In 1948, the Silver Jubilee Celebrations of the school took place on a large scale attended by all its ex-students. Every one in the school called Lakshmibayamma 'Amma' (Mother).

Lakshmibayamma was equally active in the political field also. Her association with politics began in 1911 when she attended the first Andhra Rastra Sabha held at Bapatla. In 1921, she participated in the Forest Movement started in Polnad region and worded for it in the absence of her husband. In 1922,1930 and 1942, she toured the whole of Andhra region and gave hundreds of public lectures exhorting the people to join the freedom struggle. At the time of the Quit India Movement, she made a memorable speech in the Nellore Town Hall.

After Independence, she retired from politics. She just remained a guardian and Trustee of Saradaniketan. Indisposition and old age made it physically impossible for her to work hard as in the past. For various reasons the institution was faced with a crisis. Lack of administrative talent, indifference in properly maintaining the accounts of a public institution and too much identification of her 'self' with the institution made Lakshmibayamma very unpopular in her last days. After a lot of controversy, the institution was taken over by the Government.

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Nevertheless, she deserves a worthy place as a great woman leader in Andhra. The inmates of the Saradaniketan still cherish her sweet memories. She was a great patriot, wore khadi throughout and strictly adhered to Gandhian principles. She died in 1956 after a long illness.

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Lakshmikantam, Balijepalli (1881 — 1953)

Balijepalli Lakshmikantam, born in 1881, was an eminent freedom fighter and Telugu writer.

Balijepalli Lakshmikantam studied Sanskrit and Telugu under the guidance of his father and maternal uncle. After his matriculation, he became a Head Clerk at the Sub-Register's Office, Kurnool. Later he taught at Guntur Municipal High School. He founded the 'Chandrika Granthamala' at Guntur with the royal patronage of Ankinidu Prasadu Bahaddar, the raja of Challapilli, in 1922.

He participated in the Salt Satyagraha and was in jail in 1929-30 during which period he wrote *Satyaharishchandra.* This play is one of the outstanding works of his age and his role as 'Nakshatraka' in his play brought him fame. *Satrajaitya natakamu* and *Buddhimati valisamu* are his other plays. He also translated Bhavabhuti's *Uttararamacharita* as *Uttararaghava.* His other works are Svarajya samasya (verse); Brahamaratham, Manjusha (novels); Sivanandalhari (tr. of Adi Shankara's work) and an incomplete translation of 'Sundarakanda' of the *Ramayana.*

He visited Rangoon (1930) on an academic assignment and in 1942, for his contribution to cinema, he was given the title 'Pambhava Sarasvatimurti'.

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Lakshmikantam, Pingali (1894 — 1972)

Pingali Lakshmikantam, born in 1894, was a great scholar, poet and Professor of Telugu literature.

Pingali Lakshmikantam educated at Machilipatnam. He was influenced by Challapilla Venkata Sastry (1870-1950) who worked as a Telugu teacher on the staff of the Hindu High School where Pingali happened to study. He took M.A. in Telugu from Madras University and served for nearly three decades as Professor of Telugu in the Andhra University, Waltair, and Sir Venkateswara University, Tirupati. He inculcated in his students a historical perspective, critical insight and the methodology of comparative assessment of literary works. He attempted an admirable synthesis of oriental and occidental methods of critical enquiry, pursuing a disinterested quest for truth and beauty.

In collaboration with Katuri Venkateswararao (1895-1962) he started his literary career as a poet. They published a slender volume of poems entitled *Tolakari* (First shower) which offered a repressing novelty of content and suggestive expression.

He and Katuri Venkateswararao published in 1932 *soundara nanadam* and dedicated it to their poetic preceptor, When the literary scene was dominated by short love lyrics, they made a signification departure and published this narrative poem which runs to nearly ninety pages. It combines classical finish and lyrical

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fervour. It was inspired by the Gandhian ideal of universal love and equality.

The poem added a new dimension of the theme of love which ran as an undercurrent through the romantic poems of their contemporaries. This major poem stands out as a significant landmark in the development of modern poetry.

After retirement from academic service, Lakshmikantam joined the staff of Akashvani as a producer of the spoken work. He left the stamp of his personality on the planning as well as execution of literary programmes like discussions, discourses and symposia. He directed and produced classical Sanskrit plays, ably editing and adopting them to the medium of the radio. His personality was domineering, his tone was stentorian, yet his heart was full of the milk of human kindness.

He translated *Soundarya lahari* of Acharya Shankar into fine Telugu verse. His *Sahitya shilpa samiksha* is an authentic work on literary criticism and principles of composition. His lecture-notes on the history of Telugu literature continue to serve as an inspiring model for critics and students alike by their perceptive quality, flair, balance and taste. Some of his critical pronouncements have become proverbial.

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Lakshmikantamma, Utukuri (1917 —)

Utukuri Lakshmikantamma, born in 1917, is a prolific and versatile writer and eloquent public speaker.

Utukuri Lakshmikantamma is a prolific and versatile writer and eloquent public speaker. She inherited a love of literature from her father Nalam Krishna Rao who was a pioneer in the field of children's literature. Form her childhood she took keen interest in fine arts like music and painting.

She gained proficiency in Sanskrit and passed the Ubhaya Bhasha Praveena examination with distinction. She was influenced early in life by the teachings of Ramakrishna Paramahamsa, Ramana Maharshi and Aurobindo. She got married in her thirteenth year to Hayagriva Gupta, an advocate belonging to a cultured family in Bapatla, Guntur district.

In a congenial atmosphere her artistic temperament, literary talent and liberal outlook received full encouragement. She has to her credit a dozen publications to date. Though primarily a writer of prose she tried her hand at poetry and fiction also. As a champion of the rights of women she works on several fronts making her presence felt wherever she goes.

She served as a member of the Executive Council of Andhra Pradesh Sahitya Akademi and worked for the institution of special awards for women writers and for holding conferences of women writers at several places. She visited some western countries where she upheld the glory of Indian womanhood. She also published a book on the women writers of India after having gained wide recognition for her book on *The Poetesses of Andhra* which was awarded a prize by the Telugu Bhasha Samiti, Madras, in 1953.

In her, we find the rare blending of critical acumen and creative ardour. Never resting on her oars she believes in the ideal of constant endeavour, still pursuing and still achieving, always cherishing and working for the promotion and preservation of the abiding values of life. She is equally powerful on the platform and the printed page. Besides Telugu and Sanskrit, she has masterly over Hindi and believes that Indian literature is one thought written in many languages.

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Lakshminarasimaha Rao, Panuganti (1865 — 1940)

Panuganti Lakshminarasimaha Rao, born in 1865, was a famous Telugu dramatist and an essayist.

Panuganti Lakshminarasimaha Rao was a dramatist and an eminent essayist. Inspired by his reading of Shakespeare, Swift, Defoe, Goldsmith, Addison and Steele, Moliere and Sheridan, Panuganti opened up new vitas of humour in his plays and essays not found in earlier Telugu works. *Vipranarayana* achieved an overwhelming popularity. In Radha Krishna love and devotion are ecstatically blended. *Kanthabharanam* is the most humorous and popular of his plays.

Panuganti's *Sakshi* essays, 140 in all, satirical in the style of the *Spectator* of Addition, exposed the evils society. His aim was to criticise and reform. Incisive wit, scintillating humour and caustic satire were his weapons. His torrential flow of words to suit the occasions invigorated the themes. The Sakshi Club (established in 1931) dealt with every subject ranging from 'snuff' and 'cock-fights' to the Vedanta philosophy. They exercised a profound influence on the readers.

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Lakshminarasimhama, Chilakamarthi (1867—1946)

Chilakamarthi Lakshminarasimhama, born at Khandavalli in 1867, was a prominent writer, poet and dramatist of Telugu and Sanskrit.

Chilakamarthi Lakshminarasimhama was born at Khandavalli, a village in the East Godavari district, in the house of his maternal uncle Puranapanda Mallayya Sastry. His mother was Venkata Ratnamma and his father, Venkanna. He received his early education in Veeravasaram. In 1886, he passed the Matriculation Examination. On account of defective vision, he could not proceed to the college. By degrees, it became worse and he was forced to give up the idea of higher education and take to teaching.

He possessed a wonderful memory. He was able to remember any poem of any length, which was read out to him once. It was a great asset which made up for the loss of his vision. He made people read out the classics to him both in Telugu and Sanskrit and thanks to the power of memory he soon became a highly learned scholar.

His earliest play was *Kichaka vandh.* It was a prose drama. It was written at the instance of I. Hanumantharao, an ardent lover of drama. Later, he produced a number of other plays in succession—*Draupadi parinayam. Sri Rama jananam, Gayopakhyanam, Parijatapaharanam, Nalacharitram, Gayopakhyanam, Parijatapabhranam, Nalacharitram, Sitakalyanam,* etc. Originally they were all written in prose but subsequently some verses were incorporated in the plays. Besides these original plays, he also translated a few from Sanskrit—namely, Parvati parinayam and thirteen plays of Bhasa.

A competition was organised by K. Veeresalingam to encourage the authors to produce original novels. Narasimham was awarded a prize in the competition for his novel, *Ramachandra vijayam.* Encouraged by his suc-

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cess now he turned his hand to writing fiction. He began to turn out a series of novels one after anther. They are *Hemalata, Ahalaya Bai, Karpuramanjari, Saundarya Tilaka, Sudha sharaschandramu, Krishnaveni, Mani manjari* and *Ganapati.*

Some of them are mythological some social, Sir Walter Scott was his model and he was called the Andhra Scott. He looked upon Veeresalingam as his mentor. His *Ramachandravijayam* has similarities with Veeresalingam's *Rajasekhara charitra.* But *Ramachandravijayam* is more entertaining, and excels in its appeal to our emotions.

Lakshminarasimham also tried his hand at journalism. He organised and edited three magazines, namely, *Manorama, Deshamata* and *Saraswati.* He was a fearless critic of the many atrocities of the British rulers in India.

In 1911, there arose a controversy about the relevance of the 'grandhika style' (i.e., the classical style). Lakshminarasimham lent his support to the 'grandhika' style of writing. He produced several works in that style of prose such as *Rajasthana kathavali, Mahapurushula jeevita charitra* (Lives of the great men), *Dharma vijayamu*, etc.

Besides these, he also wrote several comedies and farces. He started the Hindu Lower Secondary School, which was taken over by Veeresalingam,. He also set up another school named after Raja Rammohan Ray for free education of the lower classes. He started yet another school in Bhimavaram. Thus he played a notable part as an educationist.

In 1922, he started to translate the *Rigveda* into Telugu, but owing to financial stringency he gave up the work after translating one mandalam. In 1928, his Shashtipurti function was celebrated in Rajahmundry on a grand scale, and on that occasion all his works were collected an published in ten volumes.

He was interested in social reform as well as in political struggle. He participated in every meeting organised by social reformers or freedom fighters, either as a speaker, or as the president. He was a fluent public speaker. He was particularly adept at composing the Sisa verses, which were comparable to those of the great poet Srinatha. His individuality is brought out in the *Lulaya shatakam* (i.e., a collection of hundred poems).

In 1943, Andhra University awarded him the title of Kalaprapurna. Like his mentor Veeresalingam, he was a great advocate of the education of women.

The autobiography of this great scholar and writer, patriot and reformer, was published by the Association of the Andhra Progressive Writers in 1944 as a mark of their respect for him.

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Lakshminarasu Chetti, Gajula (1806 — 1868)

Lakshminarasu Chetti, born in Madras in 1806, was a prominent Hindu social reformer.

Born at Periamettapet, in Madras City, in 1806, Lakshminarasu Chetti was the son of Siddhula Chetti, a prominent indigo merchant. He was a Hindu by religion. He had his education in a native school at Madras.

Chetti's public career began in 1844, when he started a paper named the Crescent, which was edited by an Englishman, on Harley. Through this paper and through his public speeches Chetti vigorously denounced the proselytising activities of the Christian Missionaries. Another weapon wielded by him for rousing public opinion and drawing the attention of

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the Government towards public grievances was petitions sent to the Bristish Parliament and the East India Company.

In 1845, he presented a petition opposing the Government's proposal to allow Hindu converts to Christianity to inherit their ancestral property. The proposal was ultimately dropped by the Government. He founded the Madras Native Association in 1852, and was its President for many years. He strove hard to bring public grievances to the notice of the government through meeting and petitions.

Same year, he accompanied Danby Seymour, M.P., in his tours in the Madras districts and got a committee appointed for enquiring into the cases of torturing of ryots for non-payment of taxes. He also sent a petition urging the grant of local self-government. Next Year, he submitted a petition to the British House of Commons demanding the starting of schools and public works and another petition to the British Government urging the taking over of the Indian administration by the British Crown.

In recognition of his distinguished public work, the government nominated Chetti to the Madras Legislative Council and conferred on him the title of C.S.I. in 1863. By 1864, Chetti had spent all his money on public work and became poor. He was forced to discontinue his paper, the *Crescent,* and for the last four years lived a retired life.

Lakshminarasu Chetti was a self-educated and self-made man. He Carried on his father's indigo trade along with public work of a varied nature. He was a staunch believer in Hinduism and Hindu solidarity and vigorously opposed the conversion of Hindus to christianity. He encouraged widow-marriage and women's education.

In his political views, he was in favour of a peaceful and constitutional agitation for the redress of public grievances,. Chetti was also interested in scholarship and patronised many Telugu scholars like the famous paravastu Chinnayasuri.

Lakshminarasu Chetti was a prominent leader of Madras in the pre-Mutiny days and one of the harbingers of the National movement.

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Lakshminarayana Bhatta, N.S. (1936 —)

N.S. Lakshminarayana Bhatta, born in 1936, is a popular Kannada poet and critic.

After his early education in Shimoga, Karnataka, Lakshminarayana took M.A. in Kannada and also Ph.D. from Mysore University. Now he is a Professor of Kannada and the Director, Institute of Kannada Studies, Bangalore University. Apart from Kannada, he knows English and Hindi.

Lakshminarayana Bhatta has written both poems and criticism and has does significant work as a translator, and as editor of manuscripts. But he is best known as a poet. Beginning poetic composition in the heyday of 'navya' poetry, he has grown from collection to collection. His interests have widened. His poetry has sought to explore the external and the inner worlds of man from an individual point of view.

The mystery of life particularly engages his mind as a poet. With a remarkable mastery of both rhythm and language his poems achieve well-knit pattern. He assumes the ironical stance which was dominant in navya poetry, particularly in poems of social satire but his characteristic style is one of intimacy and involvement. 'Suddavva' represents the first type and 'Savari' is representative of the second.

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He has also composed more complex poems characterised by contemplation and meditation. Side by side with his more serious compositions, he has also composed songs. This is significant because the Navya Age was opposed to the composition of songs. Lakshminarayayana Bhatta recognizes song as a legitimate form of poetry and argues that only a good poet can compose good songs.

Lakshminaryana Bhatta's important critical collections are *Horaludariyalli kavya* (1974) and *Vivechane* (1978). He brings to his critical work a comprehensive awareness of the tradition of Kannada literature. He adopts western methods of criticism with a firm grasp of the literary practices and innovations both in earlier and in later Kannada literature.

So he continues the critical tradition of Kuvempu (K.V. Putappa), T.N. Sreekantiah and G.S. Shivarudrappa. His essay of Muddana is of particular significance from this point of view. He has also written valuable studies on the poetry of K.S. Narasimhaswamy and Gopalakrishna Adiga.

Lakshminarayana Bhatta has rendered into Kannada Sudraka's *Mrichchhakatika* and Shakespeare's *Sonnets*, as well as a few poems of T.S. Eliot. He has also edited the compositions of Sishunal Sheriff and *Kavyashodhana*, a collection of critical studies of the poems of Adiga. He has also written some books for children.

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Lakshminarayana, Unnava (1873 — 1958)

Unnava Lakshminarayana, bron at Unnava in Guntur district in 1873, was an eminent freedom fighter and active member of the Congress party.

Unnava Lakshminarayana was bron in 1873 at a vilage called Unnava in the Guntur district (now in Andhra Pradesh). His parents were Sriramulu and seshamma. The father was a village school master and belonged to a Niyogi Brahmin family. In his nineteenth year Lakshminarayana was married to Lakshmibayamma, who heartily co-operated with him in all his nationalist activities.

In 1913, Lakshminarayana went to England and then to Ireland to qualify himsellf for the Bar. He studied at Dublin for three years and returned to India in 1916 as a Barrister. While in Ireland he made friends with a few Indian who had come there for study, the most intimate being Tripurineni Ramaswamy Chaudhari, who became well known both as a Barrister and a Poet and V.V. Giri who later became the President of India. He was deeply interested in the Irish nationalist movement and came in close contact with Mrs. Skeffington, wife of an Irish revolutionary who was shot dead in the struggle for Irish Home Rule in 1916. She was a respected Irish lady and a German scholar.

After returning to his motherland he set himself up as a lawyer in his home town, Guntur, but was soon drawn into the nationalist movement led by Mahatma Gandhi. He gave up his legal profession. He roused the rural folk of Poland taluk to defy the Froest Acts in the true spirit of Satyagraha. He was promptly imprisoned (1921). After his release in 1922, he turned his energies towards social reconstruction work.

In the true Gandhian spirit he worked for women's education, widow-marriage, cottage industries and removal of untouchability

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(Harijan uplift). With the help of his nephew, Nadimpalli Sitaramayya, who was a leading lawyer at Guntur, he founded the 'Saradaniketanam', an institution dedicated to women's education and welfare. He was the chief organizer of the school, which he maintained as long as he lived by collecting donations from the public.

He provided for training in crafts, and the inmates were taught weaving, mat-making, cane-work, making colours and painting. Sanskrit, Telugu, Hindi, Music and *Bharatanatyam* were also taught, The school grew rapidly and suitable buildings and equipments were acquired in due course. With the approval of his wife he adopted five orphan girls into his family and called them by his won family surname. He was deeply touched by the plight of widows, for whose welfare he organised the 'Saranalayam'. On a certain vijayadasami day he organised the first widow-marriage. Others followed.

U. Lakshminarayana was an active member of the Congress party. His attitude towards nationalism and social reform was inspired by the great example of Viresalingam Pantulu. In his own day he was looked upon and respected as a senior leader of the Andhra Congress. He was an ardent advocate of a separate Andhra Province. He was imprisoned during the Civil Disobedience Movement of 1930 and again during the Quit India Movement of 1942. On the first occasion he organised hartals, picketings and boycott of foreign goods in Guntur.

He was keenly interested in Telugu literature. He wrote a literary criticism of Tikkana, a historical sketch of Palnad, entitled 'Palnativeera-charitra'; a work of fiction called 'Malapalli dealing with Harijan uplift and several pamphlets on women's education and widow-marriage.

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Lakshmipathi, Achanta (1880 — 1962)

Achanta Lakshmipathi, born at Madhavaram in 1880, was an eminent freedom fighter and social reformer.

Achanta Lakshmipathi was born on 3 March 1880 in Madhavaram, West Godavari district, Andhra Pradesh. His father Achanta Ramayya, an agriculturist, and mother Janakamma belonged to a middle-class Niyogi Brahmin family.

He had his primary education at Madhavaram and Penugonda. He passed third form from a middle school at Tanuku. Later he joined the High School in Amalapuram and passed the Matriculation examination in 1896. He joined the Arts College, Rajahmundry, in 1897 for the first year of the F.A. class.

The next year, he joined the F.A. Senior class in the Christian College, Madras, and passed the F.A. examination in 1899. Later he joined the Presidency College, Madras, for his B.A. and graduated in 1904. The same year, he joined the Madras Medical College and took the M.B. & C.M. degree in 1909.

His first wife Seethamma died in 1908. He married Rukminiamma in 1911. He led a happy married life with her for forty years. She cooperated with him and participated actively in the nationalist movement. She predeceased him by ten years in 1951.

Lakshmipathi is well known for his services to the promotion of Ayurvedic medicine in this country. His father encouraged him to study the Vedas, the Puranas and Ayurvedic medicine at Madhavaram up to his eighteenth year. Slowly,

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Lakshmipathi got himself interested in Ayurvedic medicine and became a disciple of Vaidya Ratna Pandita Gopalacharyulu. He also learnt Sanskrit in order to acquaint himself with the original Sanskrit texts on Ayurveda.

He devoted a good part of his life to the promotion of Ayurvedic medicine. He was the Principal of the Madras Ayurvedic College for several years. He was an honorary professor in the Government Ayurvedic College, Trivandrum, for two years. He started the Andhra Ayurvedic Pharmacy in Madras in 1921. He was the founder of an Ayurvedic Clinic known as 'Arogya Ashram' at Avadi, near Madras.

The Government of Madras actually sanctioned a sum of Rs.8,000/- towards half the cost of constructing buildings for the Ashram but later on refused to release the amount as Dr. Lakshmipathi was not prepared to give an assurance to remain loyal to the British Government. This shows that Lakshmipathi was not prepared to compromise his principles even for the sake of the promotion of Ayurvedic medicine which was so dear to him.

He published a Telugu monthly journal on Ayurvedic medicine, known as the *Dhanvantari,* from Madras from 1921 to 1928. He also edited the Andhra Medical Journal in English from Madras from 1925 to 1930. In recognition of his meritorious services to the cause of Ayurveda, the grateful public honoured him with the titles of 'Bhishag Ratna' and 'Ayurvedodharaka'.

He was opposed to western education. He used to say Publicly that western education and western culture were not suitable to Indian. He worked for the promotion of national education. He was a member of the Theosophical Society established by Dr.Annie Besant.

Lakshmipathi early in his life started participating in the national movement following in the footsteps of Komarraju Lakshmana Rao and Ayyadevara Kaleswara Rao. He attended the public meetings of Bepin Chandra Pal at Rajahmundry in 1907 and propagated the Swadeshi movement.

Later, he came under the spell of Mahatma Gandhi's teachings and believed in the non-violent approach to attain freedom from foreign rule. Along with his wife Rukminiamma, he participated in the non-cooperation movement but was never imprisoned. He contributed thousands of rupees to the nationalist movement.

He was one of the staunchest supporters of the Andhra State Movement and worked for the separation of the Andhra districts from the Madras Presidency. He was an office-bearer of the Andhra Maha Sabha, Madras, for several years.

He was a student of the great social reformer of Andhra, Kandukuri Veersalinagam Pantulu in the Government Arts College, Rajahmundry. In the classrooms he used to hear the thrilling lectures of Veeresalingam Pantulu on social reform. Later on, Lakshmipathi himself became an ardent social reformer. He encouraged intersect and inter-caste marriages.

His second wife Rukminiamma belonged to a sect (among Brahmins) different from his own. His first daughter, Lakshmidevi, married a non-Brahmin. He also encouraged wodow-marriages. Several widow-marriages were performed at the residence of Lakshmipathi himself in Madras. He contributed large sums of money to organisation promoting widow-marriages.

Though in his youth Lakshmipathi used to say that he had no belief in any particular religion, in his later life he became a firm believer in Hinduism. He was influenced by the writings of Ramana Maharshi. Lakshmipathi died on 4 June 1962, at the ripe old age of 82.

Lakshmipathi belonged to that generation of freedom fighters and social reformers who thought very lightly of sparing their fortunes and valuable time for the cause of their countrymen. In his devotion to the promotion of the Ayurvedic system in the Madras Presidency he had no equal. By his self-sacrifice and service to society he set an example for many of his countrymen to follow.

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Lakshmipathi, Rukmani Ammal (1891 — 1951)

Rukmani Lakshmipathi, born in Madras in 1891, was a prominent freedom fighter and social activist.

Rukmani Lakshmipathi was born at Madras in 1891. She came of a respectable ancient Brahmin family. She was the daughter of H. Srinivasa Rao, a landlord and a member of the Provincial Government Service, and granddaughter of T. Rama Rao, Dewan of travancore.

She belonged to a family of social reformers deeply interested in women's education. Her father refused to marry her off at an early age and educated her. So, she had the benefit of obtaining both traditional and western education, a privilege which was enjoyed by very few girls at that time. Through private tuition at home she learnt Latin and French from a Roman Catholic teacher, one Thambi. She later learnt by herself Hindi and Urdu. She did her Intermediate in the Women's Christian College and graduated from the Presidency Colege, Madras.

In her marriage also her family defied all conventions, for hers was an inter-sect marriage. Though a Vaishnavite Brahmin, she married Dr. Achanta Lakshmipathi, a Shaivaite Neogi Brahmin, on 10 December 1910. Her husband was a staunch nationalist and got her also interested in politics.

Before enteing politics she was busy with social work and social reform. She was the Secretary of the Bharata Stri Mahamandal, Madras, and was a prominent member of the Women's Indian Association since its inception. She was also the President of the Youth League in Madras, which was dedicated to social work. She felt very keenly about the social injustice done to women and worked for the amelioration of their condition.

Along with the other great social reformers of the time, she was responsible for the passing of social legislation raising the age of marriage, age of consent, etc. She tried to enrol the help of women both to carry out social reforms and in the political struggle.

She attended the 10th International Women's Suffrage Alliance Congress at Paris in June 1926, as a delegate from India. She utilised this opportunity to travel all over Europe and also to Visit England where she used every opportunity to do Propaganda for India.

She was also one of those few who were worried even then about the growth of population and believed in family-planning. She believed and took a great interest in the debates of the Malthusian League founded in Madras in 1931.

Her social activities coupled with the influence of her Husband and the times in which she lived brought her into politics and the Congress-fold. She was connected with Congress activities much earlier, though she became a Congress member only in 1928.

In politics, Gandhiji, Sarojini Naidu and more locally C.Rajagopalachari influenced her. She did not show any interest in international affairs. She believed that it was " a mere camouflage and a delusion to think of internationalism before strengthening ourselves.....from within."

Her activities were spread over the whole of Madras. A great patriot and an ardent Congress woman, she served the Congress as an active member until her death in 1951. She gave up all her jewellery for the Harijan Welfare Fund of Gandhiji. She participated in the Salt Satyagraha in 1931 at vedaranyam and was sentenced to one year's simple imprisonment. The political Prisoner' Section in the Vellore

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Women's Jail was inaugurated by her. She was arrested in the Civil Disobedience Movement of 1932 and sentenced to six months' imprisonment.

In 1935, she was elected to the Madras Legislative Council on a Congress ticket. In the same year, she was made Secretary, Tamil Nadu Provincial Congress Committee, and Secretary, Al India Swadeshi Exhibition. In 1935-36, she was the Vice-President of the Tamil Nadu Congress Committee. In 1936, she presided over the Tamil Nadu Provincial Conference held at Karaikudi.

In 1937, she was returned to the Madras Legislative Assembly, and also became a member of the Working Committee of the Indian National Congress. She was made the Deputy Speaker of the Madras Legislative Assembly during the first Congress Ministry. At that time, she visited Japan as a member of a goodwill mission (1938).

In 1940, she took part in the Individual Satyagraha Movement and was sentenced to one year's imprisonment. After the war, when the Congress assumed office, she was elected again to the Madras Legislative Assembly and was made Minister of Health in the Ministry formed by T. Prakasma in 1946. After Independence she continued to be an M.L.A. till her death in 1951.

She served on serveral local bodies like the Corporation of Madras and the Chingleput District Board. She also served as an Honorary Presidency Magistrate. She believed that agricultural prosperity depended upon the well-being of the ryots. she sympathised with the labourers and felt that their condition should be improved.

She was not very religious and was more practical minded. She defied caste rules, employed Harijan servants and encouraged interdining between different communities. She criticised the orthodox Hindus' cry 'religion in danger', and appealed to the youtth to create a public opinion for the enactment and successful working of social legislation on problems like the caste-system, child marriage, drink, untouchability, devadasi system, etc.

Being intensely patriotic she was opposed to regionalism and communalism in any form. She condemned the idea of partion and appealed to the youth not to encourage separatist ideas.

She was very much concerned about education and had certain very decided opinions about it. Initially she had a lot of faith in western education but later on became more interested in primary and basic education.

She pleaded for the extension of the Elementary Education Act and advocated adult education and compulsory female education. For some Years, she was a member of the Senate of the Madras and Annamalai Universities. During her tour of the Western countries, and especially of Japan, she made a study of the educational systems there and wanted India to adopt their good aspects. She said, "India could not rest content with the old system of education..... they should evolve a system which would embrace all progresive ideas."

She was critical of the British education policy in India which encouraged loyalty to a foreign government and foreign ideals. She said, Western culture, with all its merits, has produced a slave mentality among our Youth." She also pleaded for the inclusion of military training in our educational curriculum.

A simple and heroic woman possessing innate courage and a magnanimous nature, she overcame the obstacles of domestic life and won the distinction of being a great social reformer and freedom fighter. An accomplished musician and a forceful speaker, she also occasionally contributed articles to magazines on the freedom struggle and on social problems.

All Congressmen regarded her with respect and affection and called her 'Mummy'. In 1942, when all the Congress leaders were arrested and the Congress was declared unlawful, she as the Acting President of the Tamil Nadu Congress Committee took the initiative to keep the

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organisation active. Though the Congress had resigned from office in 1939 on principle, she decided to contest and set up a Congress candidate for a bye-election to the Central Assembly and won the seat of the Congress.

She was one of the great leaders who had sacrificed their whole life to the cause of the nation, working for it unceasingly and unostentatiously and ultimately gaining satisfaction for having obtained the objective.

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Lakshmiranjanam, Khandavalli (1908 —)

Khandavalli Lakshmiranjanam, born in 1908, is an eminent essayist and social historian of Telugu.

Khandavalli Lakshmiranjanam, a scholar in Sanskrit, Telugu and English, retired as a professor of Telugu, Osmania University, Hyderabad. He is closely associated with literary movements and associations in Telangana. He has played a prominent part in shaping the activities of Andhra Pradesh Sahitya Akademi since its inception. He distinguished himself as an essayist and social historian of Telugu.

He was the Chief Editor of *Samshodhita Andhra Mahabharatam* published by Osmania University. He is the Secretary of the Sangrahandhra Vijnana Kosha Samiti which has been rendering signal service to Telugu by bringing out *Sangrahandhra vijnana kosham* in eight volumes under the chief editorship of Mamidipudi Vendkata Rangayya.

His other works are: *Andhrula charitra sanskriti* written jointly with K. Balendu Sekharam, *Andhra vagmaya charitra* samgraham and *Lakshmiranjana vyasavali*. He has also edited *Srinatha pada prayoge kosham* and *Andhra desha charita.*

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Lakshmisha (1520 — ?)

Lakshmisha, born at Devanur in Chickamagalur district in 1520, was an eminent saint-poet of Kannada.

Lakshmisha is generally believed to have been a native of Devanur in Kadur taluk, Chickamagalur district, in Karnataka. He composed his *Jaimini-bharata* in varhaka shatpadi, a six-lined deshi (native) metre which is the best specimen of that style.

He was an ardent devotee of Lakshmi Ramana Swami, the presiding deity of Devanur to whom he dedicated his work. Lashmisha hailed from a family of Bhagavata tradition. His father's name was Annamika and he calls himself Annamika suta in his introductory chapters of *Jaimini-bharata*. He acquired the epithet, Karnatakakavi Chutavanachaitra.

He chose *Jaimini-bharata* in Sanskrit for his Kannada rendering, which relates the story of horse sacrifice performed by Yudhishtira with the aid of Lord Krishna. Though its theme is based on the original Sanskrit work, Lakshmisha had shown his personal skill in the matter of description and delineation of characters.

His work is an abridged version of the Sanskrit *Jaimini-bharata* where he has made some welcome omission from the original. He has displayed a great mastery in the weaving of a wreath of images and produced a symphony of sounds which makes one enjoy the rhythmic charm of music in his poetry. In his use of metre and language, he has combined the classical

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and popular trends with a happy blend of erudition and ease.

His is the superb art of story-telling in verse. The chapters dealing with Sita vanavasa and the story of Chandrahasa are denoted for his narrative presentation. He has highlighted the treatment of Krishna Bhakti found in the original and made it the central point of his work. As a result, all the main characters in his stories of horse sacrifice, Yavanasva Sudhanva, Babhruvahana, Chandrahasa and others are portrayed as ardent lovers of Lord Sri Krishna.

His work is enjoyed both by the learned and unlearned and is universally studied. The work enjoys immense popularity even to this day. Modern critics complemented him with the epithet Upamatola and Nadatola (Reveller in smiles and melody).

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Lal Ded (1300 — 1377)

Lal Ded, born in 1300, was an eminent Saivite saint and poet of Kashmir.

Lal Ded (Lalleshvari) is also known as Lalla Yogishavari, Lalla Yogini, Lalla Arifa and Lalla Matschi. It is said that she was also known by the name of Padmavati during her married life. Born sometime between 1300 and 1320, during the last phase of Hindu rule in Kashmir, in a Sarasvati Brahman family in the hamlet of Sihampora, a village 5 miles from Srinagar on Jammu-Srinagar national highway, she was named Lalleshvari.

It is said that she was married at the tender age of twelve in a Brahman family of the then Padmanpora, now known as a Pampore. She suffered the pangs of starvation, neglect, ill-treatment and rebukes of her mother-in-law for quite sometime. But she remained firm in her quest for the eternal. In fact this quest was ingrained in her nature from the very childhood. In her spiritual journey she was initiated by the family priest, Sidda Moul, but she very soon overtook him.

Her matured spiritual attainments helped her to break the shackles at last. She renounced her husband's home and took to wanderings and '*tapas*' (penances). Absorbed in eternal bliss of her attainments, she lived the life of a wandering ascetic till she breathed her last. She proceeded on her heavenly journey from Vijebroor, a place of historical fame. Like the year of her birth, the year of her death is also not recorded anywhere. The *Rishinama* of Bada Nasib-ud-Din Ghazi, the oldest document of its kind, and written ninety years after the death of Nund Rishi, records that when Nund Rishi was born, he refused to take his mother's breast milk. Those present were very much perturbed. In the meantime, Lal Ded appeared there. She took the infant in her lap and said to him: *Yaina mandachchokh na vuni chhokh tasna mandchhan*. (When you are not ashamed of your birth, why are you ashamed of sucking the breast of your mother?)

Leaving aside the legendary aspect of this episode, it may be assumed that at the time of Nund Rishi's birth, Lal Ded was very much alive. After this episode, there is nothing recorded in the *Rishinama*, which could make us believe that she lived for a longer time. In this way we can conclude that she departed for her heavenly abode sometime between 1377 (the year of Nund Rishi's birth) and 1380.

Her contemporary historian, Jone Raja, is silent about her. It is Nund Rishi, her junior-most contemporary, the great patron saint of

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Kashmir, who longs to attain the spiritual greatness of Lal Ded, and establishes the historicity of mother Lalla in the following words, "That Lalla Padmanpora, who sipped the nectar at ease, beheld Shiva all around her. Oh! God, bestow upon me the attainments you bestowed upon her".

Lal Ded was a Shaiva 'yogini' of high order. She was against all rituals, including idol worship, because Shaivaism emancipates the man from all sorts of restriction and leads him to self-illumination. Shaivism or 'Trika' knows no caste, creed or colour. A seeker of truth, irrespective of all restrictions, is sure to know his self. The greatest contribution of Lal Ded lies in the fact that she made Shaivism understandable to common man. She talked to them in their own language and made this faith of intellectuals the faith of everybody. She derived her terms, word-hoard and expression from the Shaiva shastras and made it a legacy of common people.

Some later Persian historians and biographers have recorded at length her meeting with Shah Hamada. To set the records right, their writings have no material basis, as this episode is nowhere mentioned by her near contemporaries or anywhere in the contemporary records of the 14th century. Similarly, she has not been in anyway influenced by the Islamic mysticism. However, she treated the Hindus and the Muslims alike as is clear in her following 'vakh'.

Shiv chhi thali ahali rozan
Mo zan huind tah Musalman
Truook aay chukh tah pan parzanav
Soye chi sahibas zanee zan.
(God is everywhere, do not discriminate between the Hindu and the Muslim. If you are wise, try to know yourself and this the only way to know God).

It is 'Trika' which pours through her vakhs. Trika is the philosophy of unity of being which comes close to the Islamic concept of 'Tauhid' (believing in the unity of God). Her opposition to rituals and idol worship does not mean that she had given up her own path. She was inclined to serve her own faith, because Kashmir Shaivism stands for all that she preached and practised.

If, in any way, she was influenced by Islamic tenets, the question arises as to why Lal Ded was full of passion for all living creatures and opposed to all sorts of violence. And then, there is no evidence of Islamic mythicism in her vakhs, or the simple reason that at that time Islamic mysticism had yet to establish itself in Kashmir.

The poetry of Lal Ded is classed as 'vakh' in Kashmiri. Vakh is basically a Sanskrit word meaning speech, but in Kashmiri it is a form of poetry confined to Shiva poets alone.

Vakh is normally a four line stanza, but sometimes it goes beyond this limit. Its rhyme scheme, too, is not always uniform. The vakhs of Lal Ded are the sacred lore of Kashmir. Every Kashmiri dances to the tune of vakhs, but only a few can fully understand them. The vakhs of Lal Ded constitute the most valued treasure of Kashmiri language. Her vakhs glow with her spiritual grandeur and attainments. She is great because she has successfully made her vakhs the vehicle of her experiences. Every word is pregnant with meaning and every vakh opens new vistas of speculation and thinking for the reader. Even today some people recite these vakhs for spiritual enlightenment.

She is great not because she had reached the abode of 'Paramashiva' but because her poetry is great. It is ever refreshing and makes the reader think again and again. Lal Ded has influenced many generations of Kashmiri poets, particularly the sufi poets. Almost all of them have acknowledged her greatness in writing. Her multi-dimensional poetry always produces a cooling and soothing effect on the reader or the listener. It is because of this that every Kashmiri folk-singer starts with the recitation of her vakhs.

These *vakhs* have attained the status of sayings, allegories and parables in Kashmiri. Bhaskar Razdan, a Shaiva savant of the 18th cent. was the first to compile the first Anthology of

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vakhs of Lal Ded. The anthology contains 60 vakhs along with their Sanskrit rendering and explanation by the compiler. He wrote the manuscript in Sharda script and it was later published by the State Research Department in 1919. Two copies of this manuscript are preserved in the Stein collection of Oxford University.

Rishinama of Baba Kamal-ul-Din and Baba Khalil have a separate chapter about Lal Ded. Some of her vakhs are scattered in the body of both these *Rishinamas*. There are 30 vakhs of Lal Ded recorded in Baba Khalil's *Rishinama* and 25 in Baba Kamal's manuscript. Lalla is the first among the host of Kashmiri poets who attracted the attention of the European Orientalists. Her *vakhs* were for the first time collected and translated into English by George Abraham Grieson. The book with the text in Roman and a detailed introduction by L.D. Barnet was published in 1920 from London under the caption *Lalla vakyani*.

Richard Temple rendered her vakhs again in English and published his book *The Word of Lalla* in 1924.

A critical edition of her vakhs along with the versified Urdu translation, edited by Jayalal Kaul and N.L. Talib, was published by Jammu and Kashmir Cultural Academy in 1961. This edition has run into two editions so far and its third edition is under process.

A Hindi version of her vakhs was prepared and published by S.N. Bhatta Haleem in the Lal Ded Number of *Koshur Samachar* (1971). This very rendering was later published by the State Cultural Academy in book form. In the very Special Number of *Koshur Samachar*, English translation of the vakhs of Lal Ded was published. The English rendering is by J.N. Bhan. The Sahitya Akademi has published a monograph on her entitled *Lal Ded* written by Jayalal Kaul, in 1973.

This monograph contains, besides her life and role in shaping the language and culture of Kashmir, English rendering of 138 vakhs. The Hindi translation of the monograph by S.K. Raina appeared in 1980 and its Urdu version by Motilal 'Saqi' is expected to be published by the Sahitya Akademi shortly.

Year 1980-81 was celebrated in Jammu and Kashmir State as 'Lal Ded Year'. During this year, special seminars, debates and *mushairas* were organised on the life and works of Mother Lalla. In addition to these activities, her vakhs were translated in Dogri and Punjabi and published in book form by the State Cultural Academy. Special commemorative volumes of *Shiraza* (Kashmiri, Urdu, and Pahari) were published.

A competition of paintings based on her vakhs was arranged by the Cultural Academy and cash awards were given. The Sahitya Akademi organised a National Seminar in her honour. The seminar which continued for three days in the Government Education College, Srinagar, was attended by scholars from all over the country.

The Kannada version of the vakhs of Lal Ded appeared in early seventies. Lal Ded is the only poetess of Kashmir who has attracted scholars and researchers again and again. Books continue to be written about her. B.N. Parimo is the last man so far who published a comprehensive book; *Ascent of Self* (1982), on her life and contribution. Lalleshwari is the only luminary of Kashmiri literature about whom more than thirty books have been published so far.

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Lal, Jagatnarain (1896 — 1966)

Jagatnarain Lal, born at Gorakhpur in 1896, was an active Congress leader and Hindu social reformer.

Jagatnarain Lal was born at Gorakhpur in Uttar Pradesh in July 1896. His father Bhagwat Prasad was a station master. His home was at Akhagaon in the Sahabad district, Bihar. He belonged to a respectable Kayastha family and had some landed property. Jagat Nararin's parents were deeply religious which influenced his own religious ideas and practices.

Lal married thrice and had three sons and four daughters. His second and third wives took part in political activities with him. His third wife, Rampriya Devi, courted imprisonment in the national movement and was a member of the Bihar Legislature for many years.

Jagat Narain had his education in Uttar Predesh. He passed the Matriculation examination in 1910. He graduated in Arts in 1915 from the Irwin College, Allahabad. He also obtained his M.A. and Law degrees from the same Colege in 1917. Lal was drawn into the national movement in 1920. He took part in the non-cooperation movement, and Patna district was the centre of his activities.

He joined the Bihar Vidyapith in 1920 where he taught for some time. In his political career, he was very much attached to Dr. Rajendra Prasad and Madan Mohan Malaviya. During his first term of imprisonment (1921), he read the *Gita* and Swami Ramtirth's religious writing which left a deep impress on his mind.

Lal was a prominent member of the Bihar Pradesh Congress Committee and remained its assistant Secretary from 1922 to 1928. In 1930, he became President of the Patna District Congress Committee. During the Salt Satyagraha in 1930, he was appointed Sardar of the Patna District Satyagraha Committee. For many years, he remained an active member of All India Congress Committee. He was also a member of the Patna Municipality and the Patna District Board.

When there was a diference in the Congress Party over the Communal Award, he left the Congress Party to join the Nationalist Party led by Madan Mohan Malaviya and M.S. Aney to oppose the Communal Award. He later rejoined the Party, and when the Congress formed the ministry in Bihar in 1937 he became a Parliamentary Secretary. In the Individual Satyagraha and in the Quit India Movement he played a very prominent part and courted imprisonment both in 1940 and in 1942. After independence, he became a Cabinet Minsiter in 1957.

Although a Congressman all through, Jagat Narain was also attracted to the Hindu Mahasabha and took an active interest in social reforms. He was one of the founder members of the Bihar Seva Samiti, a voluntary service organisation, and was its General Secreatry for many years. He was the first General Secretary of the Bihar Pradesh Hindu Mahasabha and became the General Secretary of the All India Hindu Mahasabha in 1926. He was a staunch Hindu who believed in Hindu religious ideals and ceremonies. He was anxious for the interest of the Hindus as a community, and that drew him closer to Madan Mohan Malaviya.

Though he was a staunch Hindu, Lal believed in religious toleration. He worked hard for Hindu-Muslim unity and offered his services whereever communal tension arose. He was an active worker for the eradication of untochability. He was also a great champion of the rights fo women and campaigned against the 'parda' system. He believed in the education of women but was anxious that their education should be such as not to alienate them from their traditional values and ideals.

Though he himslf had western education he was not enamoured of it. He believed in national education which would foster dedication to the national cause and strengthen faith in Indian traditons and ideals. He was in favour of Basic Education. He was not opposed to Science and Technology but did not wanı that the Western wind should blow off the Indian from his straditional roots.

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He travelled widely all over the country. In 1959, he got an opportunity to travel abroad as the leader of an Indian Delegation. He went to Thailand, Burma and Japan. In the last country, he laid the foundation of a Shanti Stupa at Hirosima.

He was a very persuasive speaker and spoke fluently in any meeting for hours both in Hindi and in English. He founded and edited for six years a Hindi weekly, the *Mahavir*, which was very popular for its patriotic tone and useful information about the national movement.

Lal was a tall, thinly-built man of very simple habits and pleasant manners. He always used to wear Khadi dress, *dhoti* and *kurta*. He never took to western dress. He was very simple in habits and was a vegetarian. He led a disciplined life free from ostentation and used to have daily physical exercises. He developed love for Yoga and in the last years of his life he established a Yogic Centre. He died on 4 December 1966.

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Lal, Lakshmi Narayan (1927 — 1987)

Lakshmi Narayan Lal, born at Jalalpur in district Basti 1927, was one of the most versatile writers and poets of post-independence era in Hindi literature.

Lakshmi Narayan Lal, one of the most versatile writers of post-independence era in Hindi, was born in an ordinary Kayashta family in village Jalalpur of district Basti in Uttar Pradesh. Commencing his educational career in his village, he later shifted to Allahabad to study for his B.A. and M.A. degrees from that University in 1948 and 1950 respectively. Two years later, he obtained his Ph.D. degree on *Hindi kahani ki shilpavidhi* from the same University.

He taught for a number of years in Chandausi and Allahabad and, in the meanwhile, established a 'Natya Kendra' at Allahabad. In 1965, Lal shifted to the S.G.T.B. Khalsa College, Delhi University, and taught there for about seven years. He then had a short stint with the National Book Trust, New Delhi, as Editor in 1972.

Lal is an important and versatile writer of the post-independence era. Apart from being a fictionist, essayist, literary critic and thinker, Lal was a pioneer in the resurgence of the Hindi play and stage. To the modern Hindi novel, he endeavoured to impart a new lyrical temper, dignity, idealism and a sense of values.

Through his plays, widely staged and acclaimed, Lal brings the reader face to face with the destiny of the conceited individualistic life of the modern man. The *Yaksha-prashna*, *Vyaktigat*, *Abdullah diwana*, *Curfew*, etc. are remarkable plays from this points of view. In *Kalanki*, we find a resentment, albeit quiet, against exploitation. The content of *Ek Satya Harishchandra* is almost the same—*status quo* as a device to exploit the common man.

Amongst the modern playwrights in Hindi, Lal made a mark as one of the most alert writers devoted to experimentation. He has experimented both with the content and craft in his novels. From the viewpoint of the use of myths in plays, his experiments have attracted the atten-tion of both scholars of drama and stage artists. Plays that deserve mention here are *Sharanagat*, *Surya-mukh*,

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Navsinghkanth, Ek Satya Harishchandra, Yakshaprashna, Uttar-Yudha and *Kalanki.*

Amongst his novels the most talked of are Man Vrindavan and *Prem apavitra nadi.* The former is a love story which has been transformed into a philosophy of love by the author. The author has succeeded in providing a new sensitive base to a traditional subject which is supposed to have no scope for a novel interpretation. The latter novel has the philosophy of love as its background. Love is a divine experience of the human mind. Social traditions and religious beliefs envelope it by considerations of holy and unholy, thus defiling its purity and spontaneity. His major published works are as follows:

Plays: *Mada cactus, Darpan, Ratrani, Sunder rasa, Sukhasarovar, Rakta-kamal, Kalanki,* Mr. *Abhimanyu, Suryamukh, Curfew, Abdullah diwana, Vyaktigat, Yaksha prashna, ek Satya Harish-chandra, Sabrang, Mohabhang, Panch-purush, Narsinghkatha, Gangabhiti, Ram ki larai.*

One Act Play Collections: *Dusra darwaza, Natak bahurangi, Natak bhaurupi, Khel nahin natak.*

Novels: *Kale phul* ka *paudha, Baya* ka *ghaunsla aur sanp, Rupajiva, Bari champa chhoti champa, Man-Vrindavan, Prem pavitra nadi, Divana, Hara samandra Gopichandra, Shrinagar, Vasant ki pratiksha;* Short Story Collections: *Sune angan ras barsai, Ek aur kahani, Ek bund jal, Daku aye the*; Biography: *Jai Prakash;* Reasearch: *Hindi kahani ki shilpavidhi, Parshi Hindi rangmanch aur natak, Rangmanch aur natak ki bhumika*; Politics: *Nirmul vriksha ka phal—Bharatiya rajniti ka charitra.*

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Lal, Nand Kishore (1866 — 1918)

Nand Kishore Lal, born at Tikari in Gaya district in 1866, was one of the oldest Congressmen of Bihar and took a prominent part in all the constitutional agitations for the betterment of the Indian.

Nand Kishore Lal was born at Tikari in the Gaya district in 1866 in a rich Kayastha family of Bihar. He was the eldest son of Munshi Jawahar Lal, the Diwan of the Tekari Raj. His younger brother was Parmeshwar Lal who, like him, played a prominent part in the public life of Bihar. His wife was a daughter of Munshi Dhrit Kundan Lal, a landlord of Shikaria. She predeceased him, and left four sons—Rajkishore Lal Nandkeoliyar, Bar-at-Law; Nawal Kishore Lal Nandkeoliyar, Engineer; Ram Kishore Lal Nandkeoliyar, Bar-at-Law; and Braj Kishore Lal Nandkeoliyar, who became the private secretary to the Maharaja Kumar of Tekari.

The family was highly respected, educated and progressive in outlook, and became well known in the province for its philanthropic and public servcice. Nandkishore Lal's son, Raj Kishore Lal Nandkeoliyar, better known as Lalji Babu, was a member of the Bihar Legislative Council, and served a prison-term for nationalist activities.

Nandkishore Lal in his early years mastered persian, Urdu and Hindi, and his proficiency in these languages was recognised by scholars. His Hindi poems was appreciated by competent critics. He graduated from the Calcutta University and was placed in the first class at the M.A. examination in Philosophy in 1886. He passed the B.L. examination from the Calcutta University in 1889 and was enrolled as a Vakil of the Calcutta High Court. Later, he transferred his practice to Gaya and was chairman of the Gaya Bar for some time. But his heart was not in legal practice, and he devoted much of his time and energy in public activities. That is why when he was appointed a Deputy Magistrate in 1895, he declined the offer.

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For more than 30 years, he was a notable public figure in Bihar, and had a large share in moulding the public life in Bihar. He was drawn to the Indian National Congress from the very begining. He attended the second session of the Congress at Calcutta in 1886. In 1891, he was elected a member of the Subjects Committee of the Indian National Congress, and continued to be so for many years.

He was the Chairman of the Reception Committee of the Bihar Provincial Conference held at Gaya in 1911, and later he presided over the Conference in 1915 at Chapra. He was one of the members of the Joint deputation of the Orissa Congress Committee and the Bihar Provincial Congress Committee appointed in October 1917 to submit a representation to the Secretary of State for India supporting the scheme adopted by the Indian National Congress and the All India Muslim League in October 1916.

Nand Kishore was a nationalist of the Moderate school and advocated constitutional agitation for the fulfilment of the Indian demands. He was very critical of the role of the British bureaucracy, and in his Presidential address at the Chapra session of the Bihar Provincial Conference he observed, "it could not be conducive to progress if the province was governed by three British and only one Indian Executive Councillors."

His leadership of the successful movement for the separation of Bihar from the Bengal Presidency was noteworthy. In association with Sachchidanand Sinha, Sir Ali Imam and Hasan imam, he carried on a relentless propaganda through the press and the public platform for the creation of a separate province of Bihar. He realised the importance of newspaper for the movement. In co-operation with bisheswar Singh and Shaligram Singh of Kulharia estate, he founded the *Indian Chronicle,* the first Biharee paper in English, in the last quarter of the 19th century. But soon the paper stopped publication.

Later, in association with Sachchidanand Sinha and Mahesh Narain, he started the Bihar Times in 1894. The policy of the paper was to secure for Bihar a separate administrative existence, Ultimately his efforts were crowned with success and a separate province of Bihar and Orissa was formed in 1912 under a Lt. Governor. Lal was not satisfied, and in the Chapra Session of the Bihar Provincial Conference in 1915 he declared that he province must be raised to the status of a Governor's Province as Bengal and called upon the people of Bihar to agitate for it.

Nand Kishore Lal's interests were not confined to Provincial politics. He also agitated for the Indianisation of the administration and the army. He wanted to get the Arms Act amended and more military colleges opened for training Indian in arms. His idea was that more and more young men of India be drawn to the army and be trained in modern methods of warfare. He also wanted the Indianisation of the Civil Service and other services, so as to obtain for Indian a legitimate share in the administration of their country.

The pitiable conditions of the Indian abroad also drew his attention, and in his Presidential address at the Chapra Session of the Bihar Provincial Conference in 1915, he called upon the British Government to provide a satisfactory settlement of the Indian question in the British colonies after the termination of World War I.

Lal was an advocate of Western education. His sons were educated in England and he encouraged many young men of Bihar to go abroad for higher education at a time, when crossing the seas was considered a taboo among the Hindus. At the same time, he was also interested in national education, and took an active part in founding the Bihar National College at Patna.

Nand Kishore was a perfect gentleman, a fine orator and a public man of the highest integrity. He was noted for clear thinking and fearless expression. His presidential address at

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the Chapra session of the Bihar Provincial Conference was highly appreciated by all, including even Sir Charles Bayley, the Lt. Governor of Bihar, who referred to it in his speech at the Provincial Legislative Council.

Lal was one of the oldest Congressmen of Bihar and took a prominent part in all the constitutional agitations for the betterment of the lot of Indian, although his main contribution was in the creation of the separate province of Bihar. He died in 1918.

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Lal, Parameshwar (1874 — 1919)

Parameshwar Lal, born at Tekari in Gaya in 1874, was an eminent freedom fighter, politician and educationist.

Parameshwar Lal was born in 1874 in a respectable Kayastha family at Tekari in the District of Gaya. His father, Jawahar Lal, was the Diwan of the Tikari Raj. It was a very well-to-do family in Bihar. Parameshwar was married to Parameshwari Devi, the daughter of Raj Bahadur Tarini Prasad of Santhal Paragana.

Parameshwar Lal received his early education at the St. Xavier's School. in 1902, he got his M.A. degree from the Calcutta University and proceeded to England to qualify for the Bar. In 1906, he was called to the Bar. His elder brother Nand Kishore Lal, who was a prominent nationalist of Bihar, greatly influenced his life and created in him a consuming passion for books.

He was a great admirer of Annie Besant and became attracted towards theosophy. S. Subrahmania Aiyer, a noted theosophist, was his Guru. His association with Dadabhai Naoroji greatly influenced his political ideas and soon he became one of Naoroji's favourite lieutenants. He was greatly impressed by Henry Cotton's book, 'New India.' He was intimately associated with all the eminent publicmen of Bihar of his time such as Deep Narain Singh of Bhagalpur, Shaligram Singh, Ali Imam, Hasan Imam and Sachchidanand Sinha.

While in England, Parameshwar Lal came into contact with Ramsay Macdonald and spoke at several places from the Labour platform on the Indian problem. He was one of the Vice-Presidents of the India Home Rule Society, London. He made his first contact with G.K. Gokhale in England and moved with him speaking on Indian constitutional problems. He went to Ireland also for studying the land problems and the working of the Irish nationalist organisation. He met the great Russian anarchist, Prince Kropotkin, in London.

On coming back to India he became closely associated with the nationalist movement. From 1908 to 1919, he actively participated in the deliberations of the Indian National Congress. At the Madras Session of the Congress in 1908, he strongly supported a resolution on national education and made a fervent appeal to the delegates to work for the establishment of National Schools and Colleges.

In 1909, at the Lahore Session he supported a resolution on the partition of Bengal. In 1916, he supported S.N. Banerjea's famous resolution on Self-Government for India. In 1917, he was elected Secretary of the Bihar Provincial Congress. He was also actively interested in the Bihari Students' Conference and presided over its third session in 1908 at Muzaffarpur.

He was a successful Barrister, but he could not develop his practice at the Bar on account of his public activities. He attended the subject Races Conference at the Hague as a representative of

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the subject people of India. He represented the moderate group in the Congress Party.

At the special session of the Bihar Provincial Conference held on 4 August 1918, he tabled a resolution for the transfer of all the departments of the Government to the control of the Legislative Council except law and Justice. He died on 5 August 1919. A tablet in his memory in the Sinha library at Patna records his public services.

In his attitude towards social reforms Parameshwar Lal does not appear to have entertained modern ideas. He did not think in terms of the abolition of the caste-system. On the other hand, he emphasised its advantages. He was a Theosophists and a Vedantist.

He was a great advocate of scientific education and also wanted a national system of education based on universal primary education. He had no faith in violent nationalism. He was a confirmed constitutionalist. He stood for Hindu-Muslim unity. He belonged to that band of Public-spirited Biharis who laboured hard for the creation of Bihar as a separate province.

Being one of the oldest Congress worker in Bihar, he made significant contributions towards the formation of the Bihar Provincial Congress Committee. After the Surat split of 1907, the Congress was losing its popularity in Bihar. But he was one of the small band of public men who kept alive the Congress movement in Bihar. He donated his rich collection of rare and valuable books to the Sinha Institiute, Patna.

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Lal, Purushottam (1929 —)

Purushottam Lal, born in 1929, is an eminent Indo-English poet, critic, editor and publisher.

Migrating to Calcutta with his parents at the age of one, Purushottam Lal was educated in the same city, where he is now an Honorary Professor of English. He founded, in 1958, the Writers' Workshop, a publishing house which has during the last twenty years, unceasingly encouraged the growth and development of Indo-English literature in both its creative and critical aspects. The bi-monthly journal, *The Miscellany* (1961) edited by Lal is an organ of the Writers' Workshop.

Among Lal's principal volumes of verse are *The Parrot's Death* and *Other Poems* (1960), *"Change"! They Said* (1966), *Draupadi and Jayadratha* and *Other Poems* (1967), *Yakshi from Didarganj* and *Other Poems* (1969) and *The Man of Dharma and the Rasa of Silence* (1974). His *Collected Poems* appeared in 1977. He has also published a number of 'transcreations' including those of the *Bhagvad Gita* (1965), the *Dhammapada* (1967) and Ghalib's *Love Poems* (1971).

His 'transcreation' in prose and verse, of the *Mahabharata*, of which sixty volumes have already appeared, is an ambitious project begun in 1968. *Modern Indo-Anglian Poetry* (1959), an anthology edited by him with K.R. Rao, spearheaded the revolt against romanticism. His *Concept of an Indian Literature Six Essays* (1968), stresses the importance of myth in creative literature. Lal's early verse, 'full of apples, birds, white roses and bees,' has often the delicacy, grace and charm of the Chinese (Sung) landscape painting. From this scene of 'dew filigreeing the grass", he soon entered a world of increasing awareness of social realities and life's sorrows.

However, these later perceptions are not yet firmly crystalised. His 'transcreations' are eminently readable and are apt at places to bend

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the spirit of the ancient original to the needs of modern literary taste. Lal was awarded the Jawaharlal Nehru Fellowship in 1969-70 and Padma Shri in 1970.

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Lal Pushp (1935 —)

Lal Pushp, born in the district town of Larkana in Upper Sindh in 1935, is an eminent Sindhi novelist, short story writer and critic.

Lal Pushp full name, Lal Bhagwandas Rijhvani, was born in the district town of Larkana in Upper Sindh. He obtained Bachelor's degree in Arts from the University of Bombay and started his literary career with short story writing. He is also a novelist. About fifty of his short stories have been translated into other languages.

He has eight collections of short stories to his credit. *Vishwasu-avishwasu* (1958), *Dairo* (1964) *Bandhan ain nirman* (1965), *Wari-aja-mahal* (1966), *Punar milan* (1966), *Khalai khala* (1970) *Lal Pushpa joon chunda kahaniyun* (Vol. I, 1970 and Vol II, 1971) and *Qarz ji darkhwast* (1976). He is the first Sindhi novelist to introduce trilogy.

Pushp has written five novels, *Atam maryada* (1962) (jointly with Kavita Pushp), *Hika sardu divar* (1966), *Huna je atam to maut* (1973) which won the Sahitya Akademi Award in 1974, *Tadahin ain hane* (1975) and *Hika diwar asman tain* (1981). He has also brought out selections from Sahitya Akademi Award-winning books in two volumes (1983). *Kahani kaka jo vikas* and *Drishti ain darsani* (both published in 1972) are his critical works. Besides, he has successfully translated Khalil Jibran (Nastik), Pearl Buck (*Prem ain vasta*), Leo Tolstoy (*Pyar ji zindagi*) and Albert Camus *(Ajnabi)*.

His writings cover a variety of subjects like sex, satire on society, human psychology, struggle in daily life and society at large. Most of his stories are based of 'stream on consciousness' trend.

He is the editor of a Sindhi monthly *Pirha phuti* has edited special issues of other literary magazines like *Koonj* 'Kahani khas parcho' and 'Mangharam Malkani parcho' *Sahit sugandh and Jivan jhankyan.*

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Lal Singh 'Kamla Akali' (1889 — 1979)

Lal Singh, born at Bhanohar in Ludhiana district in 1889, was a leading Punjabi journalist essayist and travelogue writer.

Lal Singh 'Kamla Akali' was born at Bhanohar, Dist. Ludhiana. A journalist essayist and travelogue writer of prominence, he belonged to a marshal family. His father, Bhagwan Singh, a Veterinary Surgeon, served in the army, was in Burma for a pretty long time and earned the title of Sardar Bahadur for his meritorious service.

Kamla Akali went to England in 1927 after doing his B.Sc. and LL.B. from the Punjab University and did his M.Sc. in 1929 from the Imperial College of Science and Technology, London. He was associated with the Akali movement and wrote a pamphlet 'Kamla Akali' after which the pen-name stuck to him.

From 1943 to 46, he served as Managing Editor of the daily *Ajit* (Urdu). He was member of the Punjab Legislative Assembly from 1937 to 1945. He was honoured as a writer by the Punjab Government in 1964.

With his first writing, *Mera vilaiti safarnama* (1929), a travelogue, he established himself as a writer in the lighter vein. Even when dealing with a serious subject like death, he does

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not lose his Punjabi characteristic humour and satire which are very purposeful and lively in expression.

His important writing are: Collections of literary essays: *Jiwan niti* (the guiding philosophy of life, 1948); *man di mauj* (ecstasy of the mind, 1955); *Vigianik lekh* (Scientific essays); *Kamalan di Kot* (Summits of perfection, 1970); Philosophic writing: *Maut Sani da Ghund* (1935). Travelogues: *Mera Vilaiti Safarnama* (1929); *Sailani deshbhagat* (The travelling patriot, 1954)

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Lala Amarnath (1911 —)

Lala Amarnath, born at Lahore in 1911, dominated the Indian cricketing scene for about decades from 1929—1930.

An all-rounder of repute, Lala Amarnath dominated the Indian cricketing scene for about decades from 1929—1930 as a redoubtable right-handed attacking batsman, an efective medium-pacer and, above all, as a bold and aggressive Test captain. He skippered for his side in 15 Tests and had altogther 24 Test appearances. He made 878 runs (highest score being 118) playing altogether 40 innings and remaining not out on four occasions (average 24.38) and took 45 wickets conceding 1481 runs (average 32.91).

Born at Lahore on September 11, 1911, Lala Amarnath (whose original name was Bharadwaj) began his career as a wicketkeeper playing for Aligarh University. It is gathered from sources close to Lala that he was spotted by Frank Tarrant, the Middlesex all-rounder, who worked under Bhupindar Singh, Maharaja of Patila. Thereafter, he began his cricketing career under the patronage of the Maharaja. He made his first class debut in cricker for the Hindus in the Lahore tournament of 1929-1930.

Afterwards, Lala made a superb 109 for Southern Punjab against Douglas Jardine's M.C.C. side at Amritsar (1933—1934). This respectable score prompted his inclusion to the first ever Test on Indian soil in Bombay (v. England, 1933) under C.K. Nayudu's captaincy. Equally interesting was his baptism in Test cricket.

By making 38 and 118, he not only top scored in both the innings but became the first Indian to score a century on Tebut. Although he could do nothing as a bowler in the Test proper, Lala showed his bowling prowes at the nets and as the Test came to a close, his batting feats were hailed even by his staunch critic.

Lala was by nature bold and outspoken and for these rare traits he became a highly controversial figure in an obnoxious episode in England in 1936. As a result, he was sent back to India on disciplinary grounds on the eve of the first Test although he was considered the best among the Indian players there. An enquiry set up later exonerated him.

During the England tour of India just a decade later, Lala inscribed his name as a successful performer. He took 5 Wickets for 118 in the first innings and scored 50 runs in the second inings (first Test at the Lord's) and took 5 wickets for 96 in the first innings and 3 for 71 in the second innings (second Test at Manchester). It was at Eden Gardens, Calcutta, that he registered his career-best 262 against the Rest of India XI. In all he hit five double hundreds.

In playing against the formidable Australian team under Don Bradman in 1947-1948 skipper Lala's hasty decision not to allow the covering of the Test pitches on the plea that his bowlers might capitalize from damp or damaged pitches proved fatal. Although, he lost the five-Test series—4, Lala's own aggregate of 1161 runs at 80.10 in all first-class matches of that tour was the best by an Indian batsman (144, 94 not out, 228 not out, 172 not out, and 171, 135). He was a failure with the bat in the Tests but averaged lowest for most wickets in Test (4 for 84 in the first innings of the third

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Test at Melbourne and 46 valuable runs in the first innings of the fourth Test in Adelaide).

Lala's performance in Ranji Trophy was something spectacular. Representing different sides such as Southern Punjab, Gujrat, United Provinces, Patiala and the Railways during the period 1934-1935 to 1960-1961, he scored 2162 (highest score being 155 not out) and took 190 wickets. His best innings bowling figurte were 7 for 30 against the Service at New Delhi in 1956-1957.

Besides, he played for the Hindus in the Quadrangulars and Pentangulars from 1929-1930 to 1939-1940. His aggregate first-class record reads 10323 runs and 457 wickets including ten or more wickets in a match on four occasions.

A Test selector and chairman in the fifties, Lala managed India's first team to Pakistan in 1954-1955. A benefit match in his favour was held in 1960-1961 when the Pakistan team came to India. He was a journalist and an expert commentator on radio and television for several years. The ailing septuagenarian is the father of two successful cricketers, Surinder Amarnath, who retired long ago, and Mohinder Amarnath, one of the finest all-rounders and still a force to reckon with.

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Lala Jagat Narain (1899 — 1981)

Lala Jagat Narain, born at Wazirabad in Gujranwala district in 1899, was an eminent freedom fighter and politician.

Lala Jagat Narain was born at Wazirabad, district Gujranwala (now in Pakistan) on 31 May, 1899. He passed the Matriculation examination in 1915 from Government High School, Lyallpur, where his father, Shri Lakshmi Dass Chopra, had shifted in 1900. In 1919, he graduated from the D.A.V. College, Lahore; the same year, he joined the Law College there itself.

In 1920, he left the Law College, in response to a call from Gandhi to the students to join the independence movement. In 1921, he was arrested and sentenced to two and a half years' imprisonment. Subsequently, again for political reasons, he was arrested severally in 1930, 1931, 1932 (this time as the editor of *Panjab Kesari)*, and in 1941, and each time was sentenced to a year's imprisonment. In 1942, he participated in the "Quit India" movement and was sentenced to three years' imprisonment.

Jagat Narain has been a member of the All India Congress Committee for about twenty years, and that of the Panjab Pradesh Congress for about thirty years. During this period, he had held various political offices: President, Lahore City Congress Committee from 1938 to 1945 ; Secretary, Panjab Pradesh Congress Committee from 1950 to 1954. He had also been a member of the Lahore Corporation where he led the Congress party.

On the partition of the country in 1947, he shifted to Jullundur. He was nominated as a member of the Jullundur Minicipal Committee from 1949 to 1952. Later, he was made a member of the Jullundur Improvement Trust for five years.

In 1952, he was elected on Congress ticket to the Panjab Vidhan Sabha, and was taken in the Bhim Sen Sachar's Cabinet, as a Minister for Education, Transport and Health. In 1956, as a result of the differences with Sardar Pratap Singh Kairon, the strong man of the Panjab, Jagat Narain resigned from the Congress. In 1957, he successfully contested the elections to the Panjab Vidhan Sabha, as an independent candidate. He was a member of the Rajya Sabha from 1964 to 1970.

During the emergency (1975—1977), he remained in jail for about 19 months, and refused to be released on parole. During these dark days, electric supply was denied to his papers, and

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he had to make ad hoc arrangements for their printing. During the elections to the Lok Sabha that followed the emergency (March 1977), though he not a member of the Janata Party, a conglomeration of four parties each with a differnt ideology, supported his candidature wholeheartedly.

On release from jail in 1924, he became editor of *Akash Bani*, a Hindi Weekly started by Bhai Parmanand. Later, he became editor of *Panjab Kesari*, a Hindi Weekly started at Lahore by Babu Parshotam Das Tandon.

In 1948, he established a company under the name of "Hindu Samachar Ltd." and started his own Urdu daily *Hind Samachar;* in 1965, he started a Hindi daily, *Panjab Kesari.* Both the papers are published from Jullundur, have wide circulation, and have won various awards of Government of India.

On 21 July, 1978, he started a Panjabi daily *Jug Bani,* also from Jullundur—his first effort for the development of the Regional language, to which he has always been opposing—it is more of an economic consideration than the development of the Panjabi language. He was made a Fellow of the Punjab University, Chandigarh, and office he held from 1956 onwards for 12 years.

He is a vice-President of both the Kapur Maternity Hospitals at Ludhiana and at New Delhi. He was Vice-President of the All India Sewa Samiti started by Pandit Madan Mohan Malviya; has been President of the Samiti's northern zone for 12 years.

Through his papers, he has at times collected relief funds for helping the victims of natural as well as man-made calmities, for example, Bihar Relief Fund, Fund for refugees from Bangladesh; Andhra Relief Fund, etc.

Lala Jagat Narain is a bulky figure of an average height. He "enjoys being in lime-light" and uses his papers to boost up his own image. An assertive person, he desires the State administration to toe his line; otherwise, he would go all out to create problems for the administration—an unhealthy attitude towards life.

General impression about him is that Lala Jagat Narain is a religious fanatic, and, that but for him and his papers, there would not have been so much of communal tension in the region.

His activities are considered to have been mainly—Panjab, anti-Panjabi. He was against the creation of a Panjabi-speaking State. An overenthusiastic promoter of Hindi he launched a Hindi agitation in the Panjab, but it collapsed due to the strong handling by the then Chief Minister, Sardar Partap Singh Kairon, without acheving any results, except that he himself had to remain in jail for six months.

He preached against drinking and giving of dowry. He was for imparting religious education in schools. He was married in 1924; his wife died on 28 May, 1978. He has two sons and eight daughters. Both his sons Romesh Chander and Vijay Kumar helped their father in running the papers. Romesh Chander was elected to the Panjab Vidhan Sabha in 1977. His stromy career ended when he fell a victim to political assacination on 9 September, 1981.

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Lala Lakhman (1892 — 1962)

Lala Lakhman, born at village Hanand Chawalgam of Kulgam district in 1892, was an eminent Kashmiri poet and writer.

Lachman Razdan popularly known as Lala Lakhman, was born at village Hanand Chawalgam of Kulgam district. He was a devotee of Ganesha and wrote 'Lilas' and 'Bhajans'. Lachman Razdan was named Lala after his friend of Kamraz (the North Valley), whose name was Lala Lakhman. He was traditionally educated, and studied Gulistan and Bostan of Saadi. Lala never cared to record his verses.

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His humorous verses were so popular that his contemporary friends and relatives which included men and women, preserved these in their memories and in this way they saved Lal from dying unsung and unheard. Lala Lakhman lived a very hard life. In his early life, he kept watch over the fields of the village, and later, joined Posts and Telegraph Department as 'Postman' till his retirement. He did not succeed in writing serious verse and turned to humorous poetic compositions.

He often composed poetry extempore and his verses often suffer from prosodic flaws. At times, he transgresses the limits of social decorum. His poetry mostly falls in the category of sarcasm and lampoon. It does not have the precision demanded by the effective satire. His humorous poems 'Tota Gukrin chai' (Tea at Totaram's house at Gudar), 'Sarwa mazkury kandury wan' and other humorous poems on and or about a marriage party, bakery and the like, became very popular.

He has immensely and effectively used ritualistic terms in vogue in Kashmiri Pandit families. He has a typical and individual style of his own. He effectively begins his poem about his unpleasant profession of watching the fields thus: It was the twelfth of the dark fortnight. The moon was in Taurus and a Saturday to boot when Lala and Lakhman set out on that ill-fated day to handle a job which they had not learnt to handle before.

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Lalanshah Fakir (1775 — 1891)

Lalanshah Fakir, born in Bhanrra village in the district of Kushthia in 1775, was a leading Bengali saint and poet.

Lalanshah Fakir was born of Hindu parents probably in 1775 in Bhanrra village in the district of Kushthia (now in Bangladesh). He married early. While on a pilgrimage he fell ill and was deserted by his fellow-pilgrims. He was tenderly nursed back to health by a Muslim family. When the Hindus refused to take him back into their fold he took to the Fakir cult, married a woman of the Muslim Momin community, built an ashrama in Senuria village and from then on lived a sequestered life.

He was described as a man with a long beard and long hair. He was blind of the one eye buy his eyes were large and the one which he could see was deep and penetrating. It is not known for certain how long he lived but from an announcment printed in 1891 in the fortnighly *Hitakari* it appears that he died in that year at the age of 116.

Lalanshah was a fakir singer. Nowhere in the whole gamut of Bengali literature are the feelings and wisdom of different sects and communities better integrated than in the works of the baul and the fakir poets. They combined in their works the spirit it of the Buddhist Sahajiya cult, the non-conformism fo the Vaishnava movment and the radicalism of the Sufis. Lalanshah inherited all this from his predecessors. Thus he could sing both as a Muslim and as a Hindu with equal ease and sincerity. He could sing of the Navi and also of the Hindu gods:

> The flower floats in the formless
> Vishnu, Hara and Purandara
> This their flower burgeons into the
> Mother-flower.

Lalanshah places man above everything else:

> Shall I again be born as a man?
> Even the gods for ever strive to be born
> as men.

He sees the history of man as a continuous search for the essence of humanity:

> That Man is there in Men
> (That Man) whom through ages
> The sages have been seeking.

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Only love can be the true guide in this quest:

O the Man of the Light for ever is in the Light
But none can see him save the Lover.

Lalanshah uses ordinary words but invest them with a rich suggestiveness as in:

Who is he that lives inside my house?
I have not seen him yet though all this life.
I have striven to see him.

Or in:

I have not seen him,
My neighbour, who lives next door
In the city of Mirrors.

Much of Lalanshah's works are lost. Some to them were retrieved. They were later published in a volume by Calcutta University.

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Lalas Pirdan (1663 — 1736)

Lalas Pirdan,born at Judiya village of Marwad in 1663, was an eminent devotee poet of Rajasthani.

Lalas Pirdan was an eminent devotee poet of Rajasthani. He was born at Judiya village of Marwad in Lalas sub-caste of Charna, a caste which is known for its poetry dedicated to the praise of patron Rajas. He accepted Barhat Isardas as his 'Bhava guru', who, too, was a saint and a devotee poet. The works of Pirdan Lalas different from traditional Charan poetry.

His seven poetic works and thirty Dingal songs were composed in the year 1734-35. All his poems were composed in the devotion of the gods or the goddesses like Rama, Krishna, Hinglaj Devi, etc. Some times he shows his devotion to 'Nirgun' also. In *Narain neh*, he recognises Narain as almighty and all pervading.

In *Parmeshvar Purna*, he bows before many devotees of different sects. Some of them are unknown. *Hinglaj rasau* is praise poetry of the great goddess Hinglaj, who is known for her bravery. In *Alakh aradh*, the poet recognises Nirgun Brahma as supreme, who incarnates in the forms of Rama, Krishna, etc. He is Allah of Islam. Ajampa jap describes the way of devotion and says that inhalation and exhalation should accompany the name of God. *Jnan charit* speaks of the spiritual knowledge which reveals the ultimate truth.

In *Patig pahar*, the poet praises the name of God which is the sole means to attain salvation. His thirty songs are also based on similar themes.

Pirdan's poetry is more a revelation to him than a poetic attainment. Therefore, in the application of rules to the forms of poetry and the metrical composition, he is weak. His metres are doha, chaupai, kavita, paddhari, etc. He is a poet of devotion, velour and spiritualism and believes in harmonious blending of different religions and sects.

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Lalas Sitaram (1908 —)

Lalas Sitaram, born in 1908, is an eminent lexicographer of the Rajasthani language.

Lalas Sitaram lost his father, Hathiram, when he was only two and a half years old. He was brought up by his maternal grand father, Sadulaji, who was a learned scholar and an eminent poet. Sitaram got his primary education at Saravadi village and was, later on, admitted in the Rajamahal Middle School and Darabar High School, Jodhapur for further education. After

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completing his education upto high school, he started his career as a teacher.

He learnt Sanskrit from Bhagavatilal, to whom he duly pays his gratitude. He studied Rajasthani literature under the guidance of Panarmam Motisar, a Kabir-panthi sadhu and an esteemed scholar of Rajasthani language and literature. Along with this he developed his interest in the deep study of lexicography and turned out to be an eminent lexicographer of the Rajasthani language.

After researching for about 30 years in this branch of knowledge, he brought out in series the dictionary of Rajasthani language under the title *Rajasthani shabada kosha,* which contains about one hundred seventy five thousand words in 3350 printed pages. It has been published by the Rajasthani Sodha Sansthan, Chopasani, Jodhapur with the financial aid of the Government of India and the Government of Rajasthan.

Its abridged edition is also under publication by the Rajasthan Oriental Research Institute. Jodhapur. Sitaram Lalas was honoured for this work with the doctoral degree by the University of Jodhpur.

He has also written a book on the grammar of the Rajasthani language (*Rajasthani vyakarana*) and has produced critical editions of a number of unknown works of Dingala and Pingala and, thus, has brought to light a precious hidden treasure of Rajasthani language and literature. His edited works are *Vadada singara, Premasimha rupaka, Raghuvarajasa prakasha* and *Suraja prakasa,* published by the Rajasthan Oriental Research Institute, Jodhapur.

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Lalas Sita Ram (1912 —)

Lalas Sita Ram, born at Nevra in Jodhpur district in 1912, is a leading Rajasthani historian and writer.

Lalas Sita Ram, a charan by caste, was born on 25 November 1912 at Nevra, a village near Osian in Jodhpur district of the State of Rajastan. His father Shri Hathi Ram died when Sita Ram was only of two and a half years of age. He along with his mother Jawahar Bai shifted to his maternal house. His maternal grandfather Shri Sardul Dan Bogsa was a petty Jagirdar of Sarvadi, a remote village in Barmer district.

Shri Sardul Dan who was a man of literary fervour and a poet of great repute, wished Shri Lalas to become a great scholar in the Dingal literature. Informal education was imparted to him in a traditional style under an able guidence of his maternal grandgather. Even as a young boy Lalas had a very receptive and sharp intellect.

In no time, he crammed up a number of Geets and poems which he could recite in effective and forceful manner. He also imbibed interest for the Dingal literature right from his childhood. This interest was further accelerated when he came in close association with Shri Panna Ram Motisara, a saint of Kabir sect, who was well versed in Charn Vidhya and a known poet of the Dingal language.

Shri Lalas married Mathura Bai belonging to a village named Barhaton-Rongaon in Jaisalmer district. She died in an early age leaving behind her one son and tow daughters.

At the age of 13, Shri Lalas came to Jodhpur and sought admission in the Raj Mahal Middle School where he studied up to Middle standard and therafter he joined the Durbar High School in 1928 but the circumstances so conspired that after one year he had to discontinue his education and became a teacher in the Government Primary School at Chainpura in the suburn of Jodhpur. He remained as a teacher till 1958. After that he devoted himself wholly to preparing *Rajasthani Sabad Kosh,* a monumental work

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of his long tireless efforts which earned laurels for him in the literary world.

In 1931-32, Shri Lalas obtained a teaching diploma from the Vidyasala Teachers' Training School and was posted in one of the primary schools of the city of Jodhpur. From here his literary career began. He kept himself in constant touch with the main literary trends of the period by regularly reading the standard journals like the *Chand*, the *Sudha*, the *Madhuri*, the *Nagari Pracharini Patrika* etc. During this period, Shri Lalas came in contact with Vidhya Bhusan Purohit Harinarain, a scholar of great eminence with whom he exchanged his thoughts.

It was on the advice of Shri Purohit that Shri Lalas undertook to prepare a comprehensive Sabad Kosh removing all mistakes he had noticed in the Sabad Kosh of Sri Muraridan published earlier. He started the work of the Sabad Kosh on Akshya Triya in the year 1989 V.S. (May 1932 A.D.). First of all, he prepared slips of the words which appeared in famous Dingal works—*Suraj Prakash, Virmayan, Raj Rupak, Raghnath Rupak, Bankidas Granthawali* etc.

From time to time, he received encouragement and assistance from Thakur Goverdhan Singh Mertia (Khanpur), Thakur Bheron Singh of Khejarala, Thakur Bhawani Singh of Pokaran, Thakur Umed Singh of Nimbaj, Col. Shyam Singh Rodla, Shri Udal Raj Ujjual and others.

In the matter of his academic pursuit, he invariably consulted Pt. Nityananda Sastri, a distinguished scholar of Sanskrit and Prakrit, for the clarification of his doubts regarding the meaning and the use of the words he included in the Sabad Kosh. Shri Lalas had a very high regard for him.

After a long period of forty-six years, with sustained and ceaseless efforts, surmounting all the vagaries of circumstances, hardships, the vicissituded of various nature, financial or otherwise, ultimately in 1978. He could bring out this monumental work of the *Rajasthani Sabad Kosh* in 9 volumes containing more than $2^1/_2$ lac words. It was published by the Chopasani Siksha Samiti, a government aided institution.

The *Rajasthani Sabad Kosh* prepared by Shri Lalas received approbation and ovation from all desirable quarters. "The importance of this work" it has been said "lies not only in the fact that it is the first and the only work of its kind but also in its excellent coverage, a deep and thorough description of the Semantic peculiarities of the language as well as care with which each and every lexical entry is presented."

Besides this Sabad Kosh, Shri Lalas has also to his credit 9 published works and 5 unpublished books of which the following may be mentioned here, Shri Lalas edited *Birad Srangar* (1934 A.D.) and *Suraj Prakash* (1961-63A.D.) by Karnidan, *Shivdan Sujas Rupak* by Laldan and Prem Singh Rupak (1945 A.D.), *Raghuver Jas Prakash* by Krishna Adha and *Gaj Gun Rupak Banda* by Kesodas Gadan (1960 A.D.) etc. all Dingal works of great literary and historical importance.

He has a very rich and huge collection of Dingal Geets numbering more than seven thousand. These Geets throw a veritable light on the history and culture of Rajasthan. At the suggestion of W. S. Allen, Professor of Comparative philology. University of Cambridge, who came to Jodhpur and studied the Dingal language from Shri Lalas.

Shri Lalas undertook to write a book on Rajasthani Vyakarana. The work came up in 1954 and *Sabad kosh* in 1962. He also wrote a book on the history of Rajasthani language and literature, a part of it is also published in the introduction of the first volume of the Sabad Kosh. He had contributed more than twenty research articles in various journals and magazines of the State and national level.

Literary honours were showered on him after his works were known to the world of scholars. The Rajasthan Sahitya Academy honoured him with the title of 'Manishi' in 1973 for the meritorious services he rendered in the sphere of literature. The Jodhpur University

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conferred on him the Degree of D. Litt, (Honoris Causa) in 1976. He was honoured with the title of *Padmashree* by the President of India in 1977. The Rajasthani Bhasa Pracharani Sabha, Ajmer conferred on him the much-coverted title of 'Rajasthan Ratan.'

Shri Lalas has no hobby other than reading and writing. At present, he is busy in compiling an abridged Rajasthani Sabad Kosh which is in the press and almost seven hundred pages of it have already been published. By dint of his hard labour, scholarly habits and publications he has done a yeoman service to the cause of bringing Rajasthani language to the forefront and for providing a sound base for getting its recognition by the Government of India as one of the principal languages of country.

Fair, tall and handsome, Shri Lalas has a charming personality. He is liberal in his religious convictions, unassuming in his behaviour and amiabel and polite in his conversation. He is a man of unostentatious habits and lives a simple life, nay, an ascetic life. His usual dress is kurta, dhoti and turban.

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Lalas, Umaradan (1851—1903)

Umaradan Lalas, born at Dhadharavada in Phalaudi district in 1851, was an eminent poet of Rajasthan.

Umaradan Lalas was born at Dhadharavada village in Phalaudi district of Jodhapur state. He was the youngest son of Bakshiram Lalas, his two other brothers were Navaladan and Sobhjadan. His parents died when he was a child and there was no one to look after him. He, therefore, turned into a naughty boy.

He did not get proper treatment from his brothers, and became a disciple of a Ramasanehi saint Manjiram. He remained in this sect upto the age of nineteen, and returned home thereafter. In 1879, he joined a school and studied English upto the 4th standard. He acquired proficiency in Dingala and Pingala, and the English languages on his own efforts.

In due course, with his qualities and ability he gained the favour of Maharaja Jasavant Simha II of Jodhpur, who sent him to Udaipur on a mission to invite Swami Dayananda Sarasvati, the founder of Arya Samaj, in 1883. Since then, he held the Arya Samaj ideology in great reverence.

He was a man of easy-going nature, and looked like a peasant in his simple attire. He always used to be in a humorous mood. If anyone asked him about his wereabouts, his reply would be that he had no place to live in and, therefore, he kept roaming from place to place.

He entertained revolutionary and progressive views, which could be found abundantly in his writings. He was a man of firm determination, and served the society as a poet upto his death.

His poems are full of insinuations. He seems to be an expert in striking furiously against the social evils with his uncompromising language and sharp mode of expression. He has also attacked the evils prevalent among the ruling princes and in their states. The general trend of his poetry is inclined towards the exposition of the prevailing social evils.

His descriptions are charming and impressive, loaded with popular similes and sayings. He wrote his verse in easy Rajasthani.

His popular poems are 'Chappana-rochanda' (A poem on the famine of, 1899),

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'Kaladar karamat' (A magic of coin), 'Abara-ko-hala' (A description of today), 'Dafola dundi' (A proclamation of fools), 'Vyabhichar-ki-burai' (The evils of corruption), 'Daru-ra-dosha' (The evil of liquor), 'Dharma kasauti' (A touch-stone of religion), 'Olamo' (A censure), 'Amala-ra-ogana' (The evil of opium) and many others. Two of his works *Jasvanta-jasajalada* and *Dafolashataka* were published during his life time.

He has not only lamented the down fall of Rajaputa clan in his poems, but has also abused the fashion of modern days and the brutality and apathy of the British regime towards their subjects.

He composed his beautiful and inspiring poems in the metres like 'chappaya', 'sikharani', 'madhubhara', 'naracha', 'trotaka', 'doha', 'motidama', 'lakhani', 'gagghara nisani', 'shloka', 'kavita' and 'kundaliya'. He used to compose poems in Pingala also.

He was interested in searching out the old manuscripts of history and poetry. He was the first scholar who searched out the manuscript of *Viruda chahattari* by Dursa Adha.

The death of his elder son, Agarandan in 1900 at the age of eighteen, brought him profound grief beyond his bearing and he died within a period of three years after the incident.

A collection of his poems was published in 1906 under the title *Umar Kavya*. The 2nd and the 3rd editions were published in 1912 and 1930.

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Lalbhai, Kasturbhai (1894 — 1980)

Kasturbhai, born in Ahmedabad in 1894, was one of the leading industrialists of India.

Kasturbhai was born on 19 December, 1894 in a leading Visva Oswal Jain family in Ahmedabad. The Oswals were originally Kshatriyas who were converted to Jainism. Kasturbhai belonged to the family of Sheth Shantidas, a rich jeweller. The Mughal court during the reign of Emperors Jehangir and Shah Jahan did extend to Shantidas great respect and consideration.

Lalbhai Dalpatbhai, the father of Kasturbhai, inherited a solid banking business from his father. He established the Saraspur Mills in 1896 and Raipur Mills in 1905. He had three sons and four daughters. Lalbhai was strict but his wife Mohinidben was kind towards children. Kasturbhai married Sharadaben in 1915. They had two sons Siddharth and Shrenik. Shardaben died in 1950. Kasturbhai died on 20 January, 1980.

Kasturbhai had his primary education at Municipal School. He studied in R.C. High School, Ahmedabad. He passed matriculation with second class in 1911. He was much impressed by his teacher Keshav Harshad Dhruv, a scholar in Sanskrit. He joined Gujarat College but following his father's death in 1912 he had to give up higher education to look after the family business, at his mother's instance, though he had studied English by private tuition. From his deeply religious mother he imbined a quiet devotion to Jainism. He became a nationalist during the Swadeshi Movement.

Kasturbhai was intially made a timekeeper and then a storekeeper at the Raipur Mills. Within six months he was entrusted with the department of cotton purchase. He soon became an acknowledged expert on cotton. In 1916, he was appointed a member of the Board of Directors.

Having become confident by the profits earned during the war years, he started the Asoka Mills, and the scramble for shares in this mill points to his reputation. He and his brothers travelled abroad in Europe in 1920, making valuable business contacts and learning important

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lessons from European business houses. The position of the Saraspur Mills, which his uncles had claimed in family division, deteriorated. He presented a liquidation scheme which satisfied the calaimants and enhanced his prestige. He took over the mill after settling the full claims of the creditors. He retained 12.5 per cent share for each of his two uncles.

The young industrialist started Aruna Mills in 1928. The 1930s were a period of the Great Depression. Kasturbhai utilised the depression in machinery prices. He equipped all his mills with new processing facilities. In 1931, he established the Arvind Mills and the Nutan Mills. With his characteristic negotiating ability he succeeded in striking a bargain with an English firm and got 33.1/3 per cent discount on machinery. He equipped the Aravind Mills with superior machinery and full processing facilities.

In 1938, he acquired the Ahmedabad New Cotton Mills. He promoted the Anil Starch Products in 1938 at a time when starch was not produced in India at all, Kasturbhai planned the Atul products in a different style. He registered the Atul Products Limited in 1947. The success of the Atul was in Choosing right collaborators. Each one of them was a leader in specific field. The American Cyanamid of New York, in collaboration with which the Atul was established was a specialist in producing dyes.

The Imperial Chemical Industries which collaborated with the Atul in founding the Atic Industries was known for the discovery and product of 'Vat' dyed and the Ciba of switzerland, which was Atul's partner in launching the Cibatul, specialised in producing fast colour bases and sulphur drug intermediates. Kasturbhai took great pains to develop a highly competent technical and managerial staff. He took early steps to promote basic research in some chemical field—an attempt which eventually resulted in full-fleged R & D Laboratories by 1975.

When the Atul started production in 1952, the country's dependence on imports of dyestuff was total, whereas by 1976 the nation had almost became self-sufficient. In addition, it helped India to earn a large amount of foreign exchange.

When the Government of India gave development rebate to industrial units on new plant and machinery, Kasturbhai started renovating his units. Gradually, old machinery made way for new. His mills were now equipped to manufacture finer varieties. In 1967, he floated a separate company, the Lalbhai Exports, to look after the group's export activities.

The company achieved major breakthrough for the group's products in the African, East Asian and American markets. In 1918, Kasturbhai, as a Secretary of the Famine Relief committee worked hard to collect funds and distribute grains. In December 1922, he was elected to the central Legislative Assembly as the representative of the Ahmedabad millowners. He, alongwith other nationalists in the Assembly, got the excise duties on Indian cotton products abolished in 1926.

He rubbed shoulders with stalwarts like G.D. Birla in founding the Federation of Indian Chamber of Commerce and Industry (FICCI) in 1927, of which he became the President in 1934-35. the stature of the FICCI rose high during his tenure, for he played a key role in formulating business opinion and the Indo-British Trade agreement. He attended the International Labour Conference at Geneva in 1929 as a member of the Indian delegation.

Kasturbhai was appointed a member of the Board of Directors of the Reserve Bank of India in 1937. He, alongwith other Indian members, played a significant role in the decision to appoint the first Indian, Sir C.D Deshmukh as the governor of this apex body.

In 1943, as the member of a delegation sent to Cairo, Kasturbhai and his colleagues extracted highly satisfactory terms for the import of Egyptian cotton into India, though the British had imposed a ban on its export from Egypt.

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He was invited to join a select group of luminaries in Indian business, including J.R.D. Tata, Purshottamdas Thakurdas, G.D. Birla and Lala Shri Ram to outline a plan for the country's economic development, the so-called Bombay Plan published in 1944.

In 1948, Kasturbhai led a delegation to Egypt to negotiate the supply of Egyptian cotton. This mission failed as the Egypitan wanted arms for cotton which India could not give. The Government sent another delegation, again headed by Kasturbhai to Kampala in East Africa. He succeeded in finalising the purchase of considerable quantity of cotton at a low rate.

Kasturbhai was appointed member of the governing body of the Council of Scientific and Industrial Research headed by Prime Minister Jawaharlal Nehru. His membership continued for six terms of three years each and he headed the finance committee. He headed a committee to collect funds for the Gandhi Smarak Nidhi from the industry. He collected Rs. 5.19 crores within a year, which was higher than the target.

In 1949, the Government of India appointed a Committee under his Chairmanship to suggest economy measures in the working of different ministries at the Centre. He worked hard to justify the confidence reposed in him. But it turned out to be a thankless task as the economy measures suggested were never implemented. He was Founder-President of Gujarat Chamber of Commerce and Industry established in 1949.

Kasturbhai was the Chairman of West Coast Major Port Committee authorised to suggest alternative harbours, after the loss of Karachi to Pakistan. The Committee found Kandla as the most suitable place for developing the Port. He headed the Committee for the development of the Port. If Kandla became a Major Port in due course, the country must remain greatful to Kasturbhai and his Committee.

In the subsequent years, he led many a delegation, headed many an official Committee, and participated in managing a number of national undertakings. In 1954, he led a trade delegation to the Soviet Union and visited a number of industrial plans and factories.

If the Dilwara Temples at Mount Abu in Rajasthan are in excellent state today, we have only Kasturbhai to thank for. as the Chairman of the Anandji Kalyanji Trust since 1925, he was chiefly responsible for the managements of the Palitana Temples on the Shatrunjaya Hills. The temples at Ranakpur, Dilwara. Girnar, Taranga and Shatrunjaya Hills were repaired at a cost of more than Rs. 70 Lakhs. He served as Chairman of the Trust for half a century. During this time, the Shatrunjaya Hills temples were thrown open to all Hindus irrespective of caste.

In 1926, Kasturbhai and his two brothers established a Trust of Rs. six lakhs in the memory of their father. The amount was invested in shares which rose to Rs. thirty lakhs in ten years. He donated Rs. 25 lakhs from it for Lalbhai Dalpatbhai Engineering College which was established in 1945.

Kasturbhai played a significant role in the establishment of Ahmedabad Education Society in 1935. He was its Chairman for several years, and contributed a substantial sum of money to enable it to fulfil its objectives. Under his leadership the society established colleges for the study of arts, science, commerce, pharmacy, education, engineering and architecture.

His family and industries donated Rs. 60,30,150 to the Society till 1979. Gujarat University Mandal was formed in 1944 with Sardar Vallabhbhai Patel as Chairman. The family and industries of Kasturbhai donated more than Rs. 12 lakhs to it. thanks to the farsightedness of Kasturbhai the Society purchased 625 acres of land and surrendered about 400 acres of its own land to the Gujarat University. During the last thirty years, Lalbhai Dalpathbhai Family Trust donated Rs. 2.75 crores and their industries have donated Rs. 3.92 crores out of which Rs. 1.5 crores have been donated to educational institutions.

Kasturbhai and Dr. Vikram Sarabhai played

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a dominating role in founding and setting up the Physical Research Laboratory, the Indian Institute of Management and the Ahemdabad Texile Industry's Research Association in Ahmedabad. Kasturbhai's clear and practical hold on affairs and Vikram's fire and vision made for a combination that proved irresistible everywhere.

In 1955, Kasturbhai established the Lalbhai Dalpatbhai Institute of Indology, the home of nearly 45,000 priceless Jain manuscripts, microfilms and rare books on Indian philosophy and religion. It is devoted to the study of Indian civilization and culture. Kasturbhai renovated the Premabhai Hall of Ahmedabad at a cost of Rs. 55,70,000. His family and industries donated Rs. 32,15,000 for it.

Kasturbhai was tall and had an attractive personality. He used to put on dhoti, long coat and white cap. at times, he wore a 'Pagadi' of red colour. He wore a suit and tie when he went abroad. He was a deeply religious man endowed with a strong sense of purpose. He was a man of few words and quick to take decisions.

He never indulged in corrupt practice. His oral assurance was considered more than a written contract. He maintained family unity. He was conservative in financial matters and also meticulous. Eventhough he held Jawaharlal Nehru in the highest esteem, he was critical of his socialist policies. He believed in the efficacy of the managing agency system which the government decided to abolish.

Kasturbhai was an illustrious son of Gujarat and an architect of Indian industry. He was a versatile personality and enjoyed an unrivalled public eminence in the entire business and industrial world of India. He rendered signal services to business and industry, art, religion and social welfare.

For well over half a century, he stood like a colossus in the economic and social life of Gujarat and participated significantly in national endeavours aimed at improving the quality of life around us. What really won for him an enviable place among his contemporaries were his dedication to social, cultural, religious, and educational causes, his upright and irreproachable character, and above all, his adherence to high business ethics and values.

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Lalchand Amard'inomal Jagtiani (1885 — 1954)

Lalchand Amard'inomal Jagtiani, born in 1885, was an eminent freedom fighter and Sindhi poet and writer.

Lalchand Amard'inomal Jagtiani after Matriculation and S.T.C., served as a teacher in N.H. Academy, Hyderabad and Singh Muslim Madrasa, Karachi. While preparing for higher studies through his own efforts, he was rusticated along with Acharya J.B. Kripalani for taking part in the nationalistic activities. Subsequently, he tried to qualify for legal practice, but failed and temporarily worked as an income tax expert instead. He graduated in 1916 and established Tilak Qoumi Vidyalaya followed by a college for girls and S.N.D.T. School in Karachi. After Partition, this school was transferred to Bombay where the education of girl students was entrusted to him.

During Non-cooperation Movement, he was jailed for an year. Being a non-sectarian by temperament, he consorted well with his Muslim friends and wrote a book on the Prophet Muhammad entitled *Muhammad Rasul Allah* (Hyderabad, Sindh, 1911). Similarly under the influence of romantic vedantism, he dilated on the life of Rama Tirth in 1914. Lalchand was one of the initiators in the art of novel writing in Sindhi, and he

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depicted the highly Wrought feelings of a lover, when women were still in 'parda' (veil).

In 1906, he turned his attention to the widely prevalent evil of dowry which tended to bankrupt some middle class families. His abiding interest in politics led him to found Bandematram Mandi for starving his own one-act plays like *Amaldar kina azaru* (1921) for popularising 'swadeshi' and denouncing the 'bosses-tormentors of the people'.

However his last political play *Vachan* (pledge), dealing with respective view points of Annie Besant and Gandhiji, was written in 1946, slightly before the actual creation of Pakistan. In 1923, the 'Rabindra Tagore Club' was inaugurated by the poet himself. Two years later, the Club staged Lalchand's play *Umar-Marui* (Hyderabad, Sindh, 1925), which in popularity succeeded all the other performances of those days in Sindh, However, another of his folk-plays flopped due to some of its drawbacks.

He was closely connected with the work of Sindhi Sahita Society, which aimed at creating interest in the study of great writers, both eastern and western. He also initiated the critical study of Shah Abdul Latif, Sachal and Gul. A collection of his original essay *Phulani muthi* (A handful of pop born, Hyderabad, Sindh, 1927), bears the unmistakable stamp of his idiomatic style.

His notable skill in literary craftsmanship is also evident in his rendering of *Golden Hearts* and *Sacrifice to Truth.* In emulation of Tagore's *Gardener,* he wrote *Sada gulab* (Ever rose). *His Musafiria jo mazo* (Joy of travel, 1925), and translation of a book on long life clearly indicated this trait. His other works include; *Senu kina venu* (1911), *Ram badshah* (on Swamy Ram Tirth, 1912), *Shahano Shah* (1914), *Sunharo Sachal* (1916), *Suhini Mehar* (1939), *Chothi jo chand* (Novel, Forth night of moon, Hyderabad, Sindh, 1947).

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Laldasji (1540 — 1948)

Laldasji, born at Dholidup village near Alwar in 1540, was an eminent Rajasthani saint-poet and founder of Lalpanth.

Laldasji was born at Dholidup village near Alwar (Rajasthan state) in a poor Muslim family of Mev community. His father's name was Chandamal and his mother's name was Samda. After residing for some time at Dholidup, Bandholi, Todi and Rasagan, he settled at Nagla where he lived for forty years till his death. The final burial rites were performed at Sherpur (Baghera district). These places are in the Alwar-Bharatpur region and occupy a place of special importance in his sect. He was a householder, and earned his livelihood by manual labour.

By virtue of his devotion, the pursuit of the divine goal and the deeds of public welfare, he soon became famous. Many Hindus and Muslims became his disciples. Among his disciples, and the disciples of his disciples were Haridas, Dungarsi Sadha, Pranisadha, Bhikhana Sadha.

He left behind a new sect known as 'Lalpanth' named after him, the tradition of which survives even to this day. Ladasji's works are available largely through the oral tradition. At present, over 700 'sakhis' (dohas), approximately 600 'padas' and a work entitled *Chetavani* are credited to him, but the entire bulk does not belong to him.

As the poet has survived as a literary artist largely through the oral tradition, his language has undergone a slight modification. Actually, his language was Mevati, which was spoken in the Mevat region in his times. Laldasji, his disciples and the disciples of his disciples took to the Vaishnavite Hindu way of life.

He held that a saint or an realistic should avoid eating in excess. Recitation of the divine word 'Rama' and singing aloud the praise of

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God constitute the path for the pursuit of a divine goal. He believes in a formless, shapeless manifestation of Rama. In his 'padas' we also get a glimpse of the worship of the formless aspect of god in the manner of the love of a lady for her beloved. He taught how to control the mind and the senses. It is noteworthy that he laid stress on devotion to Rama and condemned 'yoga'. Condemnation of yoga is an innovative step in the tradition of saints.

Details regarding the life of Laldasji are available in Dungarsi's work *Shri Laldasji ki vani* which has been published.

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Lalit (1887 — 1947)

Lalit, born in Vadnagra Nagar in 1887, was an eminent freedom fighter and Gujarati poet.

Lalit (Janmashankar Mahashankar Buch) was a Gujarati poet born in a Vadnagra Nagar family. He was well versed in Sanskrit, English, Vraj and Gujarati literatures and served as a teacher in High School at Gondal for 6 years. He edited the *Kalwawas* Times (Rajkot) for two years and served as a public consultant at the library of the Baroda State for eight years.

Inspired by the national movement, Lalit joined the National University, Bombay in 1921 as the teacher of the Gujarati language and literature, from 1938 till death. He spent his years of retirement with the Thakora Saheb of Lathi. He started writing poetry since 1893 and his poems were published occasionally in periodicals like Chandra, *Sudarshan*, etc. His collections of poems are: *Lalitnam kavyo* (1912), *Vadodarane vadalo* (1914), *Lalitnam bijan kavyo* (1932) and *Lalitno lalkar* (1952).

Lalit's poetry is marked by description of nature, patriotism, glory of freedom praise for Gujarat and praisnes for any other places. Some of his poems are also topical and of general nature; some again are children's songs. Lalit's forte is his devotion to God as deputed in his meritorial poems both long and short. The use of the 'Harini' meter is more prominent in his poems but he has done better in his poems composed in the 'Vasantatilaka' and 'Mandakarata' metres. His poems have many imitations. However, simple and melodious composition of songs, pleasant metrical compositions, expression of tender family sentiments and graceful diction are the main attraction of his poetic art.

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Lalitambika Antharjanam (1909 —)

Lalitambika Antharjanam, born at Kottavattam in Quilon district in 1909, is foremost among the women short story writers in Malayalam.

Lalitambika Antharjanam was born at Kottavattam in Quilon district (Antharjanam means a Nampoothiri woman). She has made remarkable contributions as a poetess and a novelist also. She had her education and literary training at home. She started wring poetry from very early life and late switched over to fiction.

Her first poem 'Lalitanjali' appeared in 1923 in the women's monthly Sarada. Collections of her poems have been published under the titles *Lalitanjali* (19 poems, 1937), *Bhavadipti* (11 poems, 1944), *Oru pottichchiri* (8 poems 1958), *Nisshabda sangeetam* (11 poems, 1959) and *Ayirattiri* (63 poems, 1969). The thoughts

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developed in her poems vary from beautiful lullabies to highly philosophical ideologies. They reveal the mind of the woman in several manifestations much as bride, mother, housewife and heroine.

From childhood Antharjanam could understand the age-old social evils in the Nampoothiri community, particularly about the pathetic condition of their women. Hence she felt greater affinities not only for Nampoothiri women, but for all those who were repressed, exploited and enslaved, and she also challenged the ideologies that underrated human dignity and justice. Having been conscious of the inequalities rampant in the society she raised her powerful voice through her writings against all evils and pleaded for social change. Her fist story 'Yatravasanam' (The end of the journey) was published in 1930.

Hence forward she wrote many short-stories on various themes as exemplified by 'Pancharayumma' (A sweet kiss), *Mootupatattil* (Under the veil), 'Satyattinte swarm' (The voice of truth), 'Kuttasammatam' (The widow's confession), Pratikaradevata (Nemesis), etc. Pratikaradevata makes a strong indictment on the custom of 'Smarthavicharam', the cruel system of prosecuting a Namppotthiri woman suspected of adultery; and this story came as a bombshell in orthodox circles.

During the annual conference of the Nampoothiri Yogakshema Sabha held at Haripad in 1935 Antharjanam was given an award in honour of her contributions for upholding the rights of Nampoothiri women.

Ambikanjali (1937), *Mootupatatil* (1946), *Takarna talamura* (Fallen generation, 1949), *Kalattinte etukal* (Leaves of time, 1949), *Kilivatililoote* (Through the window, 1950), *Kotumkattil ninnu* (from the storm, 1951), *Gramabalika* (The village girl, 1951), *Adyatte kathakal* (The earlier stories, 1954), *Irupatu Varshangalkku shesham* (Twenty years after, 1956), *Agnipushpangal* (Flowers of flame, 1960), *Theranjetutta kathakal* (Selected stories, 1966), and *Satyattinte swaram* (The voice of truth 1960) are collections of her short-stories. Sincerity, simplicity and moral excellence are the characteristics of her writings, and she has got a special gift of presenting the complex moments of human life.

Agnisakshi (Fire as witness, 1977), the only novel of Antharjanam, is unique in theme and style. It is visualised on a wide canvas, the course of the story taking on new dimensions, from the social circumstances of Kerala to the national liberation movement. A Nampoothiri woman named Thethikutty, the main character in the novel, raises herself as Devaki Manampilly and then as Devi Cahan in the course of her struggles to free herself, the society and the nation from slavery. *Agnishakshi* won the Sahitya Akademi Award, Kerala Sahitya Akademi Award, Vayalar Award and Otakkuzhal Award in 1977.

A pioneer in social reforms, Antarjanam has been associated with many's organisations. She has served as a member of the director board of Sahitya Pravarthaka Co-operative Society and the State Textbook committee and also as the Vice President of the Kerala Sahitya Akademi.

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Lallulal (1763 — 1825)

Lallulal, born in 1763, was one of the pioneers of Hindi prose writing.

Lallulal, one of the pioneers of Hindi prose, is renowned for his work titled *Prmsagar.* He was appointed by John Glichrist, a teacher of Hindi at the Fort William College, Calcutta for writing books in Hindi. Lallulal was born in Agra in a Gujarati Brahman family. Agra is an integral

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apart of the Braj region where 'Khariboli' tinged with Brajbhasha is generally the spoken language of the people.

When Lallulal was commissioned to write the *Premsagar*, he composed the story of the tenth Canto of the *Bhagavata* in 'Khariboli' with a strong tinge of Braj. He was cautious enough to avoid words of Perso-Arbic origin in his work. Some verbal forms of Braj got mixed up and assimilated with his 'Khariboli' in the natural course. He was meticulous about adequate refinements and embellishment of his language style and therefore, he composed his work in a language that has a rhythmic pattern and is full of alliteration.

Lallulal was well-versed in Urdu, Khariboli, Hindi and Brajabhasha. Since he did not have complete command over Sanskrit, he committed errors of translation to some places. At the Fort William College he had been ordained to compose in Urdu and Khariboli such stories and tales as were prevalent at the time in the Braj region. Accordingly, he composed the *Sinhasan Battisi*, *Vaital Pachisi*, *Shakuntala* natak, *Madhonal*' in Urdu and the *Premsagar* in Hindi.

He composed the tales of *Hitopadesh* in Brajbhasha prose under the title *Rajniti*. He also published compilations of *Brajbhasaha* verses under the titles *Madhav-vilas*' and *Sabhr-vilas*. Lalulal also wrote a commentary on the celebrated *Bihari satsai* and designated it as *Lalchandrika*.

In short, amongst the pioneers of Hindi Khariboli prose, Lallulal acquired renown because of his linguistic versatility and his composition *Premsagar*. He established a printing press named Sanksriti Press and was engaged in the publication of Hindi books. He popularized the *Ramayana*, the *Bhagavata* and the *Mahabharata* by publishing stories form these works.

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Lalwani, Lilaram Vatanmal 'Khaki' (1867 — 1941)

Lilaram Vatanmal, born in 1867, was an eminent critic, playwright and poet of Hindi and Punjabi.

Lilaram Vatanmal, 'Khaki' Lalwani was a critic, playwright and a poet. After his graduation in Arts and Law, he was appointed a sub-judge in Sindh and worked in the judicial department up to his retirement. In 1913, he embraced Khalsa (Sikh) sect and called himself Lilaram Singh. Besides English and Sindhi, he acquired proficiency in Arabic, Persian, Sanskrit, Urdu, Hindi and Punjabi.

His important work is *The life, Religion and Poetry of Shah Latif* which was written in English and published from Karachi in 1890. It was reprinted from Lahore (Pakistan) in 1978 with a critical introduction by Mehbub Ali Channa. While writing this book, Lilaram often discussed various problems with Mirza Qalich Beg and Dayaram Gidumal Shahani, the great scholars of Sindh.

However, as he mentions, his main source of information on the life of the poet and explanations of a good many obscure verses in the poetry of Shah Abdul Latif, was Akhund Ahamai, the old man of Bhit, whose great grandfather was the teacher and the poet. This book of Lilaram is one of the fundamental works for the students of Shah Abdul Latif.

Lilaram was one of the earliest playwrights in Sindhi who, along with Mirza Qalich beg, contributed significantly to the growth of Sindhi drama and stage. He wrote a good number of plays in Sindhi, most of them were staged by Dayaram Jethmal Sindh College Amateur Dramatic Society established in 1894 by the principal of the college.

Some of the plays written by Lilaram are *Harishchandra* (staged in 1898), *Draupadi ya Pandava charitra* (1905), *Mohan Tarika* (1896) and *Sujan Radha* (1897), both these plays deal with social problems of that period), *Shah Adil*

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Khan and *Lobhi Lakhina* (both are one-act plays written in 1930).

After embracing Sikhism in 1913, Lilaramsingh wrote a commentary in Sindhi on *Guru Granth,* a holy scripture of Sikhs. This monumental work shows lilaramsingh's deep study of different religions. It was published by Sikh Sabha of Hyderabad (Sindh) during the second decade of the present century.

In the field of poetry, Lilaram wrote a good number of ghazals which were compiled by him in a book *Diwan-e-Khaki* published in 1914, III Edt. These ghazals lack poetic imagination and are more a clever verse composition than poetry. Lalaram is, however, remembered in the history of Sindhi literature for his critical study of Shah Abdul Latif and his contribution in the field of Sindhi drama and stage.

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Lam Ahmad Akbarabadi (1885 — ?)

Latifuddin Ahamad, born at Agra in 1885, was an eminent Urdu poet and politician.

Latifuddin Ahamad, popularly known as Lam Ahmad, was born at Agra, also known as Akbarabad, produced many eminent poets and literateurs, like Mir Taqi Mir, Nazir Akbarabadi, Mrza Ghalib, Simab Akbarabadi, Maikash Akbarabadi, etc. Lam Ahmad also joins this galaxy of Agra writers.

Lam Ahmad was brought up and educated in a religious atmosphere. But before he could complete his education, his father expired in 1898. This forced him to abandon his formal education, and he started looking after the family business along with his younger brother Shahabuddin Ahmad.

Later, he entered national politics and joined Home Rule Party which was founded by Annie Besant, and soon became the general secretary of its local unit. He formally joined the All India Congress Party and was elected councillor of the Agra Municipal Board. During his political life, he came in close contact with national leaders like Annie Besant, Desh, Bandhu, Motilal Nehru and Sarojini Naidu.

Lam Ahmad was a prolific writer of Urdu. He started his literary career with the translation of Thomas Moore's *Lala Rookh.* It was first serialised in the monthly journals, *Nigar,* which he, along with Niaz Fatehpuri, Zia Abbas Hashimi, Malik Habib Ahmad and Shah Dilgeer, had founded in 1922. Moore (1772-1822) was major poet of the Romantic Age and *Lalla Rookh* (1816) is supposed to be his masterpiece which influenced the contemporary writers.

Lam Ahmad was a pioneer of Romantic movement in Urdu. Romanticism in literature is said to be a deviation from the old and classical style of writing to a more relaxed, lighter and more personal style of writing. Under this influence, 'the old narrow intellectual attitude gave place to a wider outlook and emotion and a sense of mystery in life, and in which the critical was replaced by the creative spirit and with by humour and pathos'.

The Romantic movement which originated in England in the last quarter of the 18th century, cast its shadow on Urdu literature towards the end of the 19th century, and both poets and prose writers came under its direct influence.

Lam Ahamd took to fiction-writing, and although he had a poetic inclination, he never took to poetry. Nevertheless his flowery, chaste and beautiful prose charmed readers like poetry. Most of his works are translations from English and other foreign languages, but rather than translations, they are adaptations.

His published works include *Lalla Rookh* (1935), *Naghmat, Insha-e-latif* (1935), *Naqd-e-adab* (Translation of Abercrombie's 'Principles of Literary Criticism', 1963); *Zindagi ke khel, Mohabhat ka afsana, Subh-o-sham, Mulahizat-*

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Lama, Sanu (1938 —)

Sanu Lama, born in Gangtok in 1938, played important role in Nepalese social and literary activities.

Sanu Lama, whose real name is Gazur Singh Lama, was born in Gangtok. By profession an engineer, he represented Sikkim in a number of social, literary and other conferences in a number of country abroad. For the Nepalese, however, his fame chiefly rests on his *Katha sampad*, a collection of twelve short stories, published in 1974. These stories deal with the natural, social and political scenes of Sikkim.

The description of the village Timitarku in the 'Pahari phul karakai majha', and of the simplicity of the village folk and their life and the conflict between the rich and the poor in 'Swashi manchey' has an irresistible appeal. In the delightfully woven story of the 'Earring', he has a geniality as he delves into the paths of his beloved's heart and tenderly lays bare her feelings.

There is a perspicacity as he brings out the inner conflicts and the struggles of the middle class people in 'Khanitar ma ek din' and in 'Sampati'. Lama mostly chooses the rural scene as the background of his stories and loves to explore the common bonds which unite the deferent ethnic groups and castes in Sikkim. He has a broad, humanistic vision which makes his works immensely refreshing.

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Encyclopeadia of Indian Literature, Delhi, 1995, Vol. 3.

Lamabam Kamal Singh (1899 — 1934)

Lamabam Kamal Singh, born in 1899, was the first novelist and short story writer in the modern Manipuri literature.

Lamabam Kamal Singh, popularly known as Doctor Kamal, was the first novelist and short story writer in the modern Manipuri literature, A physician by profession, he knew English, Bengali and Assamese well. In his boyhood he read and studied the *Ramayana*, the *Mahabharat* and the manipuri myths and legends.

He started writing poems from his childhood. His works, both poetry and prose, reveal his awareness of social evils and his strong feeling of resentment against social injustice. Indeed he had his private resentment against the society he lived in. He had married a woman to whom he was distantly related—an act for which he was treated as an outcaste.

In those days of the monarchy, he fought single-handed against an oppressive society. This feeling of resentment is evident to his poems collected in *Lei parenga* (The garland; 1929); His *Madhabi* (1930), which is the first original novel in modern Manipuri deals with universal love in a traditional style.

By nature L. Kamal Singh is an idealist and a romantic. Because of the poetic language and expression *Madhabi* is regarded as a kind of prose-poem, In his 'Brajendragiluhongba', which is, in fact, the first Manipuri short story, his revolt against social oppression is evident again but at the end he reconciles with tradition. Even when he is critical his geniality never leaves him.

Young novelists of modern Manipur are widely influenced by Kamal's writings. He died in 1934. In 1948, Manipuri Sahitya parishad posthumously conferred on him the title of 'Kabiratna'.

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Lamabam Viramani Singh (1952—)

Lamabam Viramani Singh, born in 1952, is one of the leading poets and short-story writers of modern Manipuri literature.

Lamabam Viramani Singh, a science graduate of Gauhati University, started his professional career as a teacher and eventually became a lecturer in the Basic Training College at Imphal. He is now working as the District Science Supervisor, Thoubal District.

He is a writer by choice and inclination and he has so far published two collections of his short stories which have marked him out as a force to reckon with. He portraits characters with insight and projects them vividly. He uses a language and diction which are at once simple and forceful. Chekla paikhrabada, a collection of his short stories, was chosen for the Sahitya Akademi award of 1984.

Viramani Singh is a founder member of the Cultural Forum of Manipuri and National Sahitya Premi Samiti, Imphal. He is also the founder President of the Science Teachers' Forum, Manipur.

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Manipur: Past and Present, Delhi, 1991, 2Vols.

Lamba, Prithvi Singh (1921 —)

Dr. Lamba, born at Daulatpur in Hissar district in 1921, is one of the leading Agro-scientists.

Dr. Prithvi Singh Lamba was born at Daulatpur village (Hissar district) on 25 January, 1921 in the family of a Jat, Ch. Sohan Lal Lamba. At the age of 25, Dr. Lamba was married to Chandra Kanta of village Kandera, Meerut district. Her father was an Agrucultural Officer. The couple is blessed with three sons and a daughter.

Lamba passed his primary school examination from his native village and Matriculation examination from the Jat High School, Hissar. For higher education, he proceeded to Lyallpur and got himself enrolled in the Agricultural College and threw himself into the studies with full ardour of youth. From there, he passed his B.Sc. as well as M.Sc. Agriculture.

In 1946, five agriculture-scientists, throughout the century, were sponsored by the Government of India and they were sent to U.S.A. for research. Lamba was one among the five. He took his Ph.D in Agronomy from the University of Wisconsin, U.S.A. in 1949.

Lamba was brought up under the loving care of his father, Ch.Sohan Lal —a progressive peasant. No doubt, Ch. Sohan Lal was not a literate but even then he spared no pains to provide higher education to his children, especially Dr. Lamba.

Apart from his father, the impact of his school teachers—Pt. Masaudi Lal, Lala Brahm Swarup and Ch. Chatter Singh, was considerable. Lamba's elder brother, Ch. Dalip Singh was also instrumental in shaping his future couse of life. The personality of Sir Chhotu Ram and his paper *The Jat Gazette,* were other factors which left an indelible imprint on the young mind of Lamba.

In 1949, Lamba returned to India. In January 1950, he joined the erstwhile Bhopal State and rose to be the Director of Agriculture and then Principal of Agricultural College, Bhopal. His work in community development programme in the State was so great that even the Prime Minister, Jawaharlal Nehru appreciated it in 1955.

Dr. Lamba has been the Chairman of M.P. Higher Secondary Board of Studies in Agriculture, Dean, Faculty of Agriculture, Vikram University and Convener, Board of Studies in Agriculture, Sagar University for a number of

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years. He was Principal of four different colleges of agriculture at Sehore, Gwalior, Rewa, and Raipur: all in M.P. for 13 years.

Under his valued guidance the department of agriculture in M.P. was reorganised. A big campaign to control gram caterpillar pest by aerial operations was launched successfully and the high yielding varieties programme was a grand success.

With the establishment of the Haryana Agriculural University, Hissar, Dr. Lamba came over to his home district. He closely associated himself with this university in its formative years. He joined it as Dean, College of Agriculture, and then became the Director of Research.

In 1969, an unfortunate incident —riot between Haryanavi and Punjabi students took place. Dr. Lamba risked his own life and saved the Punjabi students from hooligans. The then Vice-Chancellor of Punjab Agricultural University, Ludhiana (previously H.A.U. Hissar was a part of P.A.U Ludhiana), Dr. M.S. Randhawa appreciated Dr. Lamba's excellent work done by him during diffcult circumstances.

Dr. Lamba, who had by 1973 matured as an erudite agriculture-scientist and a seasoned administrator, was now ready for higher assignments. And the opportunity came his way when he was appointed the Vice-Chancellor of the Udaipur University, Rajasthan.

Dr. Lamba served the University for four years with great distinction. Under his Vice Chancellorship, the University owned the responsibility for conducting agricultural research throughout Rajasthan; the extension education programme was expanded and the Krishi Gyan Kendras were opened in different parts of the State. Recognising Dr. Lamba's services. rendered to the cause of agricultural development in the state, the Governor of Rajasthan, S. Jogendar Singh convyed his compliments to Dr. Lamba, vide his letter dated 14 February, 1977 in the following words:

" I am really very happpy that my decision to appoint an agriculture-scientist really proved very useful. During the last four years you have brought out vast improvement in the working of the University of Udaipur and now its impact on the agriculture programme of the state has started to be felt."

Dr. Lamba assumed Vice-Chancellorship of the Haryana Agricultural University, Hissar on October, 1977. Since then the pace of progress of the University has been accelerated. In the realm of research, the work has not only improved in quality but has increased in quanitity too. This is the only University in India which has organised mobile training squads to facilitate rural women, especially widows in getting training at their own door-steps .

Dr. Lamba is an extensively travelled person and has visited U.S.A. U.K., Philippins, Morocco, France, Switzerland, New Zealand, etc. He holds many offices viz.—President of the Agricultural Universities' Association of India; President of the Agronomy Society of India; Member of the Soil Society of U.S.A.; and Member of the American Society of Agronomy. His contribution as an author is also substantial. He has authored a book entitled *Modern Weed Science,* and contributed several papers on Weeds Control at many seminars.

Being a ruralite himself, Dr. Lamba is well aware of the rural problems and solutions. In his opinion, we can solve the rural problems if we adopt the following methods—the government should help the farmers in sowing and selling their crops; the method of co-operative farming should be adopted; agriculture-scientists should be well looked after, well equipped and well paid: and the government should stop the brain-drain of agriculture scientists and take full advantage of their intelligence.

Dr. Lamba believes that farmers deserve our special sympathy and need our services. A lot of work is yet to be done to carry the torch of knowledge in the remote village-homes where the darkness of superstition still holds sway.

Once and for all, Dr Lamba has opted for

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the lot of rural poor. Being an agriculture-scientist he always devotes his knowledge and energy to help them. Whenever the history of Agricultural Development of India, especially M.P., Rajasthan and Haryan comes to be written a name that will figure prominently in it will be that of Dr. P.S. Lamba

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Lambert Mascarenhas (1914 —)

Lamberto Mascarenhas, born at Colva in Goa in 1914, is a leading freedom fighter, novelist and journalist.

Lamberto Emilio Francisco Mascarenhas was born on 17 September, 1914, in the village Colva of the Salcete taluka of Goa. His father was a medical practitioner in his own village and neighbourhood. He has three other brothers and three sisters. Lambert had his primary education in Portuguese and then four years of humanities at the Rachol Seminary. Then we find him at St. Vincent's High School (Poona), and for his B.A. at St. Xavier's College (Bombay). After that he began his career as a journalist and has made his mark as one.

Lambert joined the *Bombay Chronicle* group of newspapers which espoused strongly the cause of India's freedom in 1943 and worked there for eight years. During these years, he wrote articles in the evening paper *The Bombay Sentinel* edited by Benjamin Guy Horniman, about the need of Goan emigrants, specially in Bombay, to work towards putting an end to Portuguese colonialism in India. In 1949, he was deputed by the Chronicle group's weekly news magazine *March* (edited by D.F. Karaka) to go to Goa and report on people's living conditions there.

After the movement for civil liberties launched by Dr. Ram Manohar Lohia in Margao on 18 June, 1946 the Portuguese administration had adopted rough measures to suppress all expressions of national activity through arrests, beating and deportation of the nationalists. On the publication of his very first despatch in *March* in May 1949 Lambert was arrested and lodged in Margao police lock-up and later shifted to Panjim police station jail. He was released on bail of Rs. 8,000.

After a Year, when Lambert was already in Bombay, he was tried in *absentia* and sentenced to two years of imprisonment. In his three special dispatches Lambert had ridiculed Portuguese administrative genius and their cultural legacy to Goans. By coming to Goa to send his dispatches Lambert had goaded the Portuguese into proving to the world that the freedom of press which they talked about far and wide was one of their many lies.

In Bombay Lambert was a member of the Goa section of the Indian National Congress. He also was a founder-member of the United Front of goans. In 1955, he published his novel "Sorrowing lies my land" depicting vividly the cultural stagnation of Goa under the Portuguese rule and the frustration of a few who were resisting and trying to grasp the free hands of Mother India. The novel was reprinted within a year and has seen more editions since then. Lambert had earlier published a satire of the life in Bombay entitled "The First City". He also became the Founder and Managing Editor of *Goan Tribune*, a fortnightly published to promote the cause of Goa's freedom and which started publication in June 1956.

In July 1958, Lambert was appointed Information Officer by the Ministry of External Affairs, under the Special Officer, Goa Affairs, with its office in the Bombay Secretariat. He perfomed this function till January 1960 writing articles on Goa and supplying them to the Indian and foreign press. In 1960, he returned to the *Goan Tribune* as its editor. Following the liberation of Goa in December 1961, Lambert married Dr.

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Miss Jolly F. Mascarenhas, M.B.B.S., M.D., Asst. Professor at the Goa Medical College. He became the editor of the first Goan English daily. *The Navhind Times* for three years, and from 1967 is partner and editor-cum-publisher of an Illustrated monthly magazine *Goa Today.*

Lambert contunues to take lively interest in the development of Goa. After having seen the fruition of his early journalistic struggle, Lambert sees his mission as an on-going task. He had already an insight into this when he was writing his despatch "Inside Goa—2" : "If Goans retain the same mentality as for today, Goa's ills will not end with the Portuguese departure".

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Lambert Saravane (1907 — 1979)

Lambert Saravane, born at Saigon in 1907, was an eminent teacher, parliamentarian and freedom fighter.

Lambert Saravane, teacher, parliamentarian and freedom fighter, the only son of Anandou Saravane and Thaimal Ammal, was born on 17 September, 1907 at Saigon which was then under French administration as part of the French colony of Cochin-China. He belonged to the Reddiar Christian Community. Anandou Saravane had not held any high public office. But the family was affluent enough to send Lambert Saravane abroad for higher education.

Educated first in *Lycee Tabert* at Saigon, Lambert was sent to France where he did *Licencie en Lettres* (equivalent to Master of Arts degree) at Aix en Provence in 1931 and *Licencie en Droit* (equivalent to Master of Law) in Paris in 1934. He had, however, no taste for the legal profession and so had never donned the robes of a lawyer. Preferring teaching to law, he joined the Pondicherry Educational Service in 1936, as Professor of Languages in the then *College Colonial* where he remained till 1946. Lecturing became his main life work except for a short span of less than a decade—1946 to 1955—when he was actively engaged in Politics.

His entry into the political arena in 1946, coincided with the growth of the movement for the independence of French Indian settlements from French domination although Lambert began as an ally of the pro-French faction and owed allegiance to Edourd Gubert. He was elected 1946 as *Depute* (Member of French Parliament) to the *Assemblee Nationale* in Paris as a representative of the French Indian Settlement with the backing of the National Democratic Front. This party was in favour of French India remaining a fully self-governing National Unit within the French Republic.

In 1947, Lambert along with his party colleagues E. Gubert, Dr. Jagannath Andre, Padmanabha Counouma and Moutouppoulle dissocited himself from the slogans of the National Democratic Front "without however breaking away from it". In 1948, Lambert was elected again as Depute to the *Assemblee Nationale*, this time with the support of the French Indian Socialist Party of E. Goubert which as the party in power was the spearhead of the anti-merger movement.

Very soon, Lambert who had become a crusader for merger of French Indian territories with the Indian Union, fell out with E, Gubert and Moutouppoulle. He severed connection with the French Indian Socialist Party and started the French India Independent Party which campaigned against reactionary and non-

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progressive forces in French India and advocated consistently the need for a united front of all parties opposed to the anti-merger French India Socialist Party.

Exposing the true nature and designs of the Government he said bluntly that far from concerning itself with the welfare of the people the Government worked to sabotage their movement for freedom. And the subsequent events proved this to be substantially true. There were dissensions in 1948 in the ranks of the ruling party following the decision of the *Conseil du Government* to hold the Municipal elections in French India on 24 October disregarding the advece of the Government of India to postpone the same as conditions for fair and free elections did not prevail. These elections constituted a very important stage in the process of determining the future of French India, as envisaged in the Indo-French Agreement of 8 June.

There was a breach over this issue of holding or postponing the elections in the ruling party—one section led by Dr. Jagannath Andre fovouring the opinion of the Government of India and the other led by E. Goubert insisting on holding the elections as scheduled. The latter succeeded when Governor Baron exercised his casting vote in their favour.

Lambert deprecated the stand taken by the Government and characterized the Governor's act in utilising his casting vote as a "Violation of all democratic principles". He declared that his French India Independent Party would boycott the elections. His genuine efforts to form a common front of all the pro-merger parties which would expedite the transforence of sovereignty over the French Indian Settlements to the Indian Union having failed, he decided to keep away.

From 1950 to 1955 when he retired from political life, he was the most active supporter of the freedom movement. Lambert who could articulate well in French and in Tamil addressed extempore many public meetings both in Pindicherry and in Karaikkal. He boldly declared at these meetings that in the context of a free India, the French Settlements were an anomaly. He started with certainty that there were scarcely a few dozens of Indians in French Indian territories who would desire a union with French against India.

He always prefaced his orations with the slogan "L' independence avanttout" (Independence First). In the wake of such utterances, a fresh wave of violence and terrorism swept over Pondicherry. Hooligans were hired to molest Lambert. His house was once ransacked in broad daylight by goondas and on another occasion, an attempt was made on his life while he was returning home with his wife in his 'Citroen' after attending a tea-party in the Indian Consulate at Pondicherry; and Lamvert had a miraculous eseape.

But undaunted he continued to propagate the merger couse carrying always a revolver for self-defence. Lambert was largely instrumental in foming the Netaji Youth League in Karaikkal in 1950. Many of his former students became members of the Pondicherry Students' Congress which played no insignificant role in the struggle for freedom. Deploring the repression which reigned everywhere in the French territory in 1953, a grief-stricken Lambert said that the French Settlements had a Government which was "humiliating" even to the Frenchmen.

He lamented the serious economic and political disabilities which the people in French pockets suffered and of which the French Government was ingnorant. When a referendum loomed large about the horizon, Lambert stated unequivocally that such a course would prove a most undesirable exericse in French India where he was convinced "there could be no fair plebiscite". He also made no secret of his apprehension that such a procedure could entail some wrong sort of propaganda against India or France which would embitter rether than ease the situation.

The field of politics not having affored him any spectacular success, Lambert cut himself adrift from all political leadings. But his taste for politics and public speaking coupled with

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his intimate knowledge of the Franch literature made him a most accomplished professor when he re-entered the field of pedagogy in 1955. Thereafter followed a fairly long spell of lecturing work and relative happiness and peace broken only by a family misfortune—the demise in 1975, of his second son Mohandas Saravane an officer in the Reserve Band of India and author of some books on public finance.

Lambert worked till 1976 for the advancement of the French language and literature. He was a Visiting Professor for French at the Annamalai University in Chidambaram in the South Arcot district of Tamil Nadu; the Madura College in Madurai in Tamil Nadu; and the Kerala University in Trivandrum in Kerala. For three years from 1962, he also taught French in Tagore Arts College in Pondicherry.

In appearance, Lambert was of medium stature and quite handsome. His early up-bringing at Saigon famed as "the Little Paris of the East" and later education in Paris naturally had their impact on Lambert who lived in French style. He died of a heart attack in Paris on 18 February, 1979. His body was brought from Paris to Pondicherry where it was buried in the graveyard of Reddiarpalayam on 4 March, 1979.

He is survived by his wife Regina, three sons and a daughter who are all settled in France. His eldest son Diagaraj Saravane is a Professor of English in Toulouse; third son Jayakumar Saravane is a doctor in Paris; fourth son Sathiakumar is employed in a Travel Agency in Paris; and his only daughter Nithiya, recently married is also settled in Paris. Mrs. Regina Saravane resides at Reddiarpalayam, Pondicherry.

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Lankesh, P. (1935 —)

P. Lankesh, born in 1935, is a short-story writer, playwright, poet, novelist, film director and editor of Kannada.

P. Lankesh, an M.A. in English (1959) from Mysore University, taught English at several colleges and resigned in 1978 to continue his career as a Film Director. He started *Lankesh Patrike* (Weekly) in 1980. The first collection of his short-stories in Kereya niranu kerege chelli (Return the pond water to the pond, 1964).

In his first collection of poems, *Bitcchu* (Open/peel off, 1967), one can discern the influence of Whitman, Sylvia Platha and Ezra Pound. His second collection of stories, *Nanalla* (not me, 1970) contains stories which have been praised for their subtle lyricism and intensity. *Umapatiya scholarship yatre* (Umapaty's trip for a scholarship, 1973), is his third collection of stories.

He has written a number of short-plays like 'T'. Prasannana gruhastashrama'. (T. Pransanna's married life, 1964) and 'Nana tangigondu gandu kodi' (Find a husband for my sister) which are 'angry' plays. 'Teregalu' (The waves, 1967) has been highly praised by Gopalakrishna Adiga for its political power. This is an 'absurd' play.

These plays along with 'Giliyu panjara dolil a'. (The parrot is not in the cage), 'Kranti bantu kranti' (Rebellion of rebellion come), 'Siddate' (Preparation), 'Polisariddare eccharike' (Beware, the police are there), were published in a collection called *Elu natakagalu* (Seven plays, 1971).

He made an excellent translation of *Oedipus* and *Antigone* (1973). His only full-length play Sankranti (1973) is based on the life of Basavanna, the 19th century mystic poet and leader of the revolutionary religious movement, who questioned the social values of the orthodox Brahminism. He also dramatised his novel *Biruku* in 1973.

In the sixties he was an admirer of Gopalakrishna Adiga, the leader of the modern movement whom he hailed as 'an eye-opener of a generation. This he recanted later when he supported the anti-Brahmin movements like Okuta, Shudra etc. He has published two novels. *Biruku* (Breach) in its narrative method and

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incidents relies on Kingsley Amis's *Lucky Jim* and J.D. Salinger's *Catcher in the Rye.* The other novel, *Mussanjeya katha prasanga* (The incident is in an evening, 1978) contains episodes of village life. *Prastuta* (The present) and *Kandaddu kanda hage* (As it is seen, 1975) are his collections of essays.

The latter contains two controversial essays, one on B.V. Karthna and the other on Gopalakrishna Adiga. He edited a collection of modern poems in *Akshara hosa kavya* (1970). His second collection of poems *Talemaru* (Generation, 1973) contains some of his poems from the early collection and there is no new development. He has also translated Baudelaire's poems in his *Papada hugalu* (Flowers of evil, 1974). In his writings, man's cruelty, meanness and pretension are exposed.

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Latif, Abdul (Nawab) (1828 — 1893)

Nawab Abdul Latif, born at Faridpur in 1828, was a leading Muslim educationist and writer.

Nawab Abdul Latif was born in 1828 of a noble family of Faridpur district of Eastern Bengal (now in Bangladesh). His father Kazi Fakir Mohammad was a distinguished pleader at the Sadar Dewani Adalat, and a notable litterateur of his time. He was the author of a Persian work, 'Jami-ul-Tawarik' (Universal History), which was published in 1836.

Abdul Latif came to Calcutta at an early age and enrolled himself as a student of the Calcutta Madrasah. It was about this time that the study of English was introduced in the Madrasah. Abdul Latif gained proficiency in English and won a Government scholarship. After the completion of his studies he served for a short period as a Professor at the Madrasah.

In 1849, he was appointed a Deputy Magistrate and gradually rose in the service to the highest grade. He even officiated as Presidency Magistrate in Calcutta for some time. During the long thirty-six years of Government service, he earned the affection and warm feelings of all the classes of people whom he came in contact with. The first public recognition which he received was in the year 1863 when Lord Elgin appointed him a Fellow of the Calcutta University.

Lord Lytton conferred on him the title of Khan Bahadur in 1877 and that of Nawab in 1880. Three years later he received from Lord Ripon the Order of Copanion of the Indian Empire. He was also at different times a Justice of Peace, a Municipal Commissioner and a member of the Bengal Legislative Council. The Nawab died on 10 July 1893.

Nawab Abdul Latif is, however, best remembered for his invaluable contributions to the cause of education of the Indian People, in general and of the Muslims in particular. Through the agency of the Mohamedan Literary Society of which he was the Founder-Secretary, he devoted the best years of his life to the dissemination of leraring among the member of the Muslim community, whom he wanted to join the mainstream of the contemporary cultural life and get into closer contact with the European and their Hindu fellow countrymen.

There was seldom a question affecting the Muslim community on which the Nawab was not consulted and his advice listened to with respect. The Nawab also played a useful part in the opening of the Anglo-Persian department of the Calcutta Madrasah. The Arabic departments of the Calcutta and Hooghly Madrasahs were reorganised through the endeavours of the Nawab. He wrote 'A Short Accont of My Public

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Life' which was published in 1885. Among his other publications were 'A Paper on Mahomedan Education in Bengal' (1868) and 'A Minute on the Hooghly Mudrussah' (1877) written at the request of Sir J.P. Grant, Lt.-Governor of Bengal.

Another contribution of the Nawab which deserves special mention was his work in trying maintain Hindu-Muslim communal amity which in those days seemed threatened in some other parts of the country. There was, in those days, hardly any other Muslim who had more friends among the Hindus than the Nawab, and there was none who had done more to promote good feelings between the two communities and to bring them together.

For his superb qualities of the head and the heart and for his great powers of leadership and organisation, the Nawab became a leader trusted alike by the government and the people of all castes and creeds. "His clarion voice spoke out unmistakbly and he was listened to and obeyed, to the abiding good of all that he stood for."

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Latifu'd-Din (17th Century)

Latifu'd-Din was a leading Sufi poet and philosopher of Kashmir.

Latifu'd-Din was a rich man, thus, Shaikh Nuru'd-Din wanted to impress upon him that worldly goods were of no use for one on the path to God. Latifu'd-Din, after serving the Shaikh for some time, was asked to settle down at Uttar and was entrusted with two newly enrolled Rishis, Pirbaz and Sharif Ashwar.

Latifu'd-Din, like many other Rishis, at first used to eat *upalhakh* (a wild vegetable), but when he migrated to Uttar, he lived on another wild vegetable known as *Kanchan,* even more bitter than *upalhakh.* The reason for this change is given that once he found *upalhakh* tough, and he enquired from Sharif why it was so. Sharif replied that he brought green herbs, while Pirbaz used to bring dry ones.

Latifu'd-Din then asked Pirbaz why he used to bring dry herbs. He replied for two reasons: firstly that when one cuts the green herbs they start bleeding, secondly that when they are boiled, they cry ' why do you kill and burn us ?" Latifu'd-Din was moved by the arguments of his disciple and he gave up eating all kinds of green herbs as he believed that he was destroying another life to keep himself alive.

Towards the end of his life, Latifu'd-Din moved from Uttar to Poskar, because at Uttar people in large numbers used to come to him and ask for his blessings. It was at Poskar that he breathed his last and was buried.

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Latthe, Anna Babaji (? — 1950)

Anna Babaji Latthe, born at Kurundavad, was a prominent freedom fighter and non-Brahmin leader in Maharashtra.

The date of birth of Anna Babaji Latthe, a prominent non-Brahmin leader in Maharashtra, is not known. He was born at Kurundavad (Maharashtra) in a well-to-do family belonging to the Maratha caste. His father Babaji Latthe was a prosperous businessman. Anna Babaji Latthe was married twice. He married a sccond time after the death of his first wife in 1914. He had one son.

Latthe had his elementary education in his

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native town of Kurundavad and his secondary education at Sangli and Miraj. Later he studies at the Rajaram College, Kolhapur, and at the Deccan College, Poona. After his Bachelor's dgree in Arts he took a degree in Law from the Government Law College, Bombay, 1918.

As a young man he was deeply impressed by the writings of Justice Ranade and Agarkar. For a time he served as a Professor at the Rajaram College, Kolhapur, and then acted as constitutional advisor and the Diwan of the Maharaja of Kolhpur. He was a Jain by religion, yet he took a prominent part in the activities of the Satya Shodhak Samaj. He strongly opposed the Brahmin domination of the Hindu social institutions and worked for the unlift of the so-called backward classes. He also supported the movement for the emancipation of women in Maharashtra.

At Kolhapur, he was greatly influenced by Maharaja Shahu Chhatrapati. He supported the Maharaj in his educational plans and activities. He believed in Western liberal education as a means for broadening the mind. Though he desired political indpendence, he believed that real independence was not possible unless the Hindus got rid of the obnoxious custom of the caste-system. He admired the British system of administration, and hoped that one day the Indian would achieve equal partnership after attaining a free and open society.

As the constitutional advisor of the Kolhapur State, he attended the Round Table Conferences in an advisory capacity. There he made a plea for a special place for the Indian rulers in the proposed Indian federation. A facile writer, he conducted a weekly, the *Pragati*, devoted to the cause of the uplift of the backward classes.

After the death of Shabu Maharaj he brought out a two-volume biography of the Maharaja. He also wrote a book entitled 'The Problems of Indian States.' A devout Jain, he was the author of 'An Introduction to Jainism'. He also wrote two books in Marathi, one on federations in the world and another on the rise of the British power in India.

He played a great part in the public activities of Kolhapur, the Province of Bombay and the Indian Union. In the twenties, he was for a time a member of the Central Legislative Assembly. In the first elections after the grant of Provincial Autonomy to India he was elected to the Bombay Legislative Assembly on the ticket of the Indian National Congress which he had joined a little earlier.

In the first government of Bombay under the Provincial autonomy he was appointed the Minister of Finance. In that capacity he organized a Department for Rural Development and got through the Assembly the Debt Relief Act and the Agriculture Markets Act. As the Diwan of Kolhpur he presided over the Deccan States Praja Parishad and the States People's Conference.

He did not take any active part in the Quit India Movement of 1942. Because of this, he soon lost his position in the political circle. Yet, because of his experience in administration and his knowledge of legislative affairs, he was elected to the Constituent Assembly in 1946. While working in that capacity he died in 1950. He will be remembered for his work in consolidating the backward classes and bringing them up in the political field.

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Lavanyasamaya (1465 — 1534)

Lavanyasamaya was one of the major Jain poets of fifteenth/sixteenth century.

Lavanyasamaya, a disciple of Lakshmisagarsuri and Samayaratna, is one of the major Jain poets of fifteenth/sixteenth century. He has written several 'rasas' such as *Siddhanta chatuspadi* (1487), *Gautamprichchha chaupai* (1516), etc.

His *Vimala prabandha* (1512) is an

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outstanding work of 1356 stanzas on the historical life of Vimal Mantri who spent much of his time and money in getting constructed the world famous Delwara Jain temple on Mount Ahu.

He wrote *Surapriya Kevallno rasa* in 1489 and *Devaraj Vachcharaj chopai* in 1511. Lavanyasamaya has written several other poems of the type of 'samvad', 'stavana', 'sajjhaya' 'chhand', etc. His chhand of Gautamswami is still recited every day in the morning by the Jain community.

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Lawande, Vishwanath Narayan (1923 —)

Vishwanath Narayan Lawande, born at Old Goa in 1923, is an eminent freedom fighter and journalist.

Vishwanath Narayan Lawande was born on 21 February 1923 at Old Goa, in a respectable upper middle-class Saraswat Brahmin family. His father, Narayan Pandurang Lawande, was a leading merchant of Old Goa and had four sons. Vishwanath Narayan Lawande married Pramila Devi in 1965.

He completed his Primary Marathi education up to the Vernacular Final and then the Portuguese IV standard. He passed his Matriculation and B.Sc. examinations from the Bombay University and his L.L.B. from the Karnatak university, Dharwar. He joined the Benares Hindu University for the Chemical Engineering Course but gave it up to join the Goa freedom struggle. He had also studied Hindi up to Pravin.

His teachers, Ganesh Shivram Samant and Vaman R. Kamat, and the Maharashtra leader of the Rashtra Seva Dal, Bhausaheb Rande, moulded his character on nationalist lines. In 1942, he came into contact with the socialist leader Achyut Patwardhan, but it was Dr. Rammanohar Lohia who, in 1946, stirred him up to join the freedom struggle of Goa. Vivekananda's philosophy was also a source of inspiration to him.

Lawande took part in the nationalist movement in India from 1940 and more extensively in Goa from 1942. On 18 June 1946 Rammanohar Lohia addressed a public meeting at Madgaon and courted arrest by the Portuguese Government. Lawande was the second to address the meeting and courted arrest. He was arrested and imprisoned several times later. During his third imprisonment at Aldona in November 1946, he was forced to undergo physical tortures and slavery in the prison.

The Goa freedom fighters now realised the futility of the Satyagraha Movement to expel the Portuguese from Goa and decided to establish a Council of Revolutionaries known as the *Azad Gomantak Dal* which came into existence on 13 April 1947 with Lawande as the President. From then onwards, till June 1954, the Dal carried on armed raids on Goverment officers, treasuries and police chowkies.

Lawande was the Chairman of the War Council organised in July 1954 to plan the entire military movements to attack and capture the enclaves of Dadra and Nagar-Haveli. He participated in these two military operations which took place on 20 July and 2 August 1954, and ended in the liberation of the two places. Lawande worked as the first Adminstrator of the liberated areas for some time. The Dal continued its activities in Goa till the Protuguese surrender to the Indian military forces in December 1961.

Under the guidance of Lawande, the Dal carried on intense propaganda to credicate casteism and untouchability, and to undertake schemes through the Mahila Mandals for the general welfare of the Goan women. Day and night schools were also started for the benefit of the Goans.

Lawande was the General Secretary of the National Congress, Goa (1949-50), and Joint Secretary of the Goa Political Convention

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(1956-59). He was the Vice-President of the Goa Democratic Party (1949-61); a member of the Goa Consulative Council, Goverment of Goa, Daman and Diu (1962-63) and of the Goa, Daman and Diu Territorial Congress 'Committee (1963-64); Director of the State Co-operative Bank, Panaji (1966-68); Chairman of the Bardez Block Development Committee (1963-67), of the Bardez Fisheries Co-operative Society (1965-66); and of the Rural Education Society (1961-66); and President of the Azad Gomantak Dal (1955-61), of the Goa Primary Teachers' Association (1963-67) and of the All Goa Panchyat Parishad (1964-67).

Lawande supports western education as it has helped and will help India to make progessive advance in science and technology. He also recommends national education which would aim at nation building. But he advocates a common pattern of education for the country as a whole.

He was editor of a Marathi weekly, the *Nava-Jeevan,* published in Panaji, Goa. He also edited and published the *Azad Goa Bulletin* during the Goa freedom struggle from 1946 to 1962 to help and direct the activities of the freedom fighters. He also made good use of the public platform for furthering the cause of Goa nationalist workers.

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Leelavathy, M. (1929 —)

M. Leelavathy, born in 1929, is a well-known woman critic in Malayalam literature.

M. Leelavathy, the daughter of Kunchunni Nampiti and Mankayya Mantal, is perhaps the only well-known woman critic in Malayalam literature. She took her M.A. degree in Malayalam with distinction and qualified for Ph.D. and worked as Lecturer and Professor in many colleges in Kerala from 1949 to 1983. Though a profound scholar in all fields of literature, poetry is her pet subject of study.

Leelavathy has a pronounced predilection for the psychological approach as is shown by her studies of modern poets. She does not go by fixed standards to adjudge poetry. *Varnaraji* (Spectrum, 1977) is her best contribution in criticism. It is a collection of lengthy appreciations of prominent modern poets like G. Sankara Kurup, P. Kunjiraman Nair and Idassery Govindan Nair. She received the Kerala Sahitya Academy award, Otakkuzhal award and Sahitya Pravarthaka Benefit Fund award for the book.

Kavitayum shastravum (Poetry and science, 1969), *Kanneerum mazhavillum* (Tears and the rainbow, 1972), *Navatarangam* (New wave, 1976), *Giyute kavya jivitam* (Life and poetry of G. Sankara Kurup, 1980), *Malayala kavita sahitya charitram* (History of Malayalam poetry 1980), *Amritamashnute* (They eat the ambrosia, 1984) and *Kavitadhvani* (Resonance in poetry, 1986) are the major contributions of Leelavathy to literary criticism. Kavita sahitya charitram combines both the historical and critical aspects of Malayalam poetry.

It is not a mere chronological description of the evolution of poetry, but a systematic evaluation of the contributions of notable poets. Narrow conceptions of persons, religion, faith and ideas have not coloured her appreciations and interpretations. Kavitadhvani is a collection of forty essays first published in periodicals from 1978 to 1984.

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It helps us to acquaint ourselves with the mile-stones and guiding lights in Malayalam poetry in the modern period. The second part of the book deals with western and oriental thoughts on resonance. The book received the Sahitya Akademi award in 1986.

Leelavathy received the Soviet Land Nehru award in 1976 for her book *Vishvottaramaya viplavetihasam* (The great epic of revolution, 1975). She has translated two books into Malayalam: *Mahatma Gandhi* (of Vincent Shean, 1957) and *Vijnanattinte mahaprakaram* (The citadel of Learning of James Bryant Connant, 1958).

She is a member of the Kerala Sahitya Academy from 1974. Director, Board of the Sahitya Pravarthaka Cooperative Society and the Kerala Press Academy and Executive Committee of Samastha Kerala Sahitya Parishad.

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Liaqat Ali (19th Century)

Moulvi Liaqat Ali, born at Chail in Allahabad district, was an eminent Muslim Theologian and participant of the Revolution of 1857.

Moulvi Liaqat Ali was born in Chail (a tahsil of Allahabad district) in a respectable Sunni Muslim family. Details about his childhood and early education are obsecure. He possessed a good knowledge of Muslim theology and commanded great respect for his pious and religious life which led his followers to believe in his spiritual attainments and super natural power.

He had developed the art of expressing his ideas in garbed language which only his close followers could understand. Greatly repected by the people, he wielded considerable influence on the indigenous element in the British army. He had an abhorence for western education and the Christian way of living.

He used to preach Jehad which was the outcome of his hatred towards the British whom he regraded as mere usurpers of power from the rightful Muslim rulers of India. Long beforer the Mutiny, he had established his reputation as a learned theologist and a zealous precher (Muballigh).

In May-June 1857, he seized the opportunity provided by the general and widespread uprising against the British in Oudh and raised the standard of revolt at Allahabad. He expressed his loyalty to the Mughal Emperor, Bahadur Shah, by unfuling the green flag, and secretly sought to spread disaffection among the sepoys of the British army who were persuaded by his eloquent and well-reasoned discurses to rebel against the British authority.

On 6 June, the sepoys stationed at Allahabad mutinied and shot their English officers. Moulvi Liaqat Ali became their acknowledged leader and was chosen as the Nawab of Allahabad. Stationing himself at Khusrau Bagh on 7 June, the Moulvi took charge of the adminstration of the city and put a stop to loot and arson. He issued a public notice for the guidance of the civil population and succeeded in setting up a provisional government. He made several attempts to attack the fort but failed. "The Mewatis of Samadabad and Rasulpur and all the disaffected people of the city collected around him." He began to make appointments of the Kotwal, the Tahsildar, the Thanadar and the officers of the army. He became so popular that about 40 villages came under his leadership.

This state of affairs lasted from 7 to 14 June, when Neill arrived at Allahabad and entered the fort. On 15 June the British army came out of the fort to quell the uprising and a clash took place between the revolutionaries and the English. The Moulvi fled to Kanpur to join the Nana's camp (16 June).

After his fight, attempts were made to arrest

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him but none disclosed his whereabouts. An amount of Rs. 5,000/- was announced as a reward for helping in his arrest but the Moulvi could not be traced out. He must have moved from one place to another and while in exile he married his second wife, Maryam Bibi, at Jaipur who returned to Allahabad with a daughter after the Moulvi's arrest at Bombay. He might also have staryed at Surat, Ahamadnagar and other important towns in the Decacan, for his widow and daughter used to receive monetary contributions from a few residents of these places for some time who must have met him during his exile. Ultimately, he was captured by the Bombay police, tried for sedition and for the abetment of the murder of British civilians and officials. He was sentenced to transportation for life on 24 July 1872.

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Liaqat Ali Khan (1895 — 1951)

Liaqat Ali Khan, born at Karnal in 1895, was an eminent leader of Muslim League and prime minister of Pakistan after partition.

The short, stout and pudding-faced Liaqat Ali Khan was born in 1895 in an affluent aristocratic family of Karnal (Punjab). After his primary education he was sent to Aligarh, from where he obtained his B.A. in 1918. In 1919, he went to England and took admission in the Exeter College, Oxford. He retuned to India in 1921 as a Bar-at-law and settled in U.P. After establishing himself as a lawyer he started taking part in politics, and in 1923 became a member of the U.P. Legislative Council.

In 1936, he was elected to the Central Legislative Assmbly, where he became the Deputy Leader of the Muslim League legislators. In 1937, he was made the General Secretary of the All India Muslim League, and in 1940 the leader of the Muslim League Party in the Central Legislative Assembly. In 1946, he was appointed the Finance Minsiter in the Interim Government of India. In August 1947, he became the first Prime Minister of Pakistan and continued in the office till 16 October 1951, when in a public meeting at Rawalpindi the bullets of one of his countrymen silenced him for ever.

In his early political days the already-married Liaqat Ali took as his second wife a Hindu girl, Miss Pant, who belonged to a Brahmin family of U.P. she became a Muslim and came to be known by her new name, Rana Liaqat Ali. She took much interest in social uplift of the Pakistani women and organised them under the All Pakistan Women's Association. After the assassination of her husband she served Pakistan as Ambassador to several Western countries.

Liaqat Ali, by nature, was rather unable to steer a ship in the absence of the skipper. Therefore, when in 1930 Mohammad Ali Jinnah, disappointed and frustrated from the Indian politics, migrated to England, Liaqat Ali wanted him to return to revitalize the Muslim League which at that time was almost in a chaotic state. In 1933 Liaqat Ali, however, succeeded in his attempt and Jinnah came back, taking the command of the Muslim League and making Liaqat Ali the General Secretary of the Party.

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Liaqat Ali was affable and had the quality of not antagonizing his political rivals. As a rule, he tried to keep aloof from political intrigues; nevertheless he soon outweighed many seasoned politicians in the Party. In due course he became to Jinnah what Nehru was to Gandhi, with the difference that due to the internal mechanism of the Party Liaqat Ali hardly opened his mouth on decisive matters unless he received an invisible nod of approval from Jinnah. In open, however, he was an enthusiastic debator and one of those public speakers who love to face a hostile audience.

In 1946, when the Muslim League joined the Interim Government the question of reshuffling the portfolios arose. It was thought that at least one major portfolio was to be given to the Muslim League. Since Home was considered the second best, the Muslim League was naturally aspiring to it. But the Congress High Command failed in inducing Sardar Patel, who was then in charge of Home to part with his portfolio. It was, therefore, decided that Finance be given to the Muslim League, anticipating that "the Muslim League would not be able to manage Finance and would have to decline the offer."

At first, it appeared to be true, Mr. Jinnah was reluctant in allowing the Muslim League to take charge of finance, knowing that Liaqat Ali who was going to be the leader of the Muslim League Party in the Government could not manage Finance. But on the personal assurance of some very able and senior Muslim officers of the Ministry of Finance that with their presence in the Ministry Liaqat Ali would not experience any difficulty, he gave his approval and Liaqat Ali became the first Fianance Minisnter of India. The budget which he presented in the Assembly became a landmark in the 'politico-finance' history of India. It was called the poor man's budget and was the first and last of its kind which Liaqat Ali presented during his entire political career; he never repeated the experience in Pakistan.

Since Liaqat's Budget had proposed heavy taxations on the industrialists and businessmen whose majority happened to be Hindu, many 'Congressmen in the Cabinet, despite the fact that the "budget proposals were in conformity with declared Congress objectives" took objection to it on the Hindu-Muslim question, lowering themselves also to the same "communal" ground on which, they said, Liaqat Ali was standing. The tussle between the Congress and the League members of the Interim Government however continued, and soon the Congress Ministers began to feel that they had committed a mistake by offering Finance to the Muslim League.

As Finance Minister, Liaqat Ali had a say in the affairs of almost every department. Congress Ministers, specially Sardar Patel, found himself frustrated at every step the veto put by Liaqat Ali on Congress proposals. In sheer anger, therefore, he declared that if there were no other alternative partition should be accepted.

The religious minorities of both the States of India and Pakistan became the target of communal frenzy during the post-partition days. It was mainly an internal problem of law and order of the respective States. However, the prime Ministers of both the countries agreed in allowing each other's Government to show their concern on minority-majority problems across their own borders. An agreement was signed to that effect between Nehru and Liaqat. The Pact has hardly served any purpose except of entitling both the states to poke their nose into the affairs of others and consequently disgracing both the religious minorities in the eyes of their own compatriots.

In the four years of his Prime Ministership in Pakistan Liaqat Ali faced vehement opposition from the religious leadership of Pakistan which was of the opinion that a separate Muslim State had been created mainly for reviving the Islamic form of government. Because of his secular and modern outlook on life Liaqat Ali could not wholehartedly endorse the demand, but he had to make certain concessions in the

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constitution of Pakistan which consequently paved the way for those who were after the Islamic State.

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Ligade, Jayadevi Tai (1912 — 1986)

Dr. Jayadevi Tai Ligade, born at Solapur in 1912, was a socio-cultural reformer and poet of Karnataka.

Jayadevitai Ligade was a bilingual poet of considerable merit who tried to bridge the cultures of the Kannada and Marathi speaking people. She came of a rich family of Sollapur, now in Maharashtra.

Dr. Jayadevi Tai Ligade was born in 1912, in an illustrious Lingayat family of Solapur in Maharashtra State. During her younger days, she was greatly influenced by her mother Sangamma and grandfather Mallappa Warad who were ardent followers of Veerashaiva religion and philosophy.

Mallappa Warad was one of the dominant personalities of North Karnataka in those days. His industry and agriculture made him influential with the British Government, who honoured him with the title of 'Rao Bahadur' in 1901. In cotton business, he successfully completed with the Rally Brothers of Bombay. He ushered in an era of Industrialization in the backward area of North Karnataka by starting a cotton textile mill at Solapur.

Above all, he was a social worker of a high order, who encouraged young Jayadevi to inculcate the ideals of social service. His pioneering work in the field of adult education inspired her to pursue that ideal in her later life. Though, she has little formal education, she acquired depth and dimension by reading the mystic literature of Maharashtra and Karnataka. She has a keen insight into spiritual life, which has found expression in her devotional songs. At the age of 14, she was married to a wealthy merchant, Shri Channamallappa Ligade of Solapur. She is a mother of three sons and two daughters.

After the death of her husband, in 1946, Jayadevi Tai decided to dedicate herself to the cause of Karnataka culture. Jayadevi Tai's zeal for Kannada has expressed itself in several fruitful ways. She founded a forum called "Kannada Kote" (Kannada Fort), through which she has fought a relentless battle to safeguard the interests of Kannadigas who were left outside the Karnataka State.

She led several delegations and submitted memoranda to the boundary commissions, including the Mahajan Commission appointed by the Government of India to settle the boundary dispute between Maharashtra and Karnataka. She generated an awareness in the minds of the people of Karnataka by her extensive tours and campaigns in the border areas of Karnataka.

The Kannada Girls' School which she founded, was a symbolic gesture towards the emancipation of women. Her love for social work revealed itself in the organisation of refugee camps for those who were rendered homeless during the Razakar Movement in what then was the Hyderabad State.

The Gandhian ideals of social work too influenced Jayadevi Tai. She worked hand in hand with the great social worker Jajuji, who pursued the cause of the upliftment of the downtrodden in the border areas of Karnataka and Maharashtra. Jayadevi founded in 1978 'Sharana Samaj', whose cherished aim was to form a

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casteless society by propagating inter-caste marriage.

As a selfless social worker she has never aspired for political power. Soon after independence, in 1950, she tendered her resignation to the All India Congress Party, when she thought that it was not observing certain democratic principles.

Jayadevi's literary career began with the publication of *Jayagita,* an anthology of 40 poems published in 1952. The poems are highly devotional in character. In 1959, the second poetic collection *Tayiya Padagalu* was published. It contained one thousand triplets (tripadis) touching a variety of themes. It these trippets we get biographiies of 63 Puratans (apostles of Shaivaism). 1968 marks the publication of her third poetic collection of 39 poems called *Taraka tamboori.*

As a poetess, Jayadevi Tai is basically a mystic at heart. Intense love for Siddharama, a 12th century saint, who is her family diety too, found expression in her impressive epic poem *Siddharama Purana.* Eminent Kannada literary critics have praised her work. A woman's rich experience and aesthetic imagination have found expression in a unique folk style. It is a literary work of high quality, thanks to the character and personality of the poetess which permeate it throughout.

Though, the poetess used the traditional Kannada 'Tripadi' metre, she handled it in such a way as to make it a suitable vehicle for an epic. Her other Kannada poetical collections are *Jaya Geeta* (1952), *Tarakka Tamburi* (1968), and *Tayiya Padagalu* (1959), She has also composed many a lyric in Marathi and translated a few from Kannada into Marathi. Her Marathi works are *Siddha Wani* (1952), *Basava Darshana* (1954), *Mahayogini* (1955), *Samruddha Karnatakanchi Ruparesha* (1954), *Siddharamachi Trividhi* (1958).

Intensity of religious feelings and fine leterary sensibilities are salient features of her poetry. The main concern of her has always been the cultural unity of India. Thus Jayadevi Tai occupies a significant place among the women writers of India in general and of Karnataka in particular.

Jayadevi Tai Ligade is a charismatic lady in spite of her small physical stature owing to the spiritual intensity manifested in her life. Always clad in pure white and with holy ashes on her forehead, she evokes noble feelings in the minds of the people, who come into contact with her.

Smt. Jayadevi Tai's services to Karnataka culture have been duly acknowledged. The Doctor of Letters (Honoris Causa) was conferred on her by the Karnataka University in 1976. She presided over the 48th session of the Kannada Literary Conference in 1974 and the Third All Karnataka Folklore Conference organised by the Karnataka University in 1976.

Jayadevi Tai has recently moved to Basava Kalyana where Shri Basaveshwara started his spiritual and social revolution in the 12th century. She leads the life of a saint propagating the ideals of social equality. At 70, Jayadevi Tai still remains a force to reckon with, exhorting the masses to come out of their lethargy and build a Kannada consciousness without endangering the unity of India. She passed away in 1986.

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Lilavati (12th C)

Lilavati was the doughter of great ancient mathematician and astrologer, Bhaskaracharya.

"One pair out of a flock of geese remained sporting in the water and saw seven times half the square root of the flock proceeding to the shore, tired of diversion. Tell me, dear girl, the number of the flock?"

"If thou knowest two numbers such that the sum of their cubes is a square and the sum of their squares a cube, I acknowledge thee to be an eminent mathematician."

The 'dear girl' referred to was Lilavati and the person who posed the problem her father Bhaskaracharya. The time and place : 12th century India. The literary and cultural activities were then on the decline but Bhaskara made several outstanding discoveries in algebra which could be surpased by the European countries only by about the 18th century.

Bhaskara composed his great treatise *Siddhanta Shiromani* in 1150. This is divided into four parts, viz., Patiganita i.e. arithmetic (also known as Lilavati after the daughter), *Bijaganita* i.e. algebra, *Grahaganita* (based on Surya Siddhanta), and Goladhyaya. The last two parts deal with astronomy, especially motions of planets and calculations of the sphere.

About Lilavati a story is prevalent that Bhaskara's daughter's name was Lilavati after whom he named the work. A good astrologer that he was, Bhaskara came to know from her horoscope that her married life would be cut short. This disaster could be averted, Bhaskara computed, if her marriage was solemnized on a definite date punctually at a specified time. He made all arrangements for this.

For measuring time, he constructed a sand glass in which sand would flow from one vessel to another beneath it through a small orifice at fixed intervals of time. (This was a popular device of measuring time in those days). On the day previous to the marriage, Lilavati inquisitively looked into this new instrument which had been installed in her house, and as fate would have it, a small pearl from the ornament on her nose fell into the sand and got mixed with it.

This retarded the movement of the sand with the result that the marriage was celebrated later than the time which had been fixed after careful astrological calculations. Lilavati lost her husband soon after the marriage. To console her in her life long grief, Bhaskara taught her arithmetic and named his work after her.

The Lilavati contains 278 verses and deals with various subjects e.g., units of weights and measures, twenty arithmetical operations, viz., addition, subtraction, multiplication, division, square root, cube, cube root, five rules of reduction of fraction, rule of 3,5,7,9,11 terms and barter, 8 arithmetical determinations, mixture, progression, plane figure, excavation, stacks, saw, mounds of grain and shadow of a gunman, indeterminate equations of second degree, triangles, quadrilaterals, areas of circles, volumes of spheres, cones, pyramids etc. A number of commentaries on the translations of Lilavati have appeared within the last eight centuries.

Bhaskara was born in the Sahyadri Hills. Teaching and learning mathematics was an ancestral vocation with him. He learnt mathematics from his father, a mathematician, and he himself parted knowledge to his son Lokasamudra and daughter Lilavati.

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Lingaraju, Krovvidi (1904 —)

Krovvidi Lingaraju, born at Rajahmundry in 1904, was an eminent Telugu writer and a journalist.

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Krovvidi Lingraju was born on 3 November 1904 at Rajahmundry, East Godavari district (Andhra Pradesh). His family originally came from Srikakulam in the Krishna distirct. His parents were Suryanarayana and Lakshminarasamma. Theirs was a middle-class Brahmin family. Lingaraju's father had a river navigation business at Rajahmundry.

Cherakuvada Narasimham, an important national leader of Andhradesa, was a parallel cousin of Lingaraju. Dr. B. Subramanyam, Madduri Annapurnayya and Bulusu Sambamurti were closely related to him. Lingaraju married Subhadramma in 1920.

Lingraju evinced keen interest in Sanskrit and studied Telugu literature from childhood. He was particularly fond of the *Mahabharata*. He matriculated from the Viresalingam High School at Rajahmundry and studied Intermediate in the local Governments Arts College. In 1920, Lingaraju gave up his collegiate studies and entered the nationalist movement.

Lingaraju aimed at the complete independence of the country and emphasised its various facets through his writings in the *Congress*, a popular political magazine, while working in the Gautami Satyagraha Asram. His method of conducting the national movement was constiutional and non-violent. He delivered lectures in Andhradesa against the imposition of heavy taxes by the Government and the drainage of wealth from India. Touring every village in the East Godavari district he propagated the Khadi movement and insisted on the wearing of Swadesi cloth in every house.

Lingaraju, who had joined the Congress in 1920, became in a few years the leader of the party in the East Godavari district. In 1930, he took part in the Salt Satyagraha with a batch of volunteers trained under Dr. B. Subramanyam in the Gautami Satyagraha Asram. In 1931, he was imprisoned for one year, and after release he continued his political work. In 1932, for his participation in the resumed Civil Disobedience Movement, Lingaraju was beaten severely by the police at Rajahmundry.

In 1942, he took part in the Quit India Movement and he was sentenced to one year's imprisonment. After release in 1943, he took to constructive work in the Congress. In 1946, Lingaraju was elected to the Madras Legislative Assembly from Rajahmundry on a Congress ticket. From 1946 to 1947, he was a Parliamentary Secretary in Prakasam's Ministry. During this period, he strove hard for getting a separate Andhra Province.

Lingaraju was very enthusiastic about social reforms, such as widow-marriage, removal of untouchability and breaking down the distinctions of caste. He propagated his views mostly through the Telugu weekly magazine, the *Congress*. He encouraged Hindi and national education. In the Gautami Satyagraha Asram, an institute for national education, he worked for several years with its founder, Dr. Subramanyam, and Annapurnayya, a prominent member. Lingaraju was Municipal Chairman of Rajahmundry from 1938 to 1941.

A writer and a journalist, Lingaraju was the associate editor of the *Congress* from 1929 to 1931. He was the editor of the *Prajapatrika* (Madras) in 1953. In 1955, Lingaraju became the editor of the *Godavari*, a Telugu daily from Rajahmundry. Among his publications are : 'Amma' (which won him the Soviet award), 'Bharata Darsini' (Discovery of India), 'Bharatasvatatranvijayamu', 'Lokmanya Tilak', 'Lal Bahadur Sastri' and 'Collection of the Works of Mahatma Gandhi' (in Telugu), Volume I.

Lingaraju was a staunch believer in Hinduism, but he was not orthodox. To him, religion is to construct human personality, but not to create barriers between people of different faiths. He was not opposed to western education, and realised its importance in providing international knowledge to the students. He was a froceful speaker and his fine oratory enthused many to join the freedom struggle.

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The social ideas of Lingaraju were too radical to be accepted by many of the Andhra leaders of the day. He worked alone and propagated his views through his speeches and writings. His ideas had an originality and vitality of their own and served as a source of inspiration to many of the younger people in Andhradesa. Lingaraju led a quiet and unostentatious life.

Hailing from the coastal Andhradesa, Lingaraju was a prominent nationalist leader of the East Godavari district. From 1920 to 1947, he played a most active role not only in the freedom struggle but also in the field of social reforms and uplift of the masses. He aslo played a large role in the movement for a separate Andhra Province.

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Lodha, Guman Mal (Justice) (1926 —)

Guman Mal Lodha, born at Didwana in Nagaur district in 1926, is a lawyer by profession and politician by choice.

Justice Guman Mal Lodha, son of late Shri Himmat Mal Lodha, pleader, was born at Didwana (District Nagaur in Rajasthan) on 15 March, 1926. He received his education at Jodhpur and took Bachelor's degree in Commerce and Law from Jaswant College, Jodhpur in 1948 and 1950 respectively. As a student, he distinguished himself as a Hindi debator and was President of the Jaswant College Debating Society. As a student, he also participated in 1942 Quit India Movement and later on became an active worker of the R.S.S. which led to six months imprisonment in the R.S.S. movement of 1948-1949.

He is from the family of jurists and judges. He is second cousin of Chief Justice Chand Mal Lodha of Assam High Court and Justice S.K.M. Lodha of Rajasthan High Court. He has three sons (Mangal Prabhat, Mahendra and Chandresh) and one daughter Lalita. His children have also studied Law. His family is Jain by religion and is reckoned among the respectable Hindu Oswal families of Jodhpur.

Shri Lodha started his career as a pleader in 1951 and soon became a leading practioner on the Constitutional side. He practised at Jaipur and Jodhpur as an Advocate from 7 May, 1953 till his elevation to Bench as permanent Judge of the Rajasthan High Court on 1 May, 1978. He was twice elected as Member of the Bar Council and served as Secretary, Vice-President and President of Rajasthan High Court Advocates' Association. He enjoyed enviable reputation as an expert lawyer on Election Law, Civil and Criminal and Constitutional Law.

Mr. Lodha was elected as the President of Sindhri Fertiliser Employees' Union in 1960-61, President of Jodhpur Jan Sangh in 1961, President of Jodhpur District Jan Sangh in 1963-64 and 1966-67. He was elected as Vice-President of Rajasthan Pradesh Jan Sangh in 1967-68 and became President of Rajasthan Pradesh Jan Sangh in 1969 and 1970.

He represented Rajasthan on the National Executive of Jan Sangh during 1969-1975. He was elected as Member of the Rajasthan Legislative Assembly from Jodhpur in 1972 and became leader of the Jan Sangh Group in Assembly in 1972. He remained as Deputy Leader of the 'Janata Morcha' in Assembly from 1975 to 1976 and was on the panel of Speakers of Assembly in 1976-77. He was Chairman of the Petition Committee in Assembly during 1974-75. He was in the Rajasthan Executive of the Commonwealth Parliamentary Association and participated as a Visitor in a Conference at Delhi in the year 1976.

Essentially a hereditary lawyer, wedded to active politics ever since 1942 he contributed twenty articles both in English and Hindi on political-cum-constitutional issues which were

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published in *Motherland, Organiser, Panchajanya, Veer Arjun, Rajasthan Patrika, Dinman, Lalkar, Naviyogi, Jalte Deep and Swadesh.* His writings reveal original thinking and interpretative calibre of the writer who wields graceful pen.

During his short span of Judgeship, he has delivered about 15 judgements in important cases which establishes independence of judiciary. The oft quoted and most important judgement is in the case of Minister's Oath of secretary in A.B. Vajpayee's Case.

In his historic judgements of Mana V. State, Tej Singh V. State, he has opined that "right of private defence" and "benefit of doubt" concepts of criminal law owe their origin to Manu, Kautilya, Brihashpati, Smriti, Srutis and Dharmashastras and not the English jurists as commonly known.

His judgement of "prohibition" case is classic "both in law and history", surveying prohibition efforts throughout world from Ved Purans to enactments of Article 47 of Constitution of India—and also in all other countries of the world. Civil servants' plight due to long suspension has been highlighted by him as "patient in Coma" and aptly condemned in his recent judgement of B.K. Sharma V. State.

Shri Lodha is a born public worker who courted arrests on more than one occasion because of agitation against oppression, social and political inequalities. He was arrested in 1964 for 'Sasta Dhan Andolan' and again in 1966 for 'Mahangai Virodhi Andolan', 'Bangladesh Andolan' 1970 and 'Gadra Andolan' 1971. He also took part in Hindi agitation, Anti-cow slaughter agitation and Anti-Cutch Pact agitation. During 1975-76 Emergency also he was detained under MISA. In him, there is rare combination of Orator, Writer, Parliamentarian and Jurist.

Thus, Justice Lodha's urge for civil liberty dragged him to active politics which did not kill his telent as a Jurist and lawyer during the vital period of our history.

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Lohia, Rammanohar (Dr.) (1910 — 1967)

Rammanohar Lohia, born at Akbarpur in Faizabad district in 1910, was one of the leading socialist leaders and parliamentarians.

Rammanohar, son of Hiralal Lohia, a Vaishya businessman, was born at Akbarpur (in the District of Faizabad, U.P.), near Ayodhya, on 23 March 1910. Their original home was at Mirzapur (U.P.), where his great-grandfather, Lala Mansukhram, had a flourishing business in cloth and iron. Having lost his mother Chandri or Chanda, of a Jhunjhunwala family of Chanpatia in North Bihar, at the age of two years and a half, Rammanohar was brought up by his grandmother and aunt.

His earliest education was at the Tandon Pathshala and Visheshwar Nath High School, at or very close to Akbarpur, and then at the Marwari School in Bombay, where his father had started a fresh business. He passed the Matriculation examination from the Bombay University in the first division in 1925, I.A. from the Benares Hindu University in 1927, and B.A. with a Second Class Honours in English from the Vidyasagar College, Calcutta, in 1929. While at College he attended the session of the Indian National Congress at Gauhati in 1926. After graduation, he secured some grants from a few Trusts for higher studies abroad. He first went to London and then to Germany. He obtained the Ph.D. degree at the Berlin University in 1932 for a thesis on 'Salt and Civil Disobedience'.

Home and environment determined his interest in politics. His father, who had not married again after the death of Rammanohar's mother, actively participated in the activities of the Congress. He took his only son Rammanohar, a boy of eight, to the Ahmedabad session of the Congress in 1918. As a school

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student, he participated in demonstrations on Tilak's death.

Coming back to India in 1933, Lohia sought empoyment. Failing to get a teaching job at the Benares Hindu University, he reluctantly became the Private secretary to Rameshwardas Birla for a few months. The final choice of politics as a career was made when the Congress Socialist Party was formed in 1934. Lohia was elected a member of the Executive Committee and also the first editor of the new weekly, the Congress Socialist.

With his election as Secretary of the Foreign Department of the Indian National Congress at the Lucknow session, he changed his headquarters from Calcutta to Allahabad, and began to take more interest in international affairs. But in 1938, he had to leave that office in accordance with a Congress resolution. In that year, he had been elected a member of the Central Executive Committee of the Socialist faction of the Congress at Lahore.

The possibility of World War II led him to suggest to the Congress in 1939 the launching of a Satyagraha for India's independence. He did not want Britain to gather men and materials from India for the War. For his anti-British speeches, he was arrested first at Calcutta on 24 May 1939 and again on the premises of the A.I.C.C. at Allahabad on 7 June 1940. During these years, he did not approve of either the Gandhi-Viceroy Statement of 9 September 1939 nor of the attitude of Subhas Chandra Bose to the War.

National and international events in 1941-42 brought Lohia closer to the other sections of the Congress. Welcoming the Quit India resolution on 8 August 1942, he went underground, conducted broadcasts of the secret Congress Radio at Bombay and Calcutta in 1942 and, along with J.P. Narayan, worked for the 'Azad Dasta' in Nepal for some time. He eluded the grasp of the police since 9 August 1942 but was finally arrested on 20 May 1944. Inhuman torture was inflicted on him at the Lahore jail. Released from prison on 11 April 1946, he was offered Secretaryship of the Congress.

But he declined, as the Congress Party refused to comply with his proposal that neither the Congress President should become the Prime Minister nor any member of the Working Committee of the Party, a Union or State Minister. He and other Socialists finally left the Congress in 1948, as a strong section of the right-wing leaders and the A.I.C.C. resolved that the Socialists were "exploiting" the Congress, as an organised group within the Party.

The Socialists after having merged with the Krishak Mazdoor Praja Party formed the Praja Socialist Party in 1952. But neither the compromise with J.P. Narayan and Asoka Mehta at the Betul Convention in 1953 nor his election as General Secretary at Allahabad (1953) could keep Lohia within the new Party for more than two years. He resigned the Secretaryship as a protest against the refusal of Pattom Thanu Pillai, Chief Minister of Travancore-Cochin, to quit on the issue of police firing on language agitators in 1954. The P.S.P. warned Lohia for dictating to Pillai and shortly thereafter suspended him for his approval of the criticism of the party leaders by Madhu Limaye at a Press Conference on 26 March 1955.

Soon he inaugurated the formation of the Socialist Party at Hyderabad and became its first Chairman and editor of the Mankind in 1956. On 7 June 1964 this Party merged with the Praja Socialist Party and came to be known as the *Samyukta Socialist Party.* But the merger did not result in the formulation of a common programme in 1965 or later because of the insistence by the followers of Lohia on Hindi as the national language, rights of the untouchables and no compromise with the Congress and Communists. Lohia died on 12 October 1967 at the Willingdon Nursing Home, New Delhi, following an operation on prostate gland on 30 September 1967.

As a member of the Lok Sabha since 1963 from the Farrukhabad Constituency (U.P.), Lohia

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was a stormy petrel in the House. He was also a prolific writer. Among his publications may be mentioned: 'Mystery of Sir Stafford Cripps' (Bombay, 1942),'Aspects of Socialist Policy' (Bombay, 1952),'Whel of History Hyderabad, 1955, 1963),'Will Power and other Writings' (Hyderabad, 1956), 'Guilty men of India's Partition' (Allahabad, 1960), 'Marx, Gandhi and Socialism', (Hyderabad,1962), 'India, China and Northern Frontiers' (Hyderabad, 1963), 'The Caste System' (Hyderabad,1964), 'Fragments of a World Mind' (Allahabad) and 'Language' (Hyderabad, 1966).

He travelled abroad in many countries. In 1951, he attended the first International Conference of Socialists at Frankfurt (Germany). He also organised, though he did not attend, the first Asian Socialist, Conference at Rangoon in 1953. He also initiated freedom movements in Goa and Nepal in 1946.

Short like his mother, bespectacled, simple in dress, drinking tea and smoking, rising late, bachelor Rammanohar worked hard. A Critic of Hinduism, post 1947 Congress and Communist Parties, he proposed equi-distance from the Congress, the Communist and the communalist parties at the Betul Convention (1953). He pointed out numerous lapses in Marxian thought. In his concept of New Socialist, particular in the Indian context, he referred to permanent civil disobedience, oscillation between caste and class, synthesis of centralisation and decentralisation in politico-economic matters and a functional federalism wherein the units are the villages, the districts, the provinces and the central government. He strongly opposed partition of India in 1947.

After independence he fought for civil liberty and criticised the foreign policy of the Government of Inida. He campaigned against the Chinese occupation of Indian territory and India Government's advocacy for the admission of China in the U.N.O. in 1962. He argued in favour of the nationalization of foreign assets, introduction of machines in small economic units, 60% of vacancies in Government service to be filled by backward classes, remission of land-tax on holding below $6^1/_2$ acres, preventing concentration of capital and reducing inequality of income. He also pleaded for the introduction of Hindi as the medium of instruction, more effective birth-control measures, abolition of the dowry system, and introduction of inter-dining and inter-caste marriages.

"He was limited in appeal because of his personal defects. He was a critic who liked to tear his opponent to pieces with biting words and supporting statistics. Within the Party itself his point of view had to be accepted or he would not cooperate" (Phulgenda Sinha : Praja Socialist Party of India). In spite of these limitations, Lohia's memory would be cherished for his learning, provocative ideas, fluency in French, German, Bengali, Urdu and other Indian languages, imprisonment for more than nineteen times, intense patriotism and broad outlook.

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Lollata (9th Century)

Lollata was a great Kashmiri writer, philosopher and commentator.

About Lollata, or Bhatta Lollata we know very little. From his name, he seems to have been a Kashmiri. He is known as one of the earliest commentators on Bharata's *Nayashastra* and a champion of the Rasa-theory called 'Kritivada' (Utpattivada). His commentary on Bharata's

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Nayashstra being lost, whatever little is known about him, is merely on the basis of brief reviews of his lost work from Abhinavagupta, Rajasekhara, Mammata, Hemachandra, Sharngadeva, etc. From Rajashekhara and Hemachandra we learn that he was the son of Aparajita and, hence, also known by the name 'Aparajiti'.

Only his two verses in Arya metre are preserved by Hemachandra in his *Kavyanushasana,* which prove that Lollata was not merely a commentator. Besides, these verses point out some principles of 'rasauchitya' in the descriptions, condemning long descriptions that do not contain rasa. Manikyachandra (12th cent.) is of the opinion that Lollata was the foremost exponent of the rasa-theory 'na vetti yasya gambhiryam giritungo' pi Lollatah'.

Abhinavagupta has referred to Lollata as being touched with vanity at a certain stage of his literary career: 'tenapi Bhatta Lollaten... tadavalcpanaemeparaparamrishya....' From reference to Lollata by Abhinavagupta (vide chapters VI, XII, XIII, XVIII & XXI of *Abhinavabharati*), Mammata (vide, chapter IV, of *Kavyaprakasha)* and Hemachandra (vide chapter VIII of *Kavyanushasana)*, it may be gathered that Lollata might have composed commentary on VI, XIII, XVIII & XXI Chapters of Natyashastra, that he considered 'natika' to be shatpada; he held that the portions of the life and doings of the hero of a 'pataka' are to be called 'anusandhis' and that he was also of the view that the 'vritis' could be only four, e.g., Bharati, Satvati, Kaishiki and Arabhati.

Besides these literary contributions in the field of poetic, a work called *Shraddhaprakarana* is also ascribed to Lollatacharya. On account of his Kritivada, propounding the theory that rasa is a 'kriti' of 'sthyayibhava' (karyakarnabhava), Lallata is said to be a Mimamsaka, According to Abhinavagupta, he controverted the views of Udbhata on eleven topics regarding natya and vrittis, which proves that his commentary came after Udbhata.

Due to this theory that the 'abhidha' (power of speech) is comprehensive enough to include any implication of suggestion, he is complemented by Mammata and Hemachandra as 'dirghavyaparavadin'. It is Lollata who began to analyse rasa in the experience of the spectator and is aptly acclaimed as the 'originator of the theories on rasa'. Lollata's father Aparajita is held as one amongst his senior contemporaries by Rajasekhara (*Karpuramanjari,* I.8) whose date is fixed around 7th 8th cent. Shankuka, champion of 'jnaptivada siddhanta' of rasa, is known to have criticised the views of Lollata on rasa. Thus, he was probably a younger contemporary of Lollata.

Shankuka who was patronized by Ajitapida, king of Kashmir, is placed in 814-815. so relying on the tradition which tells that he was earlier than Shankuka whose rasa-theory is directly levelled against that of Lollata, and Abhinavagupta's reference to Udbhata's being controverted by Lollata one may hold that he was later or rather contemporaneous with Udbhata who was also a Kashmiri and whose date is fixed around 812.

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Lone, Ali Mohammad (1926 —)

Ali Mohammad Lone, born in Srinagar in 1926, is a popular Urdu journalist and playwright.

Ali Mohammad Lone was born in Srinagar (Kashmir) on 27 September, 1926. His father Abdul Rehman Lone worked as launderer and had to work hard to feed his big family of eleven children, out of whom only four survived.

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After learning the basic Persian alphabet and a few books of Persian prose and poetry, Lone was admitted to a Government Primary School in 1932. He did his Matriculation in 1942 from the then Punjab University, Lahore. He graduated in 1946 from the same University. His further education was disrupted because fo the riots that overtook North India in 1946 prior to the partition of the country.

The period of his entire education coincided with the freedom movement in Jammu and Kashmir and the most decisive period in the struggle for independence of the country as a whole. This had its influence on Lone's thinking and his whole outlook on life. The human urge to be free without shackles, free from tyranny, exploitation and humiliation surged within him right from his childhood and matured with his own adulthood. All this is vividly reflected in his works. His popular radio play *Veith Cha Pakan* (Jhelum is flowing) depicting tyranny of Maharaja's rule was an outstanding illustration of this.

During his college days viz. 1942 to 1945, he came under the influence of a group of Students Federation members and some writers who were called progressive. Though he became an ardent fan of "progressive" literature, his inherent love for classical literature did not wane. He read English, French, Russian and Urdu classics. Russian writers particularly Dostoyevsky, Tolstoy, Chekov, Turgeniev, Gogol and Gorky influenced him very much. Dostoyevsky became his favourite novelist while Chekov gave him an insight in the fine arts of drama and fiction. Ghalib, Premchand and Tagore are his favourite Indian authors.

On the political front Lone was influenced by the left wingers. This led him to the study of Marx, Engels and Lenin etc. On the State level he was quite impressed by politicians like (late) G.M. Sadiq, ex-Chief Minister of the Jammu and Kashmir State and regarded him as "the only educated and seasoned politician of the State."

At home, it was Lone's mother who had an indelible impact on his character. He claims to have imbibed qualities like "self-sacrifice, sympathy and humane-ness" from his mother.

After doing his graduation in 1946, Lone indulged in active state politics. In 1946 he joined daily *Khidmat,* the official organ of the National Conference, as assistant editor. In October 1947, when Kashmir was raided by tribals from across the cease-fire line, Lone joined the Resistance Movement, wielded a 303 gun, worked for the evacaution of the refugees and maintenance of peace and communal harmony.

He started the first wall paper in Urdu in the then Kashmir Home Guards—a peace corps started by the emergency administration in Kashmir in 1947. After the tribals and Pakistani forces were driven back and peace was restored in the State, Lone left the Jammu and Kashmir Militia.

In 1948, he joined Radio Kashmir, Srinagar as a clerk. Within a period of three years he became a script-writer. In 1956, he was promoted to the post of Assistant Producer and made Incharge of Kashmiri tales and literary programmes. In 1957, he was transferred to AIR, Delhi to the newly created Kashmiri Unit, whose main job was to produce counter-propaganda material against Pakistani broadcasting. In 1959, Lone was retransferred to Srinagar. In 1965, he resigned from the AIR and joined the Jammu and Kashmir Academy of Art, Culture and Languages, as its Deputy Secretary. He worked in the same capacity till his retirement in 1981.

Lone's leterary career has been very fruitful. He started writing Urdu short-stories from 1950. He wrote several stage plays in Urdu. His Urdu radio plays were very popular. He however, shifted over to Kashmiri in 1955 and wrote several stories, scores of dramas, a travelogue and edited some publications.

In 1972, he got the Sahitya Akademy award for his Kashmiri drama *Suyya.* In the same year, he got the Soviet-Land Nehru Award for translating the famous Russian novel 'Mother' into

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Kashmiri. He also got best play and best novel award from Jammu and Kashmir State Academy of Art, Culture and Languages. AIR awarded him the Akashvani award for best play in 1978. In 1973, he visited the Soviet Union as a Nehru Laureate.

Lone has travelled far and wide in the country. He has led many cultural troupes to the rest of the country. His contribution to broadcasting is very substantial. He has written more than 160 plays, features and documentaries for Radio. He has four serials to his credit. His serials "Vetal Pachisi"—an adaptation in Kashmiri of Somadeva's *Katha Sarit Sagar, Lala Joo and Sons*—a socioeconomic radio drama in thirteen instalments—have been very popular and repeatedly broadcast from radio. Lone married Zoon Bibi in 1950. He is a father of five daughters.

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Long, James (Rev.) (1814 — 1887)

Reverend James Long, born in 1814, was one of those few Englishmen in the 19th century who dedicated their lives to the cause of the downtrodden in India.

Reverend James Long was born in England in a pious Christian family which had a respectable social standing. Though not born with a silver spoon in his mouth, Long was well brought up by his parents and acquired proficiency in a number of languages. He was drawn to the Christian Order and became a Father at quite an young age.

In his youth Long went to Russia and stayed there for some time. This had a tremendous impact on his views and later earned him a branding as pro-Russian. At the age of twenty-six, Long came to India as a missionary of the Church Society under the Church of England. For some time, he was in charge of the society's school at Mirzapur Street. Later, he shifted the centre of his activities to Thakurpukur, south of Behala.

While working for the spread of Christianity in Bengal, Long was deeply attracted to the problems of the Indian masses. As a humanist, he came to realise that to touch the heart of the common men it was necessary to learn their mother tongue. Thus, within a few years he learnt Bengali and even tried hard to improve the language.

Long's activities were as varied as his interests. In 1848, he published a 'Hand-Book of Bengal Missions, etc.', which was the outcome of his research in the activities of the missionaries in this country. In 1850, he edited a monthly journal in Bengali with the title *Satyanaba.* He was associated with a number of social welfare, educational and religious societies. He was instrumental in establishing the Vernacular Translation Society in 1850. In 1851, he plunged head-long in the Library movement and tried hard for the collection of Bengali books in the newly established libraries in and around Calcutta.

In 1853, he assumed the responsibility of editing the *Bibidhartha Sangraha,* a monthly mouthpiece of the Translation Society. Long's journalism was interwoven with his keen interest in Bengali language and literature. In 1855, he published 3 volumes of Selections from

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Bengali journals and newspapers. In the same year, he published 'Return of Authors and Translators of Vernacular Literature' and 'Classified Catalogue of 1400 Bengali Books and Tracts'. In 1859, he published a valuable 'Return' of native newspapers.

The Nildarapan episode was the most famous event of his career. Immediately after his evidence before the Indigo Commission, he published in 1861 an English translation of 'Nildarpan' of Dinabandhu Mitra to stir up English opinion against the indigo oppression. The Planters practically waged a war against Long who was convicted on a charge of defamation after a mockery of a trial and sent to prison for one month together with a fine of one thousand rupees. The fine was, however, immediately paid by Kaliprasanna Sinha.

There was a storm of protest in India and it helped in consolidating the nationalist feeling. After his release in 1862, Long went to England and stayed there for four years. He came back along with Miss Mary Carpenter, a noted social reformer, and established the Bengal Social Science Association on 22 January 1867. He served India for a few more years; but due to his failing health Long retired from this country for good in March 1872. Even in England he continued to work for the good of the Indian people. The collection of Bengali works in the India Office Library is a permanent tribute to his love for Bengali language and litrature.

A man of indomitable energy and strong determination, James Long was thoroughly progressive in his outlook. Narrow sense of nationalism died not blur his humanism; and he did not even spare his own countrymen where there was oppression. Though a true Christian, he had no animosity against other religious traditions. For him Christianity was true love for man. Long was a great educationist and devoted himself to the cause of Bengali literature.

He was happy to see the modernisation of Bengali: "A change is coming over Bengal; the Bengali language is happily dropping the old Sanskrit style and assuming a national idiomatic form." Among his publications were : 'Analysis of the Bengali Poem', 'Raj Mala or Chronicle of Tripura' and 'Eastern Proverbs and Emblems illustrating old truths'.

Rev. Long was not a parochial Englishman. He made a comparative analysis of the Russian system of administering Central Asian countries and that of the English in India. He was convinced that the Russian system was better. Unlike contemporary English imperialists he was of opinion that Russia would never invade India. Long came to India as a zealous missionary but became a true friend of Indians. Glowing tributes were paid to this great humanist by his contemporaries including sisir Kumar Ghosh, Editor of the *Amrita Bazar Patrika.*

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Longjam Parshuram (1760 — 1830)

Longjam Parshuram, born in 1760, was instrumental in bringing Manipuri literature to the mainstream of Indian's literary culture.

Longjam Parshuram was well-versed in Bengali and Sanskrit, he was also a master of archaic Manipuri and his monumental work is *Langgoi Sagol thaba* which is an adoption of 'Ashvamedha parva' of the *Mahabharata.* It was most probably composed at the turn of the nineteenth century.

The text has not yet been published, but copies of the manuscripts are found with Shri N. Kunjakishor Singh, Shri Amubi Singh, Pandit N. Amulaima Singh, Shri N. Khelchandra Singh and in the archives of the Manipur State Kala Akademi.

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Lovlekar, B.R. (20th Century)

B.R. Lovlekar is an eminent poet and critic of modern Marathi literature.

B.R. Lovlekar is a poet, who belongs to the Mardhekar era has not got due attention of the critics of modern Marathi poetry. It could be so because of the fact that he resided outside Maharashtra at Indore. Unlike his contemporaries like Datta, Tambe and Kalele he remained unfamiliar to readers and his contemporaries in Maharashtra. Another reason for his being lesser known was his untimely death. His poetry, therefore, received acclaim only in a limited circle.

Still Lovlekar certainly has his own standing among the modern Marathi poets. His poetry has a highly individualistic feel, which is closer to the folk tradition. In the early phase Marathi poetry seemed to follow the form and structure of Sanskrit poetry while in the later phase it came under western influence. Consequently, at times it appeared to be searching for its identity.

In such critical times it was the folk tradition that helped it recover its lost identity. Lovlekar's poetry written during 1950 to 1960 has contributed to this important task. Rejecting the Sanskrit as well as the English model it embraced the native folk tradition. The source of his inspiration was the folk-songs from Maval. Lively diction, emotional intensity, folk rhythms and romantic love scenes picturised against the rich background of beautiful nature and some of the features of his poetry.

Lovlekar is one of those poets who have successfully bridged the gap between the folk tradition and the era of new poetry pioneered by Mardhekar. His poetry needs o be evaluated in this context. Lovlekar is often compared with his contemporary, N.G. Deshpande, who wrote his poems in a similar spirit and style. Amorous love-making against the background of beautiful nature was the innate force behind their poetry.

Still the local dialect, intense nature imagery and folk rhythms make Lovlekar's poetry more appealing. In Lovlekar's poetry, one finds unaffected serenity of the country life. Lovlekar's is not folk poetry in the strict sense though it shares some of the features of folk poetry. Folk poetry seems to give greater prominence to the community life.

In his poems one sees lovely portraits of village girls in Malva as well as the milk-maids from Vindhyachala. Though they resemble folk characters in some ways, typical Lovlekar touch in their delineation is unmistakable.

His poetry is not merely a poetry of nature. Indeed, it displays different shades of the experience of love. It has a provincial flavour but it has also the authenticity of an individuals' experience. The interior rhythm gives his love poems a special appeal. Lovlekar's mode of writing has found its contribution in the poetry of N.D. Mahanor and its impact is undeniable.

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Ludhianvi, Sahir (1921 — 1980)

Sahir Ludhianvi, born at Ludhiana in 1921, was one of the greatest poets and a pioneer of progressive movement in modern Urdu literature.

Abdul Hai Fazl Mohammed alias Sahir Ludhianavi was born in a Muslim family on 8 March, 1921 at Ludhiana in Punjab. His father Chaudhary Fazal Mahammed was a wealthy jagirdar of Sikhewal and belonged to Gujar community. His mother's name was Sardar Begum.

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When he was hardly six month old his mother obtained separation from his father on account of temperamental differences. She took Sahir along with her. His father demanded the custody of Sahir and the mother went to the court. The court, however, decided in favour of the mother.

Sahir had his schooling at Mulwa Khalsa in Ludhiana. Under the Guidance of Maulana Faiz Harbanvi he cultivated interest in the study of Urdu and Persian and soon obtained mastery over these languages. Since his childhood days, he started composing poetry. In the beginning, he too had an impact of Iqbal's poetic works. While going through one of Iqbal's couplets, he found the word "Sahir" as the most appealing one. It means a magician or enchanter. He took it as his 'takhallus' or pen-name. After passing the Entrance examination Sahir joined the Government College, Ludhiana.

As a student, he was deeply concerned with socio-economic and political problems of the country. He had closely observed the evils of zamindari system and exploitation of the downtrodden. His mind rebelled against the treatment meted out to them by the privileged masters. While at college, he come into contact with the Indian Students' Federation, an offshoot of the Communist Party of India. He actively participated in the students'movement and addressed many public rallies and meetings.

He fell heavily upon the excesses of the zamindars and British imperialism. The sorrowful plight of hundred of workers, peasants and the common man brought him nearer to Communist ideology. He read Marxist and communist literature to find out if he could get any solution to Indian problems. However, he never became an active member of the Communist Party. Sahir used effectively the weapon of poetry to voice his discontent against imperialist and capitalist forces then operative in the country. His poems had a tremendous appeal over the masses.

As a result, several of his poems were banned by the authorities since they were causing sufficient irritation to the government. Amidst national turmoil, Sahir left Ludhiana for Lahore and took admission in Dayalsingh College as a B.A., final student. Here he was elected as the President of the Students' Federation.

His activities displeased the College authorities and hence he had to leave the College at a time when he was about to appear for his B.A. examination. Next year he joined the Islamia College, but did not continue his studies. It was during this period that he got published his first collection of poems—*Talkhiyan.* The publication at once elevated Sahir as an outstanding poet in his own right and the book saw two dozen editions in Urdu and one dozen in Hindi besides a number of unauthorised ones.

After leaving the College half way, he joined the ditorial staff of a few leading Urdu magazines such as *Adab-e-Latif, Shahkar,* and *Sarvera.* His restless mind was much involved in the conflict of life. In fact, he himself was the victim of his surroundings. He had already started expressing his resentment against exploitation of the poor at the hands of imperialists and their protegees.

By about 1946, he first visited Bombay where he came under the influence of the progressive writers, poets and journalists and started attending their meetings and annual conferences. He shared his views with the leading figures of Urdu literature such as Sajjad Zaheer, Krishanchander, Majaz and Sardar Jaffrey. Sahir actively participated in the newly founded progressive organization—Anjuman-e-Taraqqi Pasand Musannifin which brought to the fore the common man's plight and sorrows.

The partition of India in August 1947 left an imperishable impact on Sahir's poetic expressions. While recovering his mother from a refugee comp at Lahore and on his way back to Delhi he had been a witness to the horrors and atrocities of communal frenzy. His faith in humanity had been completely shaken. He vented his agony by sharply writing against the authorities in Pakistan.

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On his return to Delhi in 1948 he started a monthly magazine *Shahra.* For some time he also edited another magazine *Preetladi* published by Sardar Gurbakhsh. In the post-independence era, Sahir devoted himself to composing film sings. His debut as a film lyricist was in the films of Azadi Ki Rah Par, and Bazi. The latter gave him immense popularity and opened a new avenue for his talent.

In the initial period, he was greatly encouraged as a film lyricist by Sachin Dev Barman. Sahir's film songs in Jal, Taj Mahal, Pyasa, Naya Daur, Gumrah, Daagh, Railway Platform, Hamraz, Kabhi Kabhi, Dhul ka Phool, etc. have won him unending admiration and fame. His songs are full of pathos and the words which he uses pour out showers of human emotions and feelings.

Among Sahir's publications, his poetic collections such as the 'Talkhiyan' and 'Gata Jaye Baniara' reflect his attitude towards life and his efforts to express woes and sufferings of the downtrodden, the workers and peasants and common man. Yet his works also point out a vision for tomorrow. 'Parchaiyan' (Shadows) and 'Aao Ke Koi Khwab Bunein' (Let us weave a dream) are the two other outstanding creations of the great poet. His poetic contributions have been appreciated by Kaifi Azmi in *Naya Adab Ke Memar* and by Prakash Pandit who has edited Sahir's poetic works in Hindi.

Sufficiently tall and lean, Sahir by nature is extremely modest and polite. He has tacit faith in human virtues yet has no grievance even against the enemies. Although a bachelor, Sahir has a wide circle of friends and well Ph.D. thesis on Progressive Movement in Urdu literature have been acclaimed by the academicians as well as by the State. While writing a wishers.

His outstanding contribution to Urdu poetry, an American research scholar Karlo Kopola of Chicago University has given a place of honour to Sahir Ludhianvi as one of the five promient Progressive Urdu poets of modern times. Sahir's works have also been translated in several Indian and foreign languages.

In recognition of his contributions, the President of India honoured him by awanding the Padmabhushan. He had been a Justice of Peace and Special Executive Magistrate. He was also recipient of Urdu Academy Award, Maharashtra State Award and Soviet Land Nehru Award. Perhaps as a poet he received unique recognition when he was entrusted in 1975 by the Army Services Corps to compose marching song for its units.

He died at Bombay on 25 October, 1980. He was mourned at his death as much as he was loved in his life.

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Lyngdoh, Mavis Dunn (1906 — 1962)

Mavis Dunn Lyngdoh, born in Shillong in 1906, was an eminent Congress politician and minister.

Mavis Dunn Lyngdoh was born on 4 June 1906 in Shillong in the Khasi Hills district of undivided Assam. She was the third of four daughters and her parents were people of moderate means who belonged to respectable Khasi families. Her father was H. Dunn and her mother was Ka Helibon Lyngodh of Mawlong. Her paternal uncle was Edward William Dunn, who was awarded the M.B.E. on 3 June 1933 for distinguished services in the field of Civil Engineering. She was born and brought up in the Christian faith (Presbyterian) and she remained a spinster all her life. She died on 10 October 1962 in the Khasi Hills Presbyterian Hospital, Shillong.

She received her earlier education from the Welsh Mission Girls' School, Shillong, and then

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went to Calcutta to receive her B.A. degree from the Diocesan College and her B.T. degree from the Bethune College. On her return to Assam, she obtained her B.L. degree from the university Law College, Gauhati. She thus became the first Khasi lady Law Graduate. It was during her College years in Calcutta that she first came into contact with Mahatma Gandhi.

After her graduation, Mavis Dunn Lyngdoh took a keen interest in women's welfare, but she did not take part in active politics until she was thirty-one years old when she was elected to the Assam Legislative Assmbly on 29 January 1937. She contested the election as an Independent and her overwhelming success at the polls made her the first woman M.L.A. in the history of Assam's Legislative Assembly. It also paved the way for increased participation in politics by tribal woman of the North East Region of India.

When the Congress Party resigned from the Congress Coalition Government in 1939, Mavis Dunn Lyngdoh was invited by Sir Mohammed Syed Saadulla to become a Minister in his Government. She accepted his invitation and on 5 December 1939 she became, at the age of thirty-three, the first woman in India to be elevated to the rank of a Cabinet Minister.

While she was Minister for Health Services she was able to put into effect an order, which still holds good to-day, whereby all nurses who had completed their course of training in private institutions, like the Welsh Mission hospital, could secure employment in any recognised hospital in the State.This was of immense help to those young girls who could not afford to go outside the Khasi and Jaintia Hills for Nurses Training.

Mavis Dunn Lyngdoh remained a Minister in the Saadulla Ministry until 1946. After her defeat in the elections, she ceased to take a very active part in politics; but in recognition of her past services to the State of Assam in general, and to the tribal people in particular, she was specially requested by the Chief Minister of Assam, Gopinath Barodoloi, to become a Member of the Advisory Council which he had inaugurated in 24 May 1950 as a prelude to the formation of the District Council for the United Khasi and Jaintia Hills, as provided for in the Sixth Schedule to the Constitution.

She continued to associate herself with various welfare programmes, and in 1960 she paid a visit to the United States of America where she lectured at various Colleges and Universities including Bryn Mawr College for Women and the University of Pennsylvania. She retuned to india in 1961 after a short stay in England. She died at the age of fifty-six after a short illness, and in her untimely death the Khasi Hills lost one of its most promising daughters and pioneering spirits.

Mavis Dunn Lyngdoh did not have a very original or startling approach towards social reforms, for Khasi women traditionally enjoy a greater measure of freedom in society than their counterparts in other parts of the country. She was tolerant of other religious beliefs, and her catholicity on such matters was the result of her educational background and her own environmental influences. She believed in co-education and in de-segregation of the sexes as such systems and methods were more in conformity with tribal customs and beliefs.

She had a charming personality and a sober but well-groomed appearance. She was tall, elegant and attractive; and she believed in the good things of life. She was the first Khasi lady to drive a car.

She never became a member of any political party; and this was, perhaps, her greatest political mistake, for her political life ended just as India was on the threshold of Freedom. Her contribution to society and to the nation lay not in her achievements and attainments but in her quiet showing of the way to others.

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Machwe, Prabhakar Balwant (1917 — 1991)

Prabhakar Balwant Machwe, born at Gwaliar in 1917, is a prolific writer and poet of Hindi and Marathi literature.

Prabhakar Balwant Machwe, born at Gwaliar , received school education at Ratlam and Ujjain and college education at Agra. He did his M.A. in Philosophy in 1939, and another M.A. in English Literature in 1941 from Agra University. He was married in 1940 at Sevagram. For sometime he taught Philosophy at Ujjain. In 1948, he gave up teaching and joined the All India Radio as a (1949-1954). Late, he joined the Sahitya Akadmi, retiring as its Secretary in 1964.

In between he went to America for two years as a Professor at Wisconsin University (1959-61). He was also associated with the Union Public Service commission as Officer on Special Duty (1964-1966). In 1957, he wrote his Ph.D. thesis on *Nirgun Marathi Hindi sant kavya*. He was also a Fellow of the Indian Institute of Advance Study, Simla. He was appointed Director, Bharatiya Bhasha Parishad, Calcutta for a few years after retirement from the Sahitya Akademi.

Machwe is a prolific writer. He writes both in Hindi and in Marathi. He has written poetry, essays short story, criticism, novels, travelogues, limericks and humorous sketches. He is one of the poets of Tar *septate* (1943). He has experimented with new forms, genres, metres, and styles. At times a rebel and an iconoclast, his language has an incisive character of its own. His important publications are: Poems— *Swapna* bhang (1955); *Tel* ki *pakorian* (1961). Play— *Gali ke more par* (1960). Novels *Ektara* (1951); *Parantu* (1951); *Dwabha* (1952); *Sancha* (1957); Tis-*chalis-pachas* (1973); *Lapata* (1984). Essays— *Jainendra* ke *vichar* (ed. 1937); *Kahrgosh* ke sing (1950); *berang* (1957). Short stories— *Sanginon* ke *saaya* (1942); *Joe* (1965); *Barah kadam* (Ed. 1971). Criticsm— *Alochana* (Natya charcha, 1952); *Samikasha ki samiksha* (1953); *Vyakti aur vangmaya* (1954); *Keshavsut* (English. 1967); *Kabir* (English' 1968); *Rahul Sankrityaya* (English, 1981). Translation— *Kya ham bhukon maren* (1944); *Buddha dharam ke 2500 varsha* (1956); *Bhagnarmuti* (poetry from Marathi, 1958); *Tolstroy aur bahrat* (1969); *Azadi* (Novel from English, 1988). Histories: Marathi *sahitya* ki *kahani* (1955); *Hindi sahtya* ki kahani (1957). Travelogue— *Roos* mein (1976). Dictionary— *Shasan shabda kosh* (1948).

He has contributed to many other Hindi, Marathi and English books. He got the Soviet Land Nehru Award, Uttar Pradesh Hindi Sansthan Award, Hindi Academy Delhi Award and Madhya Pradeh Shaitya Parishad Award, Bhopal. He was also honoured with the Honorary degree of the 'Vidya Vachaspati' by the Hindi Shaitya Sammelan,

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Prayag, in its Gurgaon Session (Haryana) in 1988. He passed away on June 7, 1991.

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Madbhooshi Ananthasayanam Ayyangar

— See under Ayyangar, Madbhooshi Ananthasayanam

Madan, Indranath (1910 —)

Indranath Madan, born in Shahpur district in 1910, is an eminent writer and critic of Hindi and Punjabi literature.

Indranath Madan was born in Shahpur district of pre-partition Punjab. He entered the field of literary criticism at a time when the post-Independence literary scene was totally confused and marked by slogans and personal indictments. There were champions of different brands of poetry, viz. 'Sanatan Sarvodayi Kavita', 'Yuyutsavada Kavita', 'Aswikrit Kavita', 'Akavita', 'Beat kavita', 'Tazi Kavita', 'Pratibaddha Kavita' and of course, 'Nai Kavita' which was declared to be on its way out.

It was at this juncture that some sensible lovers and connoisseurs of literature made a determined bid for the resurrection of poetry. Madan was one of the supporters of the movement which made an effort to rediscover poetry. It was an effort to reestablish poetry as an expression of realistic experience and social sensibility.

A very significant development in the post-Independence literary criticism was that critics conde-scended to step down from the high pedestal of poetry's evaluation and took up the criticism of to the literary genres. They had till than considered only poetry fit enough for their consideration and were oblivious of the fact that fiction had actually advanced far enough, representing social activity and relationships in a rapidly changing world.

Madan was conscious of this reality and concentrated on modern literature, specially fiction. He had the advantage of not being parochial in his approach to literature as he did not expect literature to tilt deliberately towards one worldview or the other.

He believed that the critic had only one commitment and that was to literature that made us aware of our social environment and sharpeneded our response to the aspirations of the people.

Madan proceeds with this commendable objective, though he does not always succeed in delving deep into the experiences and mental processes of his authors. His assessments therefore sometimes tend to be superficial and cursory.

Madan's name should also find mention amongst the criticals essayists of the fifties and sixties. They reveal a free and uninhibited assessment of the creative effort unhidered by extraneous considerations. Madan had also the advantage of being in a position to use both Hindi and English as the medium of expression and helped in apprising in the English-knowing readership of the literary activity and achievements of Hindi writers.

His major works are: *Modern Hindi Literature* (1939 in English), *Hindi kankar* (1947), *Premchand* (1951), *Sharatchandra Chatterji* (1954, in English), *Kahani aur Kahnai*, Alochna aur sahitya, *Naye Hindi upanyas*.

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Madan Lal Dhingra

— See under Dhingra, Madan Lal

Madani, Husain Ahmad (Maulana) (1879 — 1957)

Husain Ahmad Madani, born at Tanda in Faizabad district in 1879, was a great nationalist freedom fighter. His greatest service to the nation was his positive approach to the problem of deteriorating Hindu-Muslim relationship.

Maulana Husain Ahmad Madani was the son of Syed Habibulla of Tanda, District Faizabad. His ancestors were given a big jagir by the Mughal rulers which was confiscated by the British for their alleged participation in the Mutiny of 1857.

Madani received his early education from his father (Headmaster of a Government School) which was mainly religious. In 1892, he joined the Deoband School for higher education. Most eminent among his teachers were Sheikhul Hind Maulana Mahmudul Hasan, Maulana Ubaidullah Sindhi and Maulana Rashid Ahmad Gangohi. In 1899 the entire family migrated to Medina (Arabia). His spiritual leader at Medina was Haji Imdadullah.

Madani married three times, first at an early age, the second time in 1922-23, and the third time in 1938 or 1939. His third wife survived him.

Early in his youth (1911-12), Maulana Madani joined a group of young revolu-tionaries who had gone over to Kabul and were determined to bring about the fall of the British Government with the help of some foreign powers. The Maulana used to pass on secret information to them by writing on silken handkerchiefs. The conspiracy leaked out and the Maulana was arrested and jailed at Malta in 1914. After being released in 1019, he assumed the leadership of the *Jamiat ul Ulema-i-Hind.*

During this period, he collaborated with the Indian National Congress on the political plane. He courted arrest in the Civil Disobedience Movement launched by Gandhiji in 1930 and again in 1932. He was jailed for participating in the Quit India Movement launched by Gandhiji in 1942.

Earlier, he had participated in the Khilafat Movement and was imprisoned with the Ali Brothers in 1922. Again, on the political front, he viewed with great distress the popularity of the Muslim League and its policies. He was totally opposed to the two-nation theory propounded by Jinnah and his demand for Pakistan. He believed that the policies of the Muslim League served only the interests of British imperialism. He stood for a united Indian nationhood.

He believed that nationality does not change with religion or culture in the same way as diversities in appearance, individual qualities, personal traits, colour and stature do not affect our common humanness. He, therefore, exhorted the Muslims to participate in the struggle for the attainment of national interest and fight against evils that hamper the country's progress and prosperity.

His opposition to the Muslim League demand for Pakistan emanated from his deep missionary zeal. His main argument was that it would confine the Muslims to a particular region and hence it would check the spread of Islam to other parts of this vast subcontinent. Thus, it would negate the great sacrifices made by our ancestors.

Though trained as a religious saint, Maulana Husain Ahmad was imbued with

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political vision and sagacity. He hated the British rule and wanted to get rid of it by every means possible. He had to undergo great hardships for the achievement of his objective which he faced with confidence and courage. He was always ready to co-operate with like-minded persons for the achievement of his political objective, but at the same time, he did not allow his identity as a religious leader to be lost in the labyrinth of politics.

He was a firm believer in the finality of Islamic laws and stood for the preservation of the 'Shariah'. He opposed tooth and nail all attempts on the part of the British government and the westernised intelligentsia to bring about changes in the Muslim personal law through legislation. He raised his voice against their nefarious designs. Besides his political and religious predilections, he was primarily a teacher and head of the Deoband School.

Being a religious divine and a prominent leader of an orthodox religious party, i.e., the Jamiat ul Ulema-i-Hind. Maulana Madani was held in high esteem by the orthodox section of the Muslims all over the country. However, he was not an undisputed leader of the Muslims, as he was not popular among the sophisticated and pro-British section of the Muslims. He had to face the attacks of the followers of the Muslim League on the one hand and of other political parties on the other which dubbed him as narrow-minded, orthodox and revivalist, because the religious and the Islamic point of view was his greatest concern.

He did not see eye to eye even with the Indian National Congress on many issues, e.g., he opposed the Wardha Scheme on the ground that it ignored religion. His greatest service to the nation was his positive approach to the problem of deteriorating Hindu-Muslim relationship by giving the timely call for a united Indian nationhood.

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Madapati, Hanumantha Rao

— See under Hanumantha Rao Madapati

Madduri, Annapoornayya

— See under Annapoornayya Madduri

Madgulkar, Gajanan Digambar (1919 — 1977)

G.D. Madgulkar, born in 1919, was an eminent Marathi poet, lyricist, short-story writer and screen playwriter.

Madgulkar belonged to a land-owning family from Madgul (dist. Satara). His schooling stopped in the seventh standard. He was connected with the film industry from 1938 onwards. He started as a minor actor in Master Vinayak's Huns Pictures. His first screenplay assignment as well as acting debut proper was in V. Shantaram and Badurao Painter's film *Ramjoshi* (1946). He first wrote lyrics for Vishram Bedekar's *Pahila palna* (1941).

Madgulkar was a prolific writer in all the genres he touched. His *Gitramayan* (1957), written for the radio and sung initially by his long-standing colleague Sudhir Phadke, was very well received by the people. The lyrical adaptation of the *Ramayana* was developed by

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him through dramatic incident in verse marked by unique naturalness and evocative power.

Later, Madgulkar wrote *Gitagopal* (1970) in the same style on the life and exploits of Krishna. Madgulkar as a young man was involved in the freedom struggle of 1942. Reflections of experiences of this involvement are seen in the inspiring patriotic Chinese invasion in 1962. *Sugandhi veena* (1949), *Jogiya* (1956) and *Chaitraban* (1961) are his collections of poetry.

The texture of his poetry is formed by a blend of his rural moorings and his Urban experience. There is a romantic narrative strain in his poems. It also a has a distinctive touch of the dramatic element. His lyrics are rich in imagery.

Madgulkar's other works include the play *Yuddachya savlya* (1944), the opera-type plays *Char sangitika* (1956), *Doan nrityanatika* (1969), Geetsoubhadra (An extension and musical re-orientation of Kirloskar's classic play *Sangit soubhadra*, 1968) and *Kavyakatha* (1962).

Between *Ramjoshi* (1946), and *Devakinadan gopala* (1977) Madgulakar wrote scripts for more than 100 Marathi and Hindi films. Such published scripts as *Tin Chitrakatha* (1963) and *Ramjoshi* (in *Gadima*, 1969) speak of his command of the medium. The literary quality of these scripts is proved by mythologicals such as *Mayabajar*, socials such as *Oonpaus* and *Prapancha*, and those based on rural experience like *Jashas tase* and *Pudhche paul,* comedies like *Pedgaonche shahane* and *Lakhachi goshta* and scripts based on the lives of old-time shahirs such as *Ramjoshi* and *Shahir Parshuram*. Many of these films celebrated jubilees although a few, despite their quality, failed at the box office.

Chaitraban contains 278 lyrics of Madgulakar, representing a selection from his entire work. He was perhaps the first Marathi lyricist to invest to film lyric with literary flavour. The words bear a strong link like with Marathi verse tradition. They derive, as and when needed, the special qualities of the lavni, the ovi, the abhang and other forms of Marathi lyric writing. These lyrics have a sensuous texture.

At the same time they are steeped in an authentic emotion and plays with more than one rasa in a facile manner. Madgulkar's lines from the films, sung by some of our finest playback singers, have long ago become proverbial household songs.

Madgulkar was also a leading short story writer who adopted his own style and did not surrender to any ruling vaguer. Such short story collections of his as *Laplela oagh* (1952), *Bolka shankh* (1960), *Krishnachi karangali* (1962), *Bandhavarlya baddhli* (1963), *Thorli pati* (1963) and *Tupacha nandadeep* (1966) primarily stress the fact that he was gifted with the narrative vein of a born raconteur.

Madgulkar, as in his film writing, is equally at ease in creating a sense of pathos as well as a comic verve. The characters he creates not only come alive but appear to be rooted in the particular milieu, whether rural or urban. The stories, like his poems and lyrics, cannot escape romanticism. This was, indeed, the base of Madgulkar's personality as a writer. Madgulkar's novels, *Abhalachi phale* (basis of the film *Prapanch*, 1960) and *Ubhe dhage adwe dhage* (1972) reflect the same qualities of dramatic projection as his stories.

Madgulkar has contributed quite a lot to belles-letters too. He has described elaborately the travel he undertook for location hunting in Mysore with film director V. Shantaram and his colleagues. His collection of pen-portraits is called *Aundhacha raja,* while his light essays are included in *Bamnacha patra*. More remarkable is the autobiographical *Mantareele divas* (1962) in which open learns about his early boyhood in difficult circumstances and about the formative influences in his life.

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Another of his collection of pen-portraits called *Til ani tandul* (1980) makes interesting reading. This book contains a moving essay called 'Hello, Mister Death' expressing premonitions of the encounter with death.

The cream of Madgulakar's writing is to be found in *Gadima sahitya navanit* published on his 50th birthday in 1969. Honoured with the 'Padmashri' for his contribution to literature, he was a member of the Maharashtra State Vidhan Parishad, President of the Marathi Natya Sammelan at Yavatmal (1973). Madgulkar lived a full life always dreaming of his poetry and composing it at record speed.

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Madgulkar, Vyankatesh Digmbar (1923 —)

Vyankatesh Digmbar Madgulkar, born at Madgul in Sangli district in 1923, is an eminent short story writer, novelist and essayist.

Vyankatesh Digmbar Madgulkar was born at Madgul, a small village in the erstwhile princely state of Audh, now in Sangli district. Madgulkar first came in the limelight when, along with Gangadhar, Gadgil, he shared the first prize in a short story competition conducted by one of the most prominent and avant-grade monthly, Abhiruchi, in 1946. The story was entitled 'Kalya tondachi'.

Since then, he has blossomed into a versatile and excellent writer trying his hand at screenplay writing (17 films), novels, plays and literary essays about nature often embellished with his very impressive line drawings. Madulkar has also distinguished himself as a good narrator of his stories. He has worked for All India Radio (Pune) as producer of rural programmes.

Before the 1940s until Madgulkar started publishing his short stories, novels and poetry with the rural Maharashtra as their locale, the kind of 'rural' stories (and novels and poetry, too) that were written, wee, almost without exception, artificial in form, language and content. The authors of these stories, obviously, could not identify themselves with the rural ethos.

Although stories written by Shripad Mahadeo Mate (*Upekshitanche* anotarnaga) showed some promise they could be said to have anticipated the advent of writers like Madgulkar, who could handle their themes with a touch of reality and aesthetic understanding. Madgulkar's stories are, in fact, deeply rooted in the soil of Mandesh, the local he has chosen for the purpose. That is, perhaps, when they have been brimful with genuine portraits not of superfluous characters but of human beings destined to live (and die) in an unknown village like Mandesh. Madgulkar speaks the languages of these people to express the beauty and the ugliness of their experience of life.

Madgulkar's stories are remarkable for their simplicity and innocence. They deal directly and without any inhibition with the essence of life they try to depict. Madgulkar himself belongs totally to this rural milieu and his own life there has moulded his personality enabling him to get an in-depth view of the local Man and to express, in real artistic terms, his simplicity, endurance, obstinacy along with the dynamics of the ways of his life.

This man would rarely be found complaining about the god-given poverty and making even a learn attempt to resist and rebel. He ac-

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cepts like as it is—with all its mysteries and supervises. He has come to accept guilt, misery and suffering as an unavoidable part of his destiny he willingly and unhesitatingly prefers to suffer.

Like his own personality and his them, Madgulkar's language is also simple and almost devoid of cliches and figurative decorum. It is at once exact, sharp, suggéstive, vivid and graphic. His novel *Sattantar* got him the Sahitya Akademi Award for the year 1983.

As rightly pointed by Gangadhar Gadgil, who has written an essay on Madgulkar, Madgulkar's novels, especially his most talked-about novel, 'Bangarwadi' have, however, failed to make a mark in that they have not been able to assume the true form of novel as such. Although readable and significant, they apparently are an album of varied portraits and landscapes of the rural region.

Madgulkar has written a few plays and has also adapted some western plays. They, however, have failed to click for one reason or other. Madgulkar presided over regional literary conferences at Goa and Solapur (1974 and 1953), he was a member of the Maharashtra Rajya Censor Board for Marathi Dram scripts, 1974-80 and also a member of the Advisory Board for Marathi, Sahitya Akademi for a few years.

Madgulkar's works include 14 short story collections, 5 novels, 2 belles letters, 5 plays and 1 travelogue. Main works: *Manadesi manasan, Gawkadchya goshti, Banagarwadi, Too gora kumbhar, Statee, nagazira, Pandhrywar kale, Pandhri mendharan hirwee kurne, Kovale diwas, Karunashtak.*

His novels, *Banagarwadi* and *Vavatal* have been translated in English and Danish. Several of his short stories are included in anthologies in English and German.

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Madhav Achwal (1925 — 1980)

Madhav Achwal, born in 1925, was an architect by profession and eminent Marathi writer, poet, critic and playwright by chioce.

Madhav Achwal was an architect by profession who discovered his aptitude for writing at a later stage of his life. His first book Kimaya (1961) is a collection of essays mainly on various facets of architecture and other visual arts. Achwal thinks that these insulated surroundings do not forgive us for unaesthetic emphasis on utility-architecture.

His other major work Rasaswad (1972) is about art appreciation, though not in theoretical terms. Achwal relies more on intuition, though he is aware of the conceptual aspect of this discipline and believes that appreciation of arts is also a creative process. To elaborate this point further, he discusses a novel Ranangan by Vishram Bedekar and the great achievement of Indian architecture—the Taj.

Earlier the aesthetic thought in Marathi was limited to literature only. Though Achwal is not the first Marathi critic to write about the plastic craft, he is certainly the first one to write with such deep sensibility, feel for the medium and awareness of inter-relationship of arts.

Though not a formalist by temperament, he gives the form its due. He does not forget the emotional and other associations but retaining the psychical distance, tries to analyze the plastic qualities of the masterpiece objectively. He has made a short film too on the Taj.

Achwal has tried his hand at creative writ-

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ing also, particularly the drama. *Sumitra, Abdul-galdul* and *Natak* are his full-length plays. *Sumitra* was staged but all of them are unpublished. Two collections of his one-act plays *Chitra* and *Dark room* are published. They are a few other one-act plays which are not included in these collections but published in different periodicals. Though some of them are appreciated, he is better known as a critic than as a playwright.

He has published quite a few papers and also a book on low-cost housing in English. In 1979, he delivered a series of 3 lectures on architecture, sculpture and painting from the Tagore Chair of Poona University. He chose 3 articles from the respective fields for case-study. He wanted to publish them in Marathi but he could not complete this assignment. It could have been an important addition to this less explored field of Marathi literature.

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Madhava Variyar, Madasseri (1910 — 1979)

Madasseri Madhava Variyar, born in Harippad in 1910, was an eminent novelist, critic and playwright.

Madasseri Madhava Variyar was a novelist and critic. Born in Harippad, after his college education, he joined the Forest Department as a clerk, and retired as Office Manager. He was prolific writer.

He has written novels, stories, plays and critical essays. Though he is the author of thirty-three works he can be regarded only as a minor writer. *Madhavante Mahakavyam*, *Kavita Kunchan vare*, *Kunchante shesham* and *Kuttikalute* sahitya *charitrant* are some of his important works.

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Madhavacharya (1199 — 1278)

Madhavacharya was one of the illustrious thinkers that shine brightly in the firmament of Hindu medieval metaphysics. He developed elaborate theories on the nature of God and of the soul.

Madhava was another of the illustrious thinkers that shine brightly in the firmament of Hindu medieval metaphysics. He was an intellectual giant who wrote profoundly and profusely on ancient works. His themes ranged from sections of the *Rig Veda* and the *Mahabharata* to some of the *Upanishads* and the *Brama Sutra*. Altogether at least twenty seven works have been attributed to this great thinker, even more in the view of some. As a master of philosophical wisdom, he is generally referred to with respect as Madhavacharya.

Madhavacharya developed elaborate theories on the nature of God and of the soul, often challenging the tenets of his two prominent predecessors, Sankara and Ramanuja. taking inspiration from the Bhagavata Purana he visualised God, not simply as a colourless primeval cause of the phenomenal world, but rather as a majestic superior being whose love and grace redeem man from his sad plight. He thus added a personal touch to the Almighty.

He rejected the advaita concept propounded by sankara by which all is one, that ultimately there is no difference between the

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jivatman and the paramatman, that such distinctions arise only because of our own ignorance. Nor would he even accept Ramanuja's contention that bereft of their corporeal habitats, all souls are the same. Rather he insisted that not only are the jivatmans quite distinct from the paramatmans, but that they are also fundamentally different from one another. A famous aphorism of his was: bhinnáshcha bhinna-dharmáscha padárthâ akhilâ ami: The things of the world are distinct, and their attributes are distinct also.

In Madhava's world picture there are three separate classes of entities: *isvara* (God), *Jiva* (Individual soul), and *achit* (material substance). Of these there is only one of the first, but many of the second and the third. We may envision this in the terminology of set theory as follows. The first is a set consisting of only one element G. The second and the third are sets (J and A) with countless elements j, j', j",... etc. and a. a', a",... etc. respectively. From this it follows that five kinds of differences exist. these are: distinctions

between G and any element of J;
between G and any element of A;
between any two elements of J;
between any two elements of A;
between any element of J and any of A.

Moreover, *isvara* does not depend on J or A; but every element of the latter two sets is dependent on G. Now, said Madhava, at the end of each con of created universe, it will be pulverised into indistinguishable particles, not unlike the pre-Big Bang state of present day cosmogony; only to be reformed in another oscillation of a pulsating universe.

Madhava's epistemology introduces the interesting concept of *sãkshi* (witness), an internal light in each individual that ultimately declares if something is true or false. It is a sort of epistemological ocnscience that transcends material proofs and logical reasonings and it could lead to a prior knowledge.

In Madhava's view, again, the fate and fortunes if different souls are determined by *isvara*. It is *isvara* that decides if a *jivatma* should be freed from its cycle of trnsmigrations or go through a few more incarnations before attaining the final liberation (*moksha*). Indeed, in his theory, some souls are ordained to go on repeating the process for ever, and some are condemned to rot in a horrible hell.

Madhava insisted on *bhakti*, the limitless love for a personal God. Knowledge of God should be the prime concern of human existence, all else will only tend to keep us enchained in our mortal coils. Like other ancient advocates of spiritual life Madhava scorned attachments to material things, recommended self-control, and preached surrender to the almighty. He also insisted on the importance of seeking out a good guru.

Unlike Sankara, Madhava did not view the physical world as mere Maya, the Grand Illusion. It is all too real and is to be clearly distinguished from the Supreme Principle. Hence his system is referred to dvaitavada or dualistic philosophy.

Except for some fanciful legends, we know very little about Madhava, the man. He is known to have been born in a Kannada Brahmin family, and seems to have shown remarkable mental powers even as a child. For, according to accepted lore, he knew the Vedas before he was barely six, and began preaching when yet a youngster, just ten years old. He travelled to holy places, reaching distant Varanasi eventually, expounding subtle metaphysics along the way to all who would hear. He is said to have studied Persian to debate Moslem scholars in their own tongue. But he wrote his works in rhythmic Sanskrit.

Many miracles have been attributed to his learned thinker: that he walked on water. calmed the seas, and produced bread out of nowhere. Those that do not fully comprehend the lofty lectures of the masters or are overwhelmed by the spiritual serenity of profound pundits make up impressive tales about such extraordi-

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nary individuals, if only to experience a sense of security at their own smallness.

Madhava founded a sect and maths (spiritual centres). His followers put on ornate white lines and reddish marks on their foreheads and arms, as symbols of their veneration of Vishnu.

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Madhavadeva (1489 — 1596)

Madhavadeva, born in 1489, was one of the prominent Vaishnava saints and Assamese poets. His scholarship, organisational ability and unflinching faith immensely impressed his guru who nominated him as his successor to lead the newly founded Assamese Vaishnavite community.

Madhavadeva occupies, in the hierarchy of the Vaishnava saints and Assamese poets, a position next only to Shankaradeva. He was the most prominent of Shankaradeva's disciples and became the head of the Vaishnava community after his death. He was born in a Kayastha family towards the beginning of the last decade of the 16th century. His father's name was Govindgiri and his mother, Manorama, was distantly related to Shankaradeva. Govindagiri died when Madhava had not yet attained manhood.

In spite of poverty and hardship during the early years of his life, he managed to acquire a thorough knowledge of Sanskrit. He was a sincere devotee of goddess Durga at this stage of his life. But a meeting with Shankaradeva in a religious dispute radically transformed his religious outlook and belief. He became a disciple of Shandaradeva and a devout Vaishnava.

Henceforth he identified himself completely with the mission of propagating the 'Ekata-Saran Dharam' preached by his guru. He observed perpetual celibacy and served his guru with such zeal and earnestness that within a short time, he became the most trusted and faithful follower of Shankaradeva. His scholarship, organizational ability and unflinching faith immensely impressed his guru who nominated him as his successor to lead the newly founded Assamese Vaishnavite community. He guided the destiny of the new religious community for twenty-eight years after the death of Shankaradeva. He passed away at Bhela-duar, Cooch Behar, in 1596.

Madhavadeva, like Shankaradeva, was not merely a religious reformer; he was also an accomplished poet and musician. His literary works may be classified into four categories, viz., *akhyana kavya*, devotional compilations, plays and lyrics. *Balakanda* (Ramayana) and *Rajasuya kavya* fall in the category. *Bhaktiratnavali, Namamalika, Janma-rahasya* and *Nama-ghosha* belong to the second category. Madhavadeva's name occurs in as many as nine devotional plays, but the Vaishnavite tradition and scholars acknowledge only five extant plays as his genuine works. They are *Arjuna-bhajana, Chordhara, Pimparaguchuwa, Bhojana-vihar* and *Bhumi-letowa.* Biographies of the medieval period mention two more plays which he enacted during his lifetime but they are not available now.

His plays known as *Jhumura,* based on the childish pranks and cleverness of child Krishna lack well-developed plots or stories: they depict some funny situations. The plays are marked by lightness of touch and gay humour. Madhavadeva's *Balakanda* is not an exact verbatim translation of Valmiki's works; it is a metrical summary of the first Canto of the epic.

The translation identifies Rama with Vishnu and therefore endows him with all the adorable qualities of a loving deity. His *Rajasuya-kavya*, which is based on the episode of the Rajasuya sacrifice of Yudhisthira described in the Sabhaparvan of the *Mahabharata* testifies to the narrative genius of Madhavadeva. The bare outline of the epic has been stuffed,

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varnished and ornamented by the poet to make it an enjoyable kavya.

Among the devotional works, *Bhakti-ratnavali* and Nama-malika are metrical translations of devotional compilations by Vishnupuri and Purusottama Gajapati of Orissa respectively. There are little scope in these works for showing the originality or the poetic creativity of the translator. Madhava's *magnum opus* is no doubt *namaghosa*, an intensely devotional work of one thousand verses (psalms) aptly translated and partly original.

Another important form of his writing may be seen in his lyrics generally known as *Bargita* (noble songs) which are sublime in theme, intensely devotional in treatment and singularly free form the erotic sentiment characterising the lyrics of Vidyapati and poets of the Gaudiya Vaishnava School of Bengal. While Shankaradeva excelled in expressing the sentiment of 'dasya' in relation to God, Madhava preferred to depict the juvenile sports of Krishna and his filial relation to Nanda and Yashoda. These lyrics may favourably compare with those of Surdas and Tukaram.

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—See under Nayar, K. Madhavan

Madhavan Pillai, C. (1906 — 1980)

C. Madhavan Pillai, born in 1906, was a prominent writer and novelist of Malayalam literature.

C. Madhavan Pillai became involved in the struggle for existence even while he was a college student. After completing his high school education he had to shift form one college to another and undertake all kinds of jobs before obtaining his B.A. degree. He was signboard painter, typist, newspaper editor and journalist and gathered varied experiences during those days of struggle.

He earned reputation as a novelist even when he was a college student. He was the editor and publisher of a popular humorous magazine entitled Vijayabhanu and was considered a gifted humorist. His novels like Desasevini, *Jnanambika yachakamohini* became best-sellers; and *Jnanmabika* became the second film in Malayalam. Besides novels he wrote plays which were enacted by professional drama troupes in Kerala.

Madhavam Pilalri's greatest contribution is the English-Malayalam dictionary for which he worked hard for several years. Being proficient both in English and in Malayalam he undertook the heavy task of compiling a bilingual dictionary and completed it in 1966. To date it is the biggest English-Malayalam dictionary and has gone into several editions.

Ten years later he compiled a Malayalam English Dictionary, a counter part of the other. These two works will remain standing monument to this memory even if his novels and plays do not stand the test of time.

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Madhavan, T.K. (1886 — 1930)

T.K. Madhavan, born at Mavelikkara in Central Travancore in 1886, was a great freedom fighter, journalist and writer of Malayalam literature.

T.K. Madhavan, the leader of the Vaikkom Satyagraha, was born in September 1886 in

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Kannamangalathu Thanniyan Kunnel House at Mavelikkara in Central Travancore. His father, Kesavan Channar, was an agriculturist possessing rather extensive plots of coconut and paddy fields. His mother, Unniamma, was recognised to be a bit aristocratic among the Ezhava families in view of her birth in the Komalezhath family. The male members of the family were allowed to use the title 'Chekavan', literally meaning a bodyguard or knight.

Madhavan's maternal uncle Kunju Pillai Chekavan was a member of the Sree Moolam Assembly, the first popular Legislature of Travancore. It was perhaps Kunju Pillai who influenced Madhavan most in the choice of his career.

Madhavan married in May 1909. The bride, Narayaniamma of Kottur Kayyalakkal House at Cheppad (Central Travancore), was the granddaughter of Madhavan's paternal uncle Sekharan Channar. She was already a mother, having a daughter and a son by her first marriage which ended in a divorce. By the second marriage, she had three daughters and a son, of whom two daughters met with premature death. Their daughter, Rukmini Amma and son, Babu Vijayanathan, are still living.

Madhavan had his primary education first under a Nair tutor, Nariyinchil Asan, and under a Syrian Christian tutor, Karipuzha Asan (1892-93). He learned Sanskrit from Irezhakkaren Kochu Kunjasan and English from P. Subrahmania Pillai. Having equipped himself thus, he joined the High School at Mavelikkara and subsequently the Maharaja's High School, Trivandrum, and St. Aloysius High School, Quilon. While in the Matriculation class he had to discontinue his study due to ill-health, and the rest of his education was confined to self-study.

All along his life Madhavan was guided by the teachings of Mahatma Gandhi. The Bhagavat Gita was his favourite. He was also fond of the works of Swami Vivekananda. Justice Chandravarkar, Dadabhai Naoroji, R.C. Dutt and Sree Narayana Guru. In mature life he established personal relationship with Mahatma Gandhi, George Joseph, K.P. Kesava Menon, C. Rajagopalachari, Pothan Joseph, Girdharilal Kripalani, Varadarajulu Naidu. Subba Rao and Sree Narayana Guru.

The urge for social reforms grew in his mind quite in early life, while he was studying in the primary class. The teacher was a conservative Caste-Hindu; and Madhavan belonged to the Ezhava community which was considered to be untouchable in those days. When occasions arose the teacher would punish him by throwing the cane at him so as to avoid touching him. Actual beating was applied only in the case of Caste-Hindu pupils. This partiality, practised in the name of untouchability, was felt intolerable by the boy and he dedicated his entire life for the emancipation of the so-called untouchables.

Madhavan's career commenced as early as 1904 when he was studying in the Fourth Form. His uncle Kunju Pillai was nominated to the Sree Moolam Assembly to represent the Ezhava Community. As Kunju Pillai was ill due to old age, the Dewan, Sir V.P. Madhava Nayar, permitted Madhavan to take part in the proceedings of the Assembly as his uncle's proxy. The speech that he delivered there on 'The speech that he delivered there on 'The Disabilities of the Ezhavas in Government Service' was admired by everybody. In 1917, 1919 and 1920, he was nominated to the Assembly; and he ably defended the cause of the so-called Depressed Classes. In 1927, he was elected as the Organising Secretary of the Sree Narayana Dharma Paripalana Yogam.

It was the Vaikkom Satyagraha, organised by him in 1924, that raised him to the zenith of leadership. The movement started on 30 March 1924 and lasted for twenty months. The Satyagrahis held that temples should be let open to the non-Caste Hindus also, to whom that right had been denied by custom. To the orthodox Caste-Hindu, this was a revolutionary change to which he could never agree. The Satyagrahis

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chose he temple of Vaikkom for their agitation, and Madhavan took the lead. On 6 April, he was arrested, along with K.P. Kesava Menon, and was jailed. He was released only on the first of September. The movement was, to a great extent, successful because the right of the so-called untouchables to use public roads adjoining temples was conceded. On 7 March 1925, Gandhiji arrived at Vaikkom, camped there with Madhavan and helped in the successful termination of the struggle.

Besides social reforms Madhavan had to play his role in politics also. He was a member of the All India Working Committee of the Indian National Congress, and in the Belgaum Congress that was held in December 1924 he was one of the members of the Subjects Committee.

Journalism and literature were the two other fields to which Madhavan made his contributions. From 1915 to 1917, he was the Manager of the *Desabhimani*. From 1917 onwards, he was the Chief Editor and Publisher of that daily; and till his premature death in 1930, he was guiding its policy. Apart from his writings in the newspaper, he had written and published the following books: 'Haridasi' (a translation of a small English book written by Mrs. Lilavathi Kotilingom), 'A Biography of Dr. Palpu, D. P. H.' (1924) and 'Temple Entry' (1930). He has also written a book entitled 'My experience in the Jail' which still remains unpublished. All these works are in Malayalam.

Within the short period of his career Madhavan established his individuality and personality by his memorable social reforms and other commendable activities in public life. He was an advocate of prohibition and his intensive campaign earned him the title 'Pussy Foot of Malabar' after the name of Pussy Foot Johnson of America who worked hard for the introduction of prohibition in U.S.A. "He had a firm grasp of the aim and course of the freedom struggle of India and he was able to work successfully in accordance with the proclaimed aims and means."

"He could be adopted as an ideal social worker by any community, a man who worked for the reform of the Hindu society, especially for the uplift of the Ezhava community, and a noble citizen who dedicated his life for these noble causes."

"What Gandhiji did to the National Congress, Madhavan did to the Ezhava community." "His personality dominated the entire movement and gave to it a feeling of idealism, elevating it above the ordinary run of political controversies" (K.M. Panicker). On 21 January 1926, Gandhiji wrote: "The reformers in Travancore have done well in the matter of untouchability. The more I think of it in terms of religion, the more convinced I become that it is the greatest blot upon Hinduism."

Madhavan's oratory also was quite remarkable. Both in English and in Malayalam, he could impress the audience. "Those who were able to hear his orations and thus to know about the sincerity and firmness of conviction with which he spoke are not surprised at the great success which he achieved" (the *Yogakshema*—a newspaper of the Nambuthiris). " His ability to keep the audience spellbound with his spontaneous orations, both in English and in Malayalam, was a rare quality" (the Gaja Kesari).

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Madhaviah (1872 — 1925)

Madhaviah, born in 1872, was one of the first three novelists of the Tamil literature.

Madhaviah has the distinction of being considered one of the first three novelist of the Tamil language. Educated at the Miller College

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(Christian College), Madras, he became an officer in the Excise Department, but his first love was writing. He wrote a series of novels in Tamil and in English. His novel, *Thillai Govindan*, was published in England with an Introduction by Frederic Harrison M P (Williams and Norgato 1912).

He portrays in it a young Indian visiting the prostitute of the town armed with J.S. Mill's *On Liberty* and Herbert Spencer's *First Principles*. Equally interested in social reform and women's education and uplift, his novels portrays the handicaps of women through not being educated and through being subjugated to men. He pleads, in novel after novel, for higher modern education for woman.

His first novel *Padmavati charitram* was in Tamil when he was 24. It was written in 1896, contemporary with the second novel in Tamil, B.R. Rajam Iyer's *Kamalambal charitram*. Whereas the latter was interested in Vedanta, Madhaviah was interested in social reform. He lectures the readers on the advantages of educating women and liberating them. He was interested shades of evil and good; he was interested in painting characters, more as he had observed them in actual life.

He looked up to William Makepeace Thackeray as his model in novel writing. He advocated English education for men and women, the practice, of equality between them. He was charmed by small town life but he was also not averse to city life. His chief characters are men and women growing old, not in the continued tradition, but drifting somewhat away from it, striking their own individual paths. He also advocated the cause of widow remarriage. His widows are pitiable creatures who would have been better if they had been allowed to remarry.

Madhaviah's first novel *Padmavati charitram* is considered his best though that claim might be questioned. His tale portrays the life of the affluent in rural parts or small town, the fluent riding in two bullock carts with a runner following the cart as bodyguard. The second part of the novel which takes place in Madras portrays the high social life of the heroine, with all the miseries of the lowly and the poor depicted as the background. Narration is realistic, often mixing the real and the imagined. For instance, a fire which destroyed a theatre in Tirunelveli in his days is described in the novel in accurate detail. The characters are credible, though sometimes comically exaggerated in the manner of Thackeray.

The second novel he wrote in Tamil entitled *Vijayamartandam* is a portrait of the life of the Marava clans of Tirunelveli. The claim to marry the aunt's daughter is stressed. Keeping faith in work and deed was one of the tenets of Marava life. Not betraying another to others is another trait which is made much of, but with no poetic license.

The third novel of Madavaiah *Muttuminakshi* deals with widow remarriage. The heroine is 9 years old, but she suffers at the hand of her stepmother who is only 13. A friend of a brother insists that she educate herself and she does it, defying her father and stepmother. When her husband dies, she is made to heard widow's clothes but her brother's friend comes forward to marry her. They are ostracized by the Brahmins and they leave the Brahmin street.

Among his English novels mention may be made of *Tillai Govindam* which seeks to describe the changes that English education brings to the Indian youth. *Clorinda*, a historical novel, describes how a high born kshatria lady born in a princely family in Thajavur is illtreated by her relatives, how she is widowed, how she is converted to Christianity and wins her freedom, marrying an English soldier.

She is a fully realised historical character, such a lay having really existed in the 18th century who later in her life, moved to Tirunelveli, endowed churches and made charities. *Lieutenant Panju*, and other English novels have not been so popular as these.

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Madhaviah was a writer with a missionary zeal. He would stop the narration halfway and descant of the evils of a superstitious faith in astrology or on the low state of the underprivileged among us or on the necessity for English education, both for men and women. He was against indigenous systems of medicine, fully advocating the use of the apothecary and the western medical knowledge which had just come into India.

He introduces William Miller, the Madras educationalist in his novels, making him advise his characters as he well might have advised his students in his college. Conversion, especially to Christianity, was one of the subjects and quite a few of his characters speak both for and against it. It will be difficult to conclude whether the author himself was for conversion or not. But he wanted to make his reader fully aware of the new liberties in store for the liberal among them.

Madhaviah was also a poet. In fact in a poetry competition he won the first prize when a poem submitted by Subramania Bharati was found not fit for the prize but only a mention as meritorious. Bharati has however survived as a poet, but not Madhaviah; his poetry was meticulously traditional.

Madhavaiah, after retirement from the Excise Department, edited a magazine Panchamirtham in the mid-twenties for a couple of years. He wrote stories in them, some of which are collected in three volumes entitled *Kusikar kutti kathaigal* (short stories of Kusikar). The stories are devoted to social reform and often carry a punch that is telling and effective. A girl is on her death bed; an old woman offers prayers, a second person administers water over which mantras have been uttered, and the father sends for the English apothecary who gives her oxious drafts. The girl, surprisingly, recovers; and all three claim that their remedy only saved her.

Quite an amusing story. There is another in which a girl growing weary of her parents being put to trouble in finding a husband for her and the dowry to pay commits suicide. In almost all stories of Kusika, he introduces an astrologer who has a widowed daughter. There is another story in which a man dreams that the women of the place have formed themselves into an association to liberate men, to offset the men who are engaged in liberating women. Truly, Madhaviah's stories deserve an audience even today.

The first novel in Tamil, Vedanayakam Pillai's Pratapamudaliar chritam derived from the English comic tradition of the 18th century as well as from *Don Quixote*; whereas Madhaviah derived his comic English manner from William Makepeace Tachkray of the 19th century. Of the pioneer novelists that could be mentioned, Madhaviah was the one who wrote a considerable second novel in Tamil, in addition to his first one. He was interested in educational reform and was associated with the Madras University for a number of years. In fact, he died of heart failure when he was addressing a Syndicate meeting of the University.

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Madhavikkutty (1934 —)

Madhavikkutty, born at Punnayoorkulam in 1934, is the well-known poetess and short-story writer of Tamil literature.

Madhavikkutty is the pen name of Kamal Das, who was born at Punnayoorkulam as the daughter of V.M. Nair and Nalapattu Balamani Amma, the well known poetess and short story writer.

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The short stories of Madhavikkutty have been published under the titles *Matilukal* (The walls, 1955), *Patu kathakal* (Ten stories, 1958), *Tarishunilam* (The waste land, 1962), *Ente snehita Aruna* (My friend Aruna, 1963), *Pakshiyude manam* (The smell of the bird, 1964), *Chuvannapaavata* (The red skirt, 1964) *Thanuppu* (coldness, 1967), *Rajavinte premabhajanam* (The King's lover, 1969), and *premattinte vilapakavyam* (an elegy of love, 1971).

Madhavikkutty's favourite theme is the mind caught up in a distressing circumstance. She can delineate even the subtlest shades of feeling in the human heart. In Matilukul she presents a bank manger. He expresses his wish to rising and return to his native place. It is not because he is fed up with his official life, because he has differences of opinion with his son, Manohar, who is a manger of the bank. So his move for voluntary retirement is aimed at escaping form his son and the assistant manager.

Some of Madhavikutty's stories have a poetic touch. They reveal mental realties pertaining to the twilight dream world between one's consciousness and unconsciousness. She depicts the human mind by a few touches hers and there rather than elaborately describe events. Except *Doctorude maranam* (The death of the doctor) all the stories in the collection Patu kathakal are about the feminine mind.

In 'Ratriyil' (In the night) Sumati, an immoral woman, gets self-purification as a result of her deep anxiety over the severe illness of her son. On the contrary in 'Ammu', Jayan, an immoral man, confesses his past misdeeds before the solemnity and innocence of the Ammu and decides to lead a calm and peaceful life with her.

Madhavikkutty has made the short story a powerful medium to explain the inner truths. She looks into the deep realties from personal experience. The story 'Drikshakshi' (eye-witness) illustrates the fear, anguish and anxiety of a child who is threatened to be killed because he happens to a be a witness of the murder of a poor man by a group of persons engaged in making and selling illicit liquor in Bombay. 'Kuttiyum achchanum' (the child and his father), 'Manushyan pavanamu' (Man is innocent) 'Malancherivukalil', (In the valleys), etc. are stories that end in exciting situations.

Madhavikkutty is also one of India's leading poets writing in the English language. As a poetess she used the name Kalam Das. Her autobiography *Ente katha* (My story, 1976), has won wide acclaim. She has won the Asian poetry Award sponsored by P.E.N., Manila (1963) Kerala Sahitya Academy award for stories (1967), Chimalal award for fearless journalism (1971) and the Asian world Prize for Literature as well as the Sahitya Academy Award (1985).

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Madhukar, Kehari Singh (1929 —)

Kehari Singh Madhukar, born in 1929, is a leading Dogri poet, writer and novelist.

Kehari Singh Madhukar is a Dogri poet. Born in a family of soldiers and landowning farmers, Madhukar has not had a regular job except for a period during which he worked as an editor of *Shiraza*, a Dogri literary journal of the Jammu and Kashmir Academy of Art, Culture and Languages. In that capacity he also edited some selections of Dogri literature and collections of Dogri folklore.

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He started his literary activity with Urdu poems while still at school. He was inspired and encouraged to write in Dogri by the elder poets like Ramanath Sahstri, Vedpal 'Deep' and Yash Sharma, and he began reading his Dogri poems in the rural programme of All India Radio, Jammu.

His very first collection of Dogri poems called *Namiyan minjaran* put him among the most promising poets of Dogri and he came to be in great demand at the poet's gatherings. Poetry came to him naturally. And according to him, poetry is something to be spoken and not written; and if it is to be written, it should be articulated first and then written.

Music and rhythm are special characteristics of his poems, and it has been his view that this creation and the life itself are a matter of rhythm and beat. He later translated 101 poems of Rabindranath Tagore. His own work thereafter was greatly influenced by Tagore; this is reflected in his second book of poems *Dola kun thappa* which is a collection of 38 poems.

His third work, a collection of 28 poems, brought together under the title *Menh mele ra janun*, won him the Sahitya Akademi award for 1977. He has also written a musical drama, *Lehran*, based on the popular love legend of Kunju and Chainchalo. Being a landowning farmer himself, and, therefore, close to the earth and nature, he is sensitive to nature and its moods, and the problems of the tillers of the soil.

He has not hesitated to attack the feudal systems and the stanglehold of tradition, and raised his voice against exploitation, hunger, poverty and injustice. His poetry covers a broad canvas of socio-political scene, romantic love, different moods of nature caught in memorable imagery, mystic brooding, march of history and humanity and touching vignettes of Dogra life and the Dogra female, fairs and festivals, tender girls at play, predicament of the bride and of a widow. Humanism, optimism, music and rich imagery mark most of his work. He is presently engaged in writing an epic celebrating the event of 1940-1980—a period of momentous changes not only in Dogra society, but in the entire world.

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Madhwamuni (18th century)

Madhwamuni was an eminent Marathi saint-poet of early 18th century.

Madhwamuni also called Madhwamunishwara and Madhawanatha, was an eminent saint-poet of early 18th century. Like many other writers of the middle ages, Madhawamuni's birth date and other particulars about his early life are not available, But we can safely say that he was born in the last decades of the 17th century at Nasik, and was named Tryambaku.

This was paradoxical and was represented by his Vaishnavite relatives and friends. So they brought in Madhawacharya, the then occupant of that famous 'Matha', to test his religious integrity. The Acharya was fully convinced of his identity with Advaita Vedanta and named him Madhawamunishwara. The little boy grew into a devotee of Krishna.

He became a gifted Kritana-kara or Haridasa, had many talented young people for his disciple , among whom Amritaraya was the most gifted one. Madhwamuni died ripe in age, white attending one of the Kritanas of the Amritaraya.

Madhwamuni was eventually recognized as a major Vaishnavite poet, who could write sweet enchanting lyrics about Krishna and Radha. He was probably influenced by the lyrical outbursts of the great saint-poet Eknatha. His short lyrics reach the height of his poetic excellence in his restrained portrait of Radha and her pinning love for Lord Krishna.

Madhwamuni is one poet who could mani-

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fest with proper restraint the true spirit of 'Madhura' type of Vaishnava 'Bhakti'. Scores of his lyrical compositions could be cited as illustration of this achievement. Significantly enough these songs have become part and parcel of the repertory of the Bhajana-singing groups of Maharashatra.

One of his longer poems in which Krishna exhorts Uddhava to go to the pining. Gopis of Braja to pacify them, had become a part of the 'stree-geete' or the middle class female folklore songs. As an authority of the Vaishnava culture, he has very strongly criticized the unseemly ways of Haridasas and other Vaishnava people. Himself a master of the musical and the lyrical creation, he strongly resented the Kintana-style of the contemporary Haridasas, as these Kirtans often turned into veritable musical concerts, instead of being the expression of deep devote in to the Lord.

In this connection he has referred to clever types of some literary compositions and the singing of Ragas in the Khayal and Tappa styles. According to him the musical tunes must not supersede the devotional fervor of the occasion. A narrative poems, called 'Cholaraja Katha' or 'Dhaneshwara Charitra' is also credited to him. It is found in two versions—one in the Abhanga form and the other in the 'Grantha Ovi' style of narration. Poet Madhwamuni is mainly remembered for the his lyrical fervour, abundantly witnessed in his songs and lyrics.

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Madia, Chunilal Kalidas (1922 — 1968)

Chunilal Kalidas Madia, born in 1922, was a leading Gujarati writer, journalist and critic.

Chunilal Kalidas Madia was a Gujarati writer, journalist and critic. After matriculation he joined the H.L. College of Commerce in Ahmedabad in 1939, and later got his degree in Commerce from Sydneham College, Bombay, in 1945. During his college years, he read widely in literature. This, together with his genial and frank temperament earned him the friendship of Vadilal Dagli, Umashankar Joshi and Niranjan Bhagat, among others. Madia had a vein for satiric banter, and this helped him earn a few lasting enmities as well.

Having worked for a few years on the editorial staff of *Janmabhumi*, a leading Gujarati daily published from Bombay, Madia joined the Gujarati section of the United States Information Service in 1950 and worked there for the next twelve years. In 1963, he started a literary monthly *Ruchi*. He travelled widely in America and on the Continent, and attended the thirty-fifth International Conference of the P.E.N. held at Abidjan, Africa, in 1967. His death in 1968, cut short a career which held rich promise.

Madia made his debut on the Gujarati literary scene as a short story writer. His first collection *Ghoogavatan pur* (the roaring floods, 1945) made an impact which justified the title. Madia lent, though his ten collections, a new vigour and vitality to Gujarati short story. With the rare acumen for realistic narration he succeed with situations against both rural as well as urban setting.

Madia wrote twelve novels, most of which were first serialized in popular dailies. *Vyajano varas* (1946) is a much discussed social novel. *Kumkum ane ashka* (1962) is a political satire. He has also a collection of short essays, and a few poems, including one sonnet, on death, to his credit. Media enriched Gujarati drama by contributing numerous one-act plays and three full-leg plays. In the plays, his sense of comedy finds a memorable expression. Humour, after all, was Madia's forte. As a critic, Madia was known for his forthright rejection of academic criticism.

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A man of large sympathies, and at the same time, one who was well-informed and aware of and sensitive to newer trends, Madia earned a good deal of recognition during his life-time. He was awarded the 'Narmad Suvarnachandrak' in 1951, and the 'Ranjitram Suvarnachandrak' in 1957.

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Madkholkar, Gajanan Tryambak (1899 — 1976)

Gajanan Tryambak Madkholkar, born in 1899, was a renowned Marathi critic, novelist and journalist.

Gajanan Tryambak Madkholkar began his literary career almost in his teens. He attained stature later on as a versatile writer of distinction. He decided on making a career in literature and some time he worked as an assistant to N.C. Kelkar a renowned figure in literature, the then editor of *Kesari*. In his early twenties he had already written and published *Adhunik Kavipanchaka* (1912), a critical study of five major modern Marathi poets, and it helped establish his reputation as a promising young, literary critic.

He was also a member of the then well-known poet's group 'Ravikiran Mandal' and he had contributed many poems to this Mandal's earlier publications. At the same time he had joined the editorial staff of a popular Marathi daily *Jnyanprakash* and started editing its Sunday literary page, which carried his column of book-reviews. These book reviews earned him fame as a literary critic. At the same time, perhaps unknowingly, he had on his lifelong career as a journalist.

After a short spell in Pune, he moved to Nagpur (1924) and joined the editorial staff of a local popular weekly *Maharashtra*. His column of book-reviews Maharashtra attracted wide attention, and his reputation as a literary critic was firmly established.

In 1944 he became the editor of the new daily *Tarun Bharat*. Nagpur was then the capital of Madhya Pradesh, and long association with these two prominent journals was responsible for his singular influence in political circles.

Madkholkar's career as a journalist conceded with his career as a novelist and critical. His very first novel *Muktatma* (1933) portrayed the life-styles of prominent Bombay Personalities, and the reader were intrigued by these sketches of well-known figures from different walk of life. This kind of fiction was bound to be controversial.

Muktama was written in the distinctive style of a Sanskrit Pandit, but at the same time it has striking resemblance to Sanskrit poetry. Then followed *Bhangele Deoul* (Disintegrated temple, 1934), a novel which advocated the cause of divorce for incompatible couples. The main characters in this remarkable novel were literary picked up from real life.

The typical Madholkar novel thenceforth followed the same lively pattern, except that some of his novels like *Kanta* and *Mukhavate* dealt with the then current of political events and people involved therein. Only one of his novels *Chandanwadi* paints a picture of paster oral country-side, and the last of his novels *Renuka* deals with the mythological story of Parashurama.

In the meantime Madholkar did not neglect criticism, and his critical essay dealing with his literary mentors Kelkar and Kolhatkar along with Chipunkar deserves respectful mention. His *Vilapika* (1927) offers a very meticulous study of the elegy form. His *Don Tapa* (1946) and *Nirvastachi Kahani* (1949) are autobiographical in content. In due recognition of such literary achievements he was elected to preside over the Marathi Sahitya Sammelana

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held in Belgaum in 1946 and in his presidential address he made the very first appeal for Sanyukta Maharashtra. *Bhanglale Deoul, Viaplika, Don Tape* are his future works.

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Maffeli, Fr. Agneld F. Saverio (1844 — 1899)

Fr. Agneld F. Saverio Maffeli, born in1844, was a leading Kokani grammarian and lexicographer.

Fr. Agneld F. Saverio Maffeli Fr. Agneld F. Saverio Maffeli was a grammarian and lexicographer. He took a Doctorate from the Gregorain University. Fr. Agneld F. Saverio Maffeli was a grammarian and lexicographer. Professor and Principal at St. Aloysius College, and 'Fellow of Madras University, Maffei had a special aptitude for learning languages. He is known to have learnt Konkani. Kannada, Malayalam, Tamil, Marathi and Sanskrit.

His *Konkani Grammar* (1882) written mainly for the benefit of foreign missionaries, is a good attempt. The book is modelled on the style and structure of Latin and Greek grammars, containing many exercises concerning morphology and syntax. The translated Proverbs , the first chapters of Genesis and St. Luke are written in an easy and flowing style. Some idiomatic phrases in Konkani are given at the end of the volume.

Maffei made a fervent plea for the development of Konkani in Mangalore through his bochure (now lost) *Ranantlo Tallo* (Cry in the wilderness), brought out after the publication of his *Konkani grammar*. He also wrote some simple guides to help the beginners study the Konkani language. He compiled the *English-Konkani Dictionary* (1883) and *Konkani-English Dictionary* (1885), in Roman and Kannda scripts, chiefly for the Italian missionaries.

These are important studies of the Konkani dialect of Mangalore. The method used for Romanisation of the script is simple and easys. These being the earlier efforts at lexicography in Mangalorean style, their practical use was well acknowledged by the British authorities, and the then Governor of Madras, Mountstuart Elaphistone Grant, thought it proper to give financial assistance to get them printed through the Mangalore Basel Mission in their press. A Fellow of University and an Examiner in History, Maffei collected a lot of material for the history of Kanara to be used later by Fr. More for this History of the Diocese of Mangalore.

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Mahadamba (1228 — 1303)

Mahadamba, born in 1228, was the first woman poet in old Marathi literature.

Mahadamba the first woman poet in old Marathi literature, was originally called Rupai. It is because of Nagadevacharya, who was her cousin, that she turned to the Mahanubhav sect. With Nagadevacharya she met Chakradhar and she joined the Mahanubhav sect. Her bent of mind had turned ascetic because of her untimely widowhood. In Chakradhara's company, it was

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strengthened further; quest for knowledge, bright intelligence, skill in argument and high sensitivity helped her rise in Chakradhar's esteem. She became his favourite disciple and spent the rest of her life in his noble company.

It is her imagination that distinguishes her from the rest of Chakradhar's disciples. Her imagination was combined with spiritual inclination. The result was her book *Shri Chakradhar Nirupit Shrikrishnacharitra*. It includes Chakradhar's answers to all the questions and doubts about Shrikrishna's life raised by Mahadamba.

Mhaimbhat in one sense seems to acknowledge Mahadamda's contributions to Chakradhar's *Lilacharitra* composed by him, where we find frequent references to her name. Impressed by her sensitivity and brilliance, Chakradhar called her 'Mahadaisa'. 'Later, the snaskritised form of her name 'Mahadamba is found in Keshobasa's book Ratnamatrastotram.

Mahadamba's reputation mainly rests on her verses called 'dhavalas' found in her book *Rukhmini svayamvar*. It is a saga of Rukhmini's marriage written in verse. Mahadamba seems to be immensely impressed by Krishna's glorious life, which became the subject of her constant reflection. Again, in Krishna's life it is the story of Rukhmini's marriage which fascinated it her the most. She narrates the life of Krishna with great emotional intensity.

After Chakradhar's death when she moved to Govind Prabhu's ashram at Ridhipur, she started composing her 'dhavalas'. In 1280, Govindprabhu decided to get married. On the eve of the marriage, Govindprabhu asked Mahadamaba to sing the composition of Rukhmini's marriage. Spontaneously Mahadamaba started reciting the verses. Thus began the composition of 'dhavalas' and Mahadamba became the first woman poet in Marathi.

The story of Rukhmini's marriage had been popular among the masses since long, and Mahadamba had listened to its traditional recitation. Its effect was further intensified by Chakradhar's inspiring commentary on the story. The first part of the story concludes when Shrikrishna elopes with Rukhmini defeating Shishual, Jarasandha and Rukmi. Such a pause shows great aesthetic sense and propriety. The spontaneity makes this first part appear more creative than reproductive. Live characters, dramatic presentation of the events and rare flight of imagination make the book effective. The original story of Rukshmini's, marriage in the *Bhagawata* becomes more colourful with the subtle feminine touches of Mahadamba's imagination.

The second part of the story reflects the strains of a not-so-willing imagination. Utter despair engrosses Mahadamba after the death of Chakradhar and Govindaprabhu. The gap of 20 to 22 year was another discouraging factor. In the same way the story had its natural termination after Krishna-Rukhmini elopement. She composed the verses of the second part only when she was pressed hard by Mhaimbhat and Laxmibhat.

Dhavale is originally a type of traditional song. According to the famous Jain scholar, Hemchandra, Dhavale is a song to be sung in the honour of a king. Book *Mahadambeche dhavale* was published in 1977 with an elaborate introducaiton by Suhasini Irlekar.

Matruki Rukhmini svayamvar is another book by Mahadamba. As compared to the dhavalas, it is more compact and has a dynamic narrative style. The book is called 'Matruki' as every verse-couplet ('Ovi) begins with a Matruk. The *Garbhakand Ovis* composed by Mahadamaba are also remarkable.

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Mahadevi, Akka (1130 — 1166)

Akka Mahadevi, born at Udutadi in 1130, was a great Veerasaivite mystic poetess and of Karnataka.

Akka Mahadevi, a great mystic poetress of Karnataka, is held is high esteem by the people. The word 'Akka', meaning elder sister, reflects the people's sentiments about her.

Mahadevi was born in the 12th century in an intensely devoted Saiva family at Udutadi, a town then ruled by a Jain prince named Kaushika. Once the prince happened to see the lass and was so smitten with love that he proposed her for marriage. Under the threat of harm overtaking her parents, Mahadevi agreed to marry him provided after marriage he did not interfere in her faith. He promised that she would be free from the marital bondage, should there ever be a breach of the condition. The two were married.

But soon afterwards the euphoria was over. The prince felt that she devoted more time to the worship of the Maheshwara and tried to dissuade her from her practice. The prince came between her and the Maheshwara, between her and the *linga*, and between her and the *guru*. This hurt her and Mahadevi left the palace with the *linga* in her hand and renounced the world. She now concentrated on her deity and nothing could distract her; all her parents' persuation and husband's pleadings failed and with a resolute will and uncommon courage she pursued her faith.

Mahadevi moved from place to place singing devotional songs. She came to Kalyan where she met Basaveshwara and enquired of him what she should do to find the deity Chenna Mallikarjuna, an elusive lover. Basaveshwara was deeply moved by the young saint's spiritual perfection and blessed her. Taking leave of his she went to Srisaila, the abode of the deity, Mallikarjuna, and it is said, in 1166 there (at Srisaila) she realised God in his supreme form and experienced mystic union with the Formless.

Akka Mahadevi is credited with the authorship of many *vachanas* that express anguished longing of her mystic love. 'Her *vachanas* are lyrical and express her intimate personal feelings'. She has been compared with Andal and Mira Bai who, like her, had chosen the God as husband during their early lives.

Veerasaivism developed in Karnataka during the 12th century under the guidance of Basaveshwara, Allamaprabhu and others. That Mahadevi is placed beside Basaveshwara and Allamaprabhu, speaks volumes about this noble lady. Veerasaivism gave women equal rights and believed in upliftment of down todden low castes, vegetarianism and dignity of labour.

Two *Vachanas* of Mahadevi : "Do not think I am a helpless woman and threaten. I fear nothing at your hands. I shall live on dried leaves and lie on swords, Chenna Mallikarjuna! If you will, I shall give up both body and life to you, and become pure."

"Oh! parrots singing so joyously! Do you know, do you know? Swans playing on the margin of the lake! Do you know, do you know? Oh cuckoos who lift up your voices and sing! Do you know, do you know? Oh, peacocks playing in hill and valley! Oh, are you aware where my lover Chenna Mallikarjuna is ? I pray you, tell me, tell me."

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Mahajan, Govind Vithal (1815 — 1890)

Govind Vithal Mahajan, born at Pen in Kolaba district in 1815, was one of the pioneers of journalism in the native language.

Govind alias Bhau Mahajan, a Brahmin by caste, was born in the year 1815 or 1817 at Pen (Kolaba district, Maharashtra). The family name of the Mahajans was Kunte, and they were also known as Havaldar, as they were supervising the salt-pans in the Konkan.

No details about his parents or early childhood are known. At the age of eight, he was taken to Bombay to his brother-in-law Kashinath alias Bapu Chatre. Balshastri Jambhekar, another noteworthy personality of this period also lived in the Chatre family.

Bhau received his primary education between 1825 and 1827 at the Bombay Native School Book and School Society where Dadoba Panduranga Tarakhadkar, the Marathi grammarian, was his school-mate. The death of Chatre interrupted Bhau's studies. He joined the Elphinstone College in 1837. He was a self-taught man and yet he stood all the tests for a merit scholarship and received Rs. 20/- per month till 1841.

Bhau's family was small. His only son Balwantrao entered the judicial service and later on settled in Nagpur.

Bhau had close personal relationship with Balshastri Jambhekar and they jointly started the weekly Darpan. Bhau perhaps looked after its Marathi part, and Jambhekar the English section.

Bhau devoted his life to the spread of knowledge and eradication of superstition and harmful customs. He was one of the pioneers of journalism in the native language. While at College, he regularly contributed to the first Marathi magazine, the *Dig-Darshan* , a periodical being devoted to the literary and scientific subjects started by Raghoba Janardhan Gavankar in 1840. He acquired proprietary rights of this journal in 1843. He also started his own weekly, the *Prabhakar,* in October 1841. This was a medium for the advocacy of progressive and liberal ideas. It published articles on political, social and international affairs and occasionally book reviews. The famous 'Shat-patre' of Lokhitwadi (Gopal Hari Deshmukh) first appeared in the *Prabhakar.* Not all the issues of this periodical are traceable, but it seems that it lasted for 17 to 18 years from 1841. It contained articles on such topics as 'The Satara Affairs', 'The Political Philosophy of Great Britain', 'The French Fevolution', etc.

He started another low-priced weekly, called the *Dhumketu;* which provided a platform for all to express their views. Baba Padamji, a convert to Christianity, could get an opportunity to put forth his defence in the *Dhumketu* because of the liberal attitude of its editor.

There was a large element of modernity in Bhau's approach towards religion, social reform and education, no doubt due to the impact of Western culture and ideas on him. He championed the cause of widow-marriage.

He opposed ritualism and social restrictions. He whole-heartedly supported the Paramhansa Sabha (1849-60), a secret society founded by Dadoba Panduranga, which aimed at abolishing caste and idol-worship. He was a member of the Sabha but never attended its meetings.

He held that opportunities for education should be given to all irrespective of caste and creed and he appealed to the orthodox shastris of Pathashalas to accept his ideas, and even succeeded in making a small dent in their citadel.

He becomes introspective in his article on the past and present position of India published in the *Prabhakar*, in which he analyses the defects in society and indicates a way out. He was a nationalist and he never accepted any Government service. He served his people with a missionary zeal. His ideas in the spheres of

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epheres of education, social and religious reforms were far ahead of his age. He was not a blind follower of Western ideas, though he was prepared to absorb their good elements.

Throughout his life he emphasised the urgent necessity of the spread of education. In 1854, he started yet another journal, a quarterly called the *Dnyan Darshan*, with a view to acquainting the Marathi people with new ideas in history, philosophy, economics, political philosophy, chemistry, geology, etc.

Through the columns of the *Prabhakar*, he used to give a critical appraisal of the British Rule in India. He was grateful to the British for their efforts to spread education, but he condemned their exploitation of the ignorance of Indians. In his article on 'Transit Duties' he pointed out how they were burdensome and discriminatory. At the same time, he applauded the Government's policy of distributing quality seeds among the farmers and improving agricultural productivity.

His 'Shabda Siddhi Nibandha', a booklet of 65 pages, written in co-operation with Vinayak Shastri Divekar, was the first essay in Marathi on etymology. His Marathi dictionary could not be published because of the Government's refusal to give him any publication grant.

Bhau's advocacy of freedom of expression, liberalism in religion and education and extension of the frontiers of knowledge would be best understood in the context of the transitional period of Indian history in which he was working. After retiring from journalism in 1862, he lived quietly at Nagpur till his death in 1890.

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Mahamad Mankad (1928 —)

Mahamad Mankad, born in 1928, is a well-known novelist and short story writer.

Mahamad Mankad is a well-known novelist and short story writer. His earlier novels *Vanchita* and *Manorama* are rather erotic. His later novels are psychoanalytical, wherein he employs various techniques normally found in a 'stream of consciousness' novel. He probes deep into the causes of various complexes, and manias.

He has written twenty novels. He has been influenced by the psychoanalysis of Fraud and Jung. His novel *Velana vadhhun tan* earned him some awards. It deals with the mental agony of a boy who incidentally finds letters written by his deceased mother to her lover, and who comes to know that he is an illegitimate child.

The author has been successful in throwing light on the unconscious and subconscious mind. His novel *dhhumans* is based on existentialistic philosophy. He has also written some social novels such as *Matini chadar*, *Heerani ghat* and *Ek pag umbar bhar*.

Six collection of his short stories have been published. The author has a knack of selecting the appropriate theme for the story and handling the plot in a delicate manner.

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Mahammad, Sufi Ghulam (1931—)

Sufi Ghulam Mahammad, born in 1931, is one of the leading Urdu journalists, writers and poets.

Sufi Ghulam Mahammad was born in a middle-class Muslim family. He took to jour-

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nalism just after completing F.A. He worked on the staff of the daily *Khidmat*, Srinagar, for more than a decade. He started his won Urdu daily, *Srinagar Times*, in 1969, which i presently a leading daily of the State, he being its chief editor. Sufi's career as a short story writer started in the late fifties.

His very first short story 'Tsuni tsur' (coal smuggler) attracted the attention of the critics. 'Ajab malik ta Nosh Lab', 'Maal dyad' and 'Tsuni tsur' are some of his remarkable short stories. He published tow collections of short stories, *Lesyma'ty tarakh* (stars drowned in the deep) and *Shisha* ta *sangistan* (Mirror and the vale of stones) in 1962.

In the short stories of Sufi we see more stress in the depiction of characters; and because of this stress his indifference to plot surfaces in his fiction. Sometimes the way of his writing is traditional, but he is one of the important short story writers of the second generation of Kashmiri fiction.

In addition to the short stories, he has also written some very good Radio plays, features and articles. He has command over the Kashmiri linguae and is also capable enough to write in Urdu and English also. Presently Sufi devotes all his attention to journalism.

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Mahan Nambuthiripad, Venmani (1844 — 1893)

Venmani Mahan Nambuthiripad, born in 1844, was the eminent poet of Malayalam literature.

Venmani Mahan Nambuthiripad the eminent poet, was the son of Venmani Achchan Nambuthiripad, a renowned poet. Kadamban was his name though in the literary world he was known as 'Venmani Mahan'. He did not get any formal education, particularly in Sanskrit, worth noting. His father was his only guru, whom he held in high esteem. Being the son of a renowned poet, he had a deep and inborn poetic talent.

This was naturally cultivated to its perfection by his stay in the Kodungalloor Palace, which was a famous seat of the poetry and learning then. Unique was his intellectual faculty which enabled him to memories not only his poems but all that he heard. That he left incomplete the innumerable poem he wrote, except a few, is due to this inborn laziness. Consequently he did not engage himself in any particular vocation. He spent his days roaming about, particularly in places of celebrations for temple festivals, enjoying the company of his pot-friends an often starting new poems, never caring to finish them.

During his stay at Kodungalloor Palace, the used to be honoured as the Guru of the Malaylam poets there in the absence of his father. This habit of wandering gave him an opportunity to get acquainted with many of the famous contemporarily literary luminaries.

He had been a sickly man almost all his life. But when he died in 1893 it was of small pox. Even on his death-bed he composed a poem. He was one of the founders of the 'Venmani Movement' in Malaylam poetry. Owing to the over-whelming influence of Sanskrit and the over-enthusiasm of the lovers of Sanskrit, Malaylam poetry had then reached such a stage that necessitated a through change, both in from and in content, particularly in language.

The overloading of Sanskrit words kept the common man away from poetry. So the innovators of the Venmai Movement felt the dire need of a though revolution and they decided to chasten the language used in po-

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etry by avoiding the unnecessary influence of Sanskrit and to take the poetry to the common man, avoiding all sorts of obscurities and giving the reader every chance to language heartily.

Sometime they went to the extreme to even providing a touch of obscenity, just for the sake of laughter. It helped to discard the disdain that Sanskrit scholars had for Malayalam poetry. In short, poetry became more popular with the advent of the 'Venmani Movement'.

Puraprabandham (*The story of a temple festival known as Puram*), Ambodadesham (*Mother's advice*), Bhutibhushacharitam (*The story of Bhutibhusha*), Kamatilakam bhanam, etc. are some of the important works of Mahan Nambuthirpad. In these he had conscientiously tried to fee Malayalam poetry from the clutches of scholasticism and adorn it with the exuberance of pleasant humour. The exact date of compassion of none of these is valuable Chelant Achutha Menon has edited and published the complete works of Venamai Nambuthriripad in 1894.

Yogakshema Sabha has published the works of Vnamai in four volumes. (Vols. I and II—1925; Volumes III and IV—1931). Puraprabandham was written about the famous Trichur Pooram of 1873. The poet's idea was to write one thousand shlokas (quatrains) and hence he used to add quatrains to it whenever the felt like. He his aim was only to entertain the readers.

Bhutibhushacharitam tells the story of Bhutibhusha, an imaginary piece. The story as such is insignificant. But the grandeur of the work depends on the chiselled beauty of the form, the excellence of diction and unbridled humour *Kamatilakam bhanam* also is in the same spirit.

That he tried to attract his readers by a tingle of the obscenity in his poems was the chief criticism levelled against the poet. Admitting it, Ulloor defends the poet saying that his only aim was to make his readers burst into laughter. Ulloor says: 'Venmani's Srinagar was really humour presented with a background of Shringara'. His ideas, language, style, etc. were quite suited to that . He has been aptly called "the only Mahkavi of the common men of that time." Venmani had some inborn talent for painting also, though he did not develop it to any remarkable extent. In his Sahitya charitram, Ulloor gives a long list of 22 books by Venmani Mahan, of which many remain incomplete.

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Mahanta, Keshav (1926 —)

Keshav Mahanta, born in 1926, was a popular Assamese lyric poet and a composer of songs. He plays the progressive role of an artiste through his social activities, lyrics and songs.

Mahanta, Keshav, a popular lyric poet and a composer of songs, was born in a lower middle-class family in 1926. Acquainted with chill penury, Keshav Mahanta came to play the progressive role of an artist through his social activities, lyrics and songs. Endowed with a broad human sympathy for the poor and the oppressed, Mahanta sings his tale of sorrow with a robust optimism and faith in the redemption of the individual.

For participating in India's struggle for freedom from the British he was imprisoned twice in 1942-1943 and 1948-1951 with consequent disruption of his studies and to the distress of his poor family. But overcoming all

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sorts of individual and political onslaughts he was able to obtain his M.A. in Assamese from the Gauhati University in 1964. On release from prison in 1951, he had to run from pillar to post for livelihood.

After serving several high schools as a teacher, he joined the Department of Publication of the Guhati University in 1959 and ultimately became its Publication Officer. While serving the University, he was invited to Calcutta in 1961 by the USSR Consulate to join as the Chief Editor of the *Soviet Desh* (Assamese) where he served on lien for a period of two years.

Keshav Mahanta came in contact with the epoch-making progressive artists like Jyotiprasad Agarwalla and Bishnuprasad Rava. His outlook on life and his poetic philosophy were profoundly influenced by the progressive ideas of these artists. Besides cherishing a deep human sympathy for the poor and the oppressed, Keshav Mahanta has a genuine love for the rich cultural heritage of the Assamese.

An inimitable idiomatic style of composition and a magic of rhythmic music woven into the tales of pleasure and pain, hope and despair of the human heart add immortal touches to Mahanta's lyric compositions. Several Assamese films produced in the sixties and the seventies became popular mainly because of Mahanta's musical compositions. As an accepted lyric poet of the All India Radio, Gauhati, Mahanta continues to please the listeners with the lyrics, musical features and radioplays.

As a progressive artiste Keshav Mahanta had life-long association with several progressive artiste organisations. He was a leading member of the Indian People's Theatre Association till 1958. He was also elected General Secretary (1982) of the Assam Progressive Writers and Artists Association affiliated to the National Federation of Progressive Writers. He presided over the Poet's Conference organised by the Assam Sahitya Sabha in its Titabar Session in 1975.

Keshav Mahanta's contributions to the treasury of Assamese literature are : *Amar prithivi* (1946), *Rod jikimiki* (1960), *Agantuk* (1962), *Kunwali atari ja* (1964), *Dis dhavali baran* (1970) and *Omala ghar.* His translated works are: *Yogayog* of Rabindranath Tagore, published by the Sahitya Akademi, *Kavi* of Tarashanakar Banerjee and *Kinu Gowaler Gali* of Santoshkumar Ghosh, both published by the National Book Trust, *Manav jatir shatru* published by the WHO and also a series of Soviet children's literature. The periodicals and journals which he edited are: *Milan* (1947), *Prabah, Luit* and *Natun Sahitya.*

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Mahanta, Mitradeva (1894 — 1983)

Mitradeva Mahanta, born in Jorhat in 1894, was a noted Assamese state actor, playwright and lyric poet.

Mitradeva Mahanta was born and brought up in the spiritual atmosphere of a *satra* (a centre of Assamese Vaishnavite religion and culture). He read upto the I.A. standard of Cotton College in Gauhati, did a Teacher's training course in Dacca and became a devoted teacher.

He taught at various schools like Jorhat Government High School, Jorhat Normal School, Golaghat Government High School and Golaghat Teacher's Training Institute. Later, he became the Satradhikar (the spiritual head) of the Letugram Satra and spent a life of spiritual devotion.

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Mitradeva produced a series of farces which became popular. Some of his farces are meant for pure pleasure. In some his aim is to correct individual and social follies. Some again aim at educating people through projection of incongruities, fun and laughter. His simplicity, colloquialism and idiomatic expression befit his character-sketches.

The most popular ones in the series are: Kukurikanar athamangala (The reception of the purblind son-in-law, 1918) and Biya biprayaya (The marriage debacle, 1925). Some other of the series are: *Chencha jvar* (1915), *Lech-laulani* (1915), *Etachurat* (1925), *Nikoka raja* (1928), *Tengar-bhengar* (1935), *Meltari* (1943), *Bom-pathka* (1955), *Achin kathar thora* (1955), *Bhurukat hati* (1970), *Tengari aita* (1970), *Bhotar ragar*, *Tip-chahi*, *Sura sansar* and *Dhodar Ali*. Many of his farces like *Amba*, *Jilmil*, *Srimati*, *Basanta vijaya*, Hati *datehati* date, *Ghocharmar jari* remain unpublished.

Mitradeva wrote a few serious plays too, taking themes from the Indian epics and the *Bhagavata*. These plays, interspersed with some mirthful scenes, are the depiction of the realisation of highly spiritual and moral ideals of man. In this series of plays he made some innovation in the stage technique combining the old and the new. This series includes *Charan dhuli* (the dust of the feet, 1955), *Prachanna pandavas* (The pandavas in disguise, 1956), and *Baidehi biyog* (The rejection of Baidehi, 1960).

Mitradeva's popular anthologies of songs are: *Giti satadal* (1959) and *Ran-rangini*. His contributions to the children's literature are: *Mau-Mahabhrat* (1925), *Dhruba*, *Chenehar* jari and *Junguni* (1964). For the last two he received an award from the Central Government.

Mitradeva's fame spread not only as a popular playwright but also as a highly successful stage actor. In just recognition of his services the Sangeet Natak Akademi honoured him with an award in 1961. A life-long devotee of the Asama Sahitya Sabha, Mitradeva was elected its President in 1964.

A song by him with the line 'Chira chenchi mor bhasa janani' has been accepted as the anthem of the Assam Sahitya Sabha. And this song, superb in its texture and tune, shall keep Mitradeva evergreen in the memory of the Assamese. It is in the fitness of things that the Assam Sahitya Sabha honoured him with the highest literary title, Sahityacharya, in 1982. He passed away on March 27, 1883.

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Mahapatra, Chakradhar (1908 —)

Chakradhar Mahapatra, born in 1908, is an eminent Oriya literary critic, compiler of folk literature, and editor of the works of old anonymous writers.

Chakradhar Mahapatra was born in an aristocratic family. In 1928, he wrote his first novel *Gobara gotei*, which, with its preoccupation with social problems, crated a sensation. He collected the folk songs of Orissa and published an anthology named *Utakala gauli gita*.

He has to his credit about sixty works which include novels, plays, poems and critical essays. So far only twenty of these works have been published. Some of them are *Baneshwar, Balangir, Radang Baxi, Bohunka sukha dukhara gitika, Utkala itihasa raeka agyanta adhyaya* and *Kuntalakumari Jivaracharita*.

Chakradhar Mahapatra was associated with the Jnanakosha Sankalana Samiti of Utkal University and with the Gitagovinda Sankalana samiti of the Department of the Cultural Affairs of Orissa.

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Mahapatra, Godavarisa (1898 — 1965)

Godavarisa Mahapatra, born at Kumarang in the district of Puri in 1898, was a great nationalist poet, writer and journalist of Oriya literature.

Godabarisha Mahapatra was one of the most widely read Oriya poets, short story writers and novelists. He made remarkable contributions in the field of nationalism, was born on 1 October 1898 in village Kumarang under Banpur P.S., in the district of Puri, and died at Cuttack on 25 November 1965. Dayanidhi Mahapatra was his father and Gelhi Devi his mother. Dayanidhi was a small landowner and also practised priesthood. It was a lower middle-class Brahmin family, but with a high social status.

Godavarisa Mahapatra read up to the M.E. standard at Banpur (1914) and took admission in the Vana Vidyalaya at Satyavadi (near Puri) where he studied from 1916 to 1921. This Vana Vidyalaya was founded be Orissa's great national leader, Pandit Gopabandhu Das. Great scholars and leaders of Orissa like Pandit Neelakantha Das and Pandit Godavarisa Misra was teachers in this Vidyalaya. Young Godavarisa Mahapatra was greatly influenced by Godavarisa Misra who belonged also to Banpur an with whom he was closely related. In 1921, Godavarisa gave up his studies and joined the Non-Cooperation Movement. He married a near relation of Pandit Godavaris Misra in 1916.

From 1921 to 1938 was a period of struggle partly for self-establishment and partly for preparing himself for bigger national issues. This period marks the unfolding of his creative talents. Even as a student of the Banpur Minor School, he composed a long poem entitled 'Banpur', a poetic description of the natural scenery of the Banpur area located on the western shores of the famous Chilka lake. This little 'Kavya' brought him to the notice of Pandit Gopabandhu Das and others.

Later, he was influenced by old Oriya Puranic literature, the Ramayana, the Bhagavata, the Mahabharata, etc. and also by the writings of Vidyapati, Tulshi Das, Rabindranath and Premchand. He was particularly fond of the Geeta Govinda. He was a lover of the romantic poems of Wordsworth, Shelley, Coleridge, Byron and Tennyson. Later still, Russian writers like Tolstoy also inspired him.

The life and activities of Pandit Gopabandhu Das, Pandit Neelakantha Das and Pandit Godavarisa Misra exerted the most abiding influence on him till 1938, which year witnessed the publication of the *Niankhunta* (The Poker), a humorous, political and patriotic magazine which he wrote almost from cover to cover from 1938 till his death in 1965. For some years before his death, he was popularly called 'Niankhunta Mohapatra'.

He was a protagonist of social reform in respect of caste distinctions, untouchability, etc. He did not believe in ostentatious practices in the field of worship, though he had a deep faith in God. He appreciated social developments through technology. He favoured Western education as the key to the emergence of a spirit of nationalism, but never considered the English language indispensable for the progress of India. The influence of Mahatma Gandhi, either directly or through Pandit Gopabandhu Das, was profound on him all through his life. His view was that India should attain freedom and make progress along with the people of Orissa who should not be relegated to a position of secondary importance.

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As a journalist, he had a long and brilliant career. Before editing his famous political and humorous magazine, the *Niankhunta*, from 1938 till his death, he was associated in different capacities with a number of papers, such as the *Asha*, the *Samaj*, the *Lokamata*, the *Purivasi*, the *Taruna*, the *Baikunthabhikari*, etc.

It is interesting to note that after 1938 he avoided personal contacts, as far as practicable, for the reason that he would not be able to criticise a person who deserved public criticism. He did not spare even his intimate friends and blood-relations in the columns of the *Niankhunta*. His ready wit was well known.

On the occasion of important political events in the country, people awaited his comments eagerly. Before 1938, he engaged himself in village reconstruction work, removal of untouchability, combating of illiteracy and helping people in times of flood and drought.

He was a valiant fighter of social evils and corruption, an upholder of the cause of the helpless and the poor, and a poet of the highest order. He received the Orissa State Sahitya Academy Awards twice and also a posthumous Award from the National Sahitya Academy, New Delhi, for his 'Banka O Sidha' (The Curved and the Straight)—a collection of his short poems.

He has written more than 50 works including short stories, poems, biographies, historical accounts, translations, adaptations, etc. His contributions to modern Oriya short stories and poetry in particular are outstanding.

Godavarisa supported no particular political party and never approached any one of them for help even when in great financial distress His criticisms came forth through a variety of literary forms, such as poems, short stories, one-act plays, parodies, short essays, witty comments, allegories, debates, all replete with humour. He had his own similies metaphors and various orther figures of speech, all meant for making the reader burst into laughter.

He exposed the weaknesses of the great leaders of India who did not practise what they preached. For Government servants who were deprived of departmental justice, Mahapatra was an oasis of hope, courage and consolation. despite threats and intimidations by powerful men of the State, he wielded his facile pen to serve Orissa and India in order of priority until death.

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Mahapatra, Gokulananda (1922 —)

Gokulananda Mahapatra, born at Kuans in 1922, is the most distinguished writer of science fiction in Oriya.

Gokulananda Mahapatra was educated at Kuans village where he was born, and in Cuttack and Calcutta. After passing his M.Sc. examination in Chemistry he joined Ravenshaw College in Cuttack as a lecturer. He took to writing popular essays about subjects of science.

When Oriya became a medium of instruction in schools and colleges he distinguished of himself by writing text books of science for students. His language is simple for which reason his works are very popular. He is perhaps the most distinguished writer of science fiction in Oriya.

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Mahapatra, Harihar (1904 — 1994)

Harihar Mahapatra, born in 1904, is an eminent Oriya poet, editor and writer.

Harihar Mahapatra, poet and a member of the Sabuja Sahitya Samiti, was educated at Ravenshaw College and studied English for his M.A. He also studied Law, started his career as a lawyer and later became a Justice of the Patna High Court. He is President of the Orissa Sangeet Natak Akademi. His poems, 'Ya yatri' (Proceed, Oh traveller), 'Bhanga bina' (The broken lyre), 'Aji go' (Today, my dear), 'Mu' (Myself), 'Paichi' (I have got it), 'Phula sakhi' (Flower darling) 'Bhara nai kule' (By the flooded river), noted for their simplicity and romantic sentiments, were placed in the anthology of Sabuja Kabita.

He was Chairman of the Sabuja Samiti and edited their hand-written magazines *Abakasha* and *Sadhana* (subsequently, Saktisadhana). He was a co-writer of the novel *Basanti*. He edited *Yugabina* (1933), the sole periodical of this Sabuja writers. This periodical brought a new epoch in Oriya short stories and essays. Harihara is a great organiser and is associated with the Prajatantra Prachara Samiti, the Kalabikasha Kendra and the Utkal Sahitya Samaja—three outstanding cultural institutions of Orissa. He Passed away on March 29, 1994.

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Mahapatra, Jadhumani (1781 — 1886)

Jadhumani Mahapatra, born in 1781, was a great literary artist and a brilliant scholar in the Sanskrit and Oriya literature.

Jadhumani Mahapatra, born in a poor carpenter family, was educated in the traditional Sanskrit school and qualified himself as a brilliant scholar in the Sanskrit and Oriya literature. He was a great literary artist and a wit like Birabal. His best work is *Prabandha purnachandra* in which he narrates the episode of Krishna's marriage with Rukhmini. This poem is modelled after the 'riti' style of the Ornate Age of Oriya literature. Another such poem is *Raghaba bilasa*. Both these poems exhibit Oriya 'alankara' (rhetorics). He also composed more than a hundred humours poems.

Most of his witty and humorous utterances have been compiled and published as *Jadumani rahasya* (Humour of Jadumani).

The poet was bold enough to make satirical jokes about his patron kings He never cared if he was liked or dislike for his straight-forwardness. His devotional poems and songs are also equally popular like his witty sayings. He was a favourite courtier of the kings of Nayagarh, Khandpara, and some other princely states of Orissa for his wit, extraordinary scholarship and his ability to compose humours poems instantly.

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Mahapatra, Jayanta (1928 —)

Jayanta Mahapatra, born in 1928, is an eminent Indian English poet.

Jayanta Mahapatra was educated at Ravenshaw College, Cuttack, and Science College, Patna. He teaches Physics at Saibabala Women's College in Cuttack (Orissa). He started writing poems rather late but once he started, recognition came pouring in. In 1970,

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Mahapatra received the second prize in a poetical contest held by the International Who's Who in poetry in London for the poem "The Report Card".

In 1975, he was awarded the Jacob Glatstein Memorial Prize for Poetry (Chicago) for a group of his poems published in *Poetry*. In 1976, he attended the International writing program at the University of Iowa (U.S.A.) as a visiting writer from India. From 1978 to 1985, he visited Australia, Japan and the U.S.S.R. on various cultural awards and in 1986 was a Resident Poet in Italy on a Rockefeller Foundation Award.

His two collection of poems *Close the Sky*, *Ten by Ten* (1971) and *Svayamvara and Other Poems* (1971) show the travail of the poet struggling with his poems and achieving poetic effect largely in playing with words and images. His attempts at precision are unsteady, and consequently words and phrases border on incoherence.

A Father's Hours (1976) is a slim volume of four poems. A *Rain of Rites* (1976) and *Waiting* (1979) have poems which show the ripening of Mahapatra's talents and the sharpening of his sensibility. Much of the Ist associated with earlier volumes is cleared. There is more concretization, better perception and more maturity in craftsmanship. Now words are employed with restraint and economy. His images and language are natural and organised. The poems have Indian settings, usually in and around Orissa, and carry striking details of common places, touching the core of the reader's heart.

The False Start (1980) contains some reflective lyrics relating to the poet's life both in India an abroad. They unfold the poet's characteristic meditativeness and are less experimental. Here Mahapatra depicts nature to reflect human conditions.

Relationship (1980) won Mahaptra the Sahitya Akademi Award of 1981. It is an epic poem in twelve sections with some striking symbols and metaphors. The poem shows his relationship to his country, its history, its landscape, its religion and culture, its rituals and traditions—and to the shaping myths and monuments of Orissa.

The poem has, what the Sahitya Akademi citation says, "awareness of Indian heritage, evocative description, significant reflection and linking of personals reminiscence with race memory". Here poetry seems to come naturally to Mahapatra even if its technique and scope are ambitious. The poem is remarkable for its contemplative mood, its verbal pattern and its sound effects.

Life Signs (1983), *Dispossessed Nests* (1986) and B*urden of Waves and Fruit* (1987) show Mahaptra's growing concern with man and his environment communicated quite forcefully. *Selected Poems* (1987) is a collection of his poems already published in earlier volumes.

He translated a number of poems from Oriya which have been published in volumes: *Countermeasures* (1973), *Wings of the Past* (1976) and S*ong of Kubja and Other Poems* (1981). In 1977, he was awarded Bisuva Milana Award for Poetry by the Prajatantra for his translation of Oriya poems into English. His book *Orissa* (1987) is of a general nature.

Considered in totality, Mahapatra's poetry is quite balanced without having verbal or emotional excesses. With his mastery over the medium, and his clear perception, his images and epithets become more effective. His commitment to the place makes his distinctly Indian voice more pronounced.

The Oriya landscape, its temple and ruins are an inexhaustible source of his inspiration—the very life-blood of his poetry. As Mahapatra said: "To Orissa, to this land in which my roots lie and lies my past, and in which lie my beginning and end... I acknowledge my debt and relationship".

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Mahapatra, Kedarnatha (1912 —)

Kedarnatha Mahapatra, born in 1912, is a well-known historian and an editor of manuscripts.

Kedarnatha Mahapatra, well-known historian and an editor of manuscripts, graduated with Honours in History from the Patna University and joined the Archaeology Department of the then princely State of Balagir, Patna.

He then became the Curator of the Orissa State Museum and edited the descriptive catalogue of the Sanskrit manuscripts of the Museum, the Smriti manuscripts, and a number of other miscellaneous manuscripts. He wrote many quasi-historical critical essays in the *Orissa Historical Research Journal* and other magazine.

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Mahapatra, Lakshmikanta (1888 — 1953)

Lakshmikanta Mahapatra, born in Cuttack in 1888, was a popular Oriya short story writer, poet and novelist.

Lakshmikanta Mahapatra was born in Cuttack and educated at Ravenshaw College, Cuttack, and Ripon College, Calcutta. Soon after his graduation, he fell a victim to leprosy and for about half a century he led a crippled life, full of trials and tribulations. Nevertheless, reading, writing and music remained his main pursuit.

He was initiated by a Vishnava saint called Ramdas Babaji and he spent most of his life in his village at Talapada and Bhadrak. At Talapada he organised a *Gopinath Sangeet Samaj*. He wrote operas and plays on both mythological and historical themes for performance by this *samaj*. The institution was active for five years and most of his works were successfully staged by them.

In 1929, he set up a printing press at Bhadraka and in 1936 brought out a monthly journal of humour named *Dagaro*. The magazine was his prime concern and in it most of his writings were published. He usually wrote under a pseudonym. His works included poems, short stories and political and social satires. Only a few of his writings were published in book form when he was alive. All his writings, however, were published in 1964 in two volumes of *Kanta sahityamala*.

Though a cripple, he was a vivacious man and an indefatigable writer. He wrote novels, short stories, dramas, stories for children, essays, kirtans, padvalis, social and political satires, etc. He was known particularly as a writer of devotional and patriotic songs. The novel, Kanamamu, was his last novel.

He knew Bengali, Hindi and English, besides Oriya. He is popularly known as Kantakabi and his songs are known as Kanta sangeeta. As a writer of parody, he is second to none. Imitating the bunch of poems *Kishore Chandrananda Champu* of Kavisurya Baladev, he composed *Chatak Chandrahasa champu*.

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Mahapatra, Nityananda (1912 —)

Nityananda Mahapatra, born in 1912, is a prominent freedom fighter, and Oriya philosopher and writer.

Nityananda Mahapatra had no formal edu-

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cation but is well-versed in Vaishnava philosophy and in Hindi, Bengali and Oriya literatures. He joined the freedom movement in 1930, and was imprisoned several times. In 1936, he became the Editor of *Dagaro* and in 1945 of the *Dainik asha*. His *Swaraj pala* (1930) and *Swaraj Samhita* (1948), political in content and traditional in literary form, were instrumental in infusing patriotic feelings among people. The former and also his story 'Mausi' (1934) were prescribed by the British Government. *Panchajana* (1947) and *Kalaradi* (1954), two of his verse collections were also written in the same political and patriotic vein.

His only collection of love-lyrics *Marama* (1948) deals with subtle feelings of a love-lorn heart. He also wrote a play, *Harijan mandirprabesh* (1955), and a collection of short biographies *Bharat bhagya bindhata* (1957). His ability to write successful belle lettres in Oriya is displayed in Patra o pratima (The epistle and the idol, 1956) and *Kabipriyasu* (To the poet's beloved, 1964). But it is in prose-fiction that his artistic ability finds full and better expression.

The themes of his novels and stories are varied and his style different. Psychological aspects of love and human relationships are depicted in his novels like *Bhul* (Mistake, 1935), *Jianta manish* (Men alive, 1947), and *Pirati patha khasada* Slippery is love's path, 1949). A real picture of social change during the pre-Independence and post-Independence days has been drawn in his trilogy, *Hiamati* (1948), *Bhanga hara* (Broken bones, 1955) and *Gharadiha* (Homestead land, 1975) for which he won the Sahitya Akademi award. *Jibanar lakshya* (The aim of life, 1946) and *Sukhara sandhane* (In quest of happiness, 1948), although they are like fantasies, express an idealistic view of life.

His latest novel is geographical, *Naham tisthami baikunthe* (I am not in the Vaikuntha, 1977). Four of the story-collections are well-known: *Egarata* (Eleven stories, 1947), *Kshanika* (Transients, 1948), *Dhala gara kala gara* (White line black line, 1976), and *Akhi Nahin Kana Nahin* (Blindfold, no fault of mine, 1978).

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Mahapatra, Sitakanta (1937 —)

Sitakanta Mahapatra, born in 1937, is an eminent poet, essayist and translator of Modern Oriya literature.

Sitakanta Mahapatra obtained his M.A. in Political Science from the University of Allahabad and joined the Indian Administrative Service in 1961. He then studied at Cambridge University. He also held a Homi Bhabha Fellowship (1975-1977) for studying the modernisation process of the primitive communities of Orissa.

Presently, he is Home Commissioner to the Government of Orissa. He published his first collection of poems, *Dipti o dyuti* (Radiance and glow) in 1963. It contains some well-known poems like 'Basra darpanare suryasta' and 'Jarasabara sangita'. *Ashtapadi* (1967) comprises eight long poems which draw heavily of Indian and world mythology in respect of their imagery and insights. The model is obviously T.S. Eliot.

Similar efforts in Modern Oriya poetry had been made before by Guruprasad Mohanti in his 'Kalapurusha' and other poems. Several passages in *Ashtapadi* bear close resemblance, both the magic and rhythmic, to passages in Guruprasad, poems.

The success of *Ashtapadi*, therefore, does not consist in any technical innovation of the part of the poet. Rather it relate to the fund of scholarship the poet brought into modern Oriya poetry, a scholarship which is impressive in its range and variety. Secondly, *Ashtapadi* made

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the writing of long poems quite fashionable. The book, however, is the first elaborate statement of Sitakanta's themes: Times, Death, Redemption. His next *Sabdara akash* (Sky of words) won him the Sahitya Akademi Award for the year 1974.

It explores these themes with characteristic vigour. The Eliotian death-in-life condition is still the poet's major concern. But a faint gleam of hope is already visible in the surrounding darkness. The poems in *Sabdara akash* are relatively free from the verbosity of *Ashtapadi* and are formally better executed. In *Samudra* (Sea, 1977) and *Chitranadi* (Painted river, 1979) the hope of man's redemption is more pronounced. In these two collections the thematic concerns of the poem 'Solon' in *Ashtapadi* are further elaborated.

The speaker, very much the lonely man on an island like Solon, seeks to establish a meaningful relationship with the sea, the symbol of the welter of human experiences in a bid to transcend it. He struggles to conquer time in time. The sea is also the symbol of the depth and power of individual consciousness. But the world of Sitakanta is so much steeped in myth and rituals that the familiar world, the one in time, is lost sight of.

Instead of experiencing a sense of release the reader feels as if he has been led into a blind alley. The language and the imagery are repetitive. The same is the drawback of *Chitranadi* but for its replacement of the sea metaphor by the river The old man who appears again and again on the scene is no other than Solon.

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Maharaja Ganga Singh

— See Under Ganga Singh, Maharaja.

Maharajkumari Binodini Devi (1922 —)

Maharajkumari Binodini Devi, born in 1922, is one of the leading Manipuri story writers, novelists, and playwrights.

Maharajkumari Binodini Devi, youngest daughter of Sir Churachand Singh, former King of Manipur, graduated from Calcutta University and joined the Kalabhavan at Santiniketan in 1947. In 1966 she won the Jaminisunder Guha Gold Medal for her first collection of short sorties named *Nugaikata chandramukhi*. This book contained some of the most outstanding Manipuri stories of the time and established her as a prominent story writer.

Her second book, Asanagba nongjabi appeared in 1967, while a third *Boro saheb ongbi sanatombi* appeared in 1976. This last is a historical novel dealing with Manipur's recent history. It has a simplicity which disarms critics. It won her the Sahitya Akademi Award in the year in 1970.

Maharajkumari Binodini Devi knows English, Bengali and Hindi besides her own language. She has translated some works from Bengali which include Badal Sarkar's *Ebang Indrajit* and *Spartacus*. She has also written the ballet scripts Thoibi, based on the folk story of *Khamaba-Thoibi*, and *Kom Hnagio*.

Her film script. *Olangthaqi waqmadasu*, has been widely acclaimed as have been her radio plays, travelogues and belle lettres. She has been associated with many cultural organisations in and outside Manipur and has taken part in promoting Manipuri dance.

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Maharaja, Lok Nainaram Sharma

— See under Sharma, Lok Nainaram (Maharaja)

Maharishi, Ramana (1879 — 1950)

Venkataraman, born at Tiruchuzhi in 1879, was one of the great spiritual teachers and philosophers of modern India.

Venkataraman was a simple boy, happy and playful, energetic and athletic, born in the small town of Tiruchuzhi in the Tamil speaking world. He was one of four children. When the lad was only twelve, his father died. The family moved to an uncle's home in Madurai.

Here, he chanced to read the classic Periyapuranam which recounts the life and deeds of great tamil saints. The work impressed him greatly. He found it hard to believe that humans cound be thus swayed by divine love and transported to such heavenly bliss.

When he visited the Meenakshi temple he experienced a feverish sensation, but it was very soothing all the same. Then there was another episode, equally memorable. One day when the boy was all alone at home he was suddenly caught by the fear of death. And he began to fantasic that he was indeed dying.

He lay down on the floor, imagined he was dead and thought of how his body would be carried and cremated. "Then what?" he asked, and discovered there was more to himself than the physical body.

The question, "Who am I?" (in Tamil, "naan yaar?") began to haunt him. He had attained a higher level of consciousness through this very profound experience. Material things began to lose for him their attractions. Good and bad, pleasant and unpleasant, everything seemed the same to him. Nothing of the world around, neither friends nor relatives, schools nor teachers, but nothing seemed to really matter any longer.

From now on, the only thing that meant anything at all was the visit to the temple. It was not for a view of the idol wit the mechanical motions of the usual devotees. It became a veritable communion with the saints and the gods, and exchange of emotions, a taste of divine ecstasy.

His changed attitudes did not go well with his family. He was reprimanded by his well-meaning uncle. One day, pretending to go back to school for some work, Venkataraman left home for the sacred hill of Tiruvannamalai, in his cosmic quest.

For the remainder of his life, he remained there on the sacred mount, in imitation and perennial peace. His ashram drew thousands of people over the yeas, from various parts of India and of the world, for a glimpse of him who had become a maharishi by his renunciation and light. The crowds included common folk as well as scholars and spiritual aspirants, and they streamed endlessly to the distant hermitage on a hill to pay him homage and for spiritual knowledge.

His own brother and mother came and lived there too in his vicinity in an ascetice mode. The saint's interactions with his mother through service and symbolic lessons until her final demise with his hands touching her physical body form a moving chapter in India's spiritual lore.

Ramana Maharishi, as he came to be called, was for ever in a state of serenity. He was the embodiment of one who had realised the ultimate nature of human consciousness, for he felt one with man and beast, with rivers and mountains. Monkeys and birds and squirrels would come and eat from his hand. Here was mystic experience in all its majesty. Again and again, he would urge the eager student to think

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endlessly and ask himself, "Who am I?" for all enlightenment would flow from the flash that answers to this query. We will all gain greater awareness of ourselves if we but spend a moment each day meditating on this question.

He wrote no books, although his sayings and answers to questions from devotees have been collected by many regular visitors to the ashram. Devotional poetry flowed spontaneously from his heart, in Tamil for the most part. But it has been reported that one day, with but tittle introduction to Sanskrit meters (the saint had never studied the language systematically), he composed verses in that sacred tongue. Often he taught more by his silence than by a torrent of words, for mortal men in his presence would feel a clearing of their confusions that learned professors could not accomplish.

He propounded no new philosophy but the Delphic "gnothi seauton" (Known Thyself), and lived the life of a saintly ascetic. Sometimes, he would pray to a personal God (as for his mother's recovery from an illness), but often he regarded Brahman with the cosmic vision of Vedic Rishis. God was not or him a benevolent oldster ready and willing for every supplication of ours, but rather like the resplendent sun that supports all life, but with unperturbed indifference.

Some have reported that at the very moment when Ramana Maharishi left his earthly frame, "an enormous star had trailed slowly across the sky." It was perhaps a coincidental meteoric flash, but it gave poetry and moment to a matter of human significance.

Thus, did a youth in his teens who let his family and friends for an unknown destination, propelled by an uncontrollable urge, attain spiritual enlightenment. Was it the sadness caused by his father's death, or the inspiration from the Lives of Saints? Was it frustrations with English grammar (school exercises in which he did not fare very well) or the glow in the eyes of Madurai Meenakshi? Or was it perhaps an unkind uncle that drove the youth in search of God? Who can tell? But this scantily clad lad became one of the serenest saints in the long tradition of India's great Rishis, exuding peace and love, and reflecting all the glories of an awakened soul.

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Mahashe, Krishan (1881 — 1963)

Krishan Mahashe, born at Wazirabad in 1881, was an eminent journalist, social reformer and freedom fighter.

Krishan Mahashe was born in 1881 at Wazirabad in West Pakistan. His father, Tara Chand, and mother, Mahtab Kaur (also known as Pratap Kaur), had two sons and four daughters. His uncle, Lala Pritam Das, treated Mahashe as his own son. He belonged to a fairly rich family because his grandfather had left a large property for his sons and they did not do any work. He was a Kashatriya and Vohra was his sub-caste. Krishan was married at the age of less than ten years, in 1891, to Channan Devi who belonged to Eimenabad in District Gujaranwala in West Pakistan. He had two sons, Verena and Narendra, and a daughter, Savitri Devi.

Krishan Mahashe was educated according to the *Sanatan Dharam* traditions in his early days, but later on, he was educated on modern lines. He passed his Matriculation examination from the Mission High School, Wazirabad, in 1898. Soon after, he joined the Islamia College, Lahore, and passed his Intermediate examination from there in 1900. During the same year, he shifted to the Forman Christian College, Lahore, and got his B.A. degree in 1902.

Probably, he did not visit any foreign country, neither had he any foreign friends. Dr. Satyapal, Lala Dina Nath of the *Desh* and the

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Hindustan, Dr. Kul Bhushan and Dr. Charanjiv Bharadwaj were his good friends and had greatly influenced him. It was because of their influence that he came to the Arya Samaj platform.

From his student days Krishan Mahashe was interested in writing articles on the Arya Samaj for the newspapers, and some of them were published in the *Amrita Bazar Patrika,* Calcutta. In 1903, he was appointed as Editor of the Arya Patrika, an English weekly, of the Arya Samaj. He started his own Urdu the *Prakash.* at Lahore in 1906 which continued up to 1940. Mahashe was considered to be the fiery editor of Lahore.

In 1919, he started an Urdu daily, the *Pratap*, at Lahore, which had a large circulation. This daily had hardly worked for a week and a half when Krishan Mahashe was arrested on 12 April 1919, on the charge of condemning the incidents of 1919 and particularly the attitude of Michael O'Dwyer in the Punjab. The paper was restarted in February 1920, after his release from the Jail. During this period, he was much influenced by Gandhiji's Satyagraha and started publishing forceful and effective articles in its flavour.

As a result, he was charged with creating hatred in the minds of Indians against the British and was fined Rs. 5,000/ in 1921. Through his paper, the *Pratap*, he supported the Independence resolution of 1929 of the Congress. He also supported the Congress movement of Salt Satyagraha and it resulted in the confiscation of the security of the *Pratap* in 1930.

He always supported the cause of the Hindus through the Hindu Mahasabha and the Rashtriya Swayam Sewak Sangh, but he did not join either of them formally. Though he always advised the members of the Bharat Mata Club of Sardar Ajit Singh, he did not join it, nor did he join any other secret society.

He was a member of the Hindu League in 1940, but let it as soon as it was renamed as the Indian National League. Krishan Mahashe also did not join the Congress Party although he supported its Satyagraha and Quit India Movement.

Mahashe played an important role as a prominent member of the Punjab Arya Pratinidhi Sabha in 1911 and 1914 respectively. He was also the Secretary of the Arya Samaj. He was elected Joint Secretary and Secretary of the Arya Samaj, Vacchowali, Lahore, and President of the Arya Pratinidhi Sabha. He was the founder of the Dayanand Missionary Institution at Lahore in 1925.

A Vedic Library, known as Guru Datt Library, was also founded due to his efforts. He was the Founder-President of the Non-Agriculturists Association. He also organised the Kisan Association to oppose the Agriculturists' Association.

Mahashe's attitude towards social reforms was most modern. He was dead against casteism and untouchability. He took an active part in the 'Dalit Uddhar' movement to bring the untouchables into the fold of the Arya Samaj. His opposition to the Jat movement and the Jat Mahasabha of Sir Chhotu Ram clearly revealed his feelings against casteism. He believed in widow-marriage and giving a high status to women in the Hindu society.

Though, he was brought up according to the Sanatan Dharma traditions, he later on became a follower of the Arya Samaj. He neither believed in idol-worship nor in superstitions, and regarded Swami Dayananda as a 'Universal Guru'. Though a staunch Arya Samajist, he never hated or condemned other religions. He always stood for the unity of the Hindu religion.

He strongly advocated for the implementation of the Gurukula system of education because he believed that freedom and equality are the main features of this system. Thus, he thought that the slavish mentality among the Indians could be brought to an end by rejecting the European system of education and adopting the Gurukula system which

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would "eradicate all differences between the high and the low, the rich and the poor." He was further in favour of free and compulsory primary education.

Krishan Mahashe was a true nationalist who sincerely believed in complete independence for India and conducted the nationalist movement through the Press. He believed in non-violent methods. He went on condemning the British policies in India through his papers, thereby inspiring the people to shake off the foreign yoke. Once he remarked, "Whatever is said be a free nation is accepted by other countries, but been a fact said by a slave counter is ridiculed and not accepted."

Such remarks of Krishna Mahashe encouraged the Indians to strengthen their demand for independence. He was, in fact, not against the British form of government as it existed in England, but he opposed their policy of colonialism, Though Mahashe worked mostly in the Punjab, He had an all-India outlook and was against regionalism, provincialism or groupism. Throughout he led a simple mode of life.

Thus Mahashe comes out as a true nationalist who continued to spread the feelings of nationalism through his newspapers. Writing on the brilliant performance of Mahashe's daily, the *Pratap,* Vidyalankar has stated: "The world is the witness that the *Pratap* maintained the dignity pride and honour of Maharana Pratap, the great Indian hero. Many times, it was brought under censor, many times it lost its securities and many times it was tried under sections 124-A, 153-A, Indian Penal Code, but it continued to work for the nation on the aims and principles set on 1st April 1919." The credit of all this goes to Krishan Mahashe only.

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Mahatab, Harekrishna (1899 — 1994)

Harekrishna Mahatab, born at Agarapara in Balasore district in 1899, was a great freedom fighter, politician, writer and educationist.

Son of Krishna Chandra Das, a Zamindar, Dr. Harekrishna Mahatab was born in a Khetri family in November 1899 at Agarapara, in the District of Balasore, Orissa. His foster father was Jagannath Mahatab and mother was Tofa-Bibi. He received his education at the Bhadrak High School and the Ravenshaw College, Cuttack. Mahatab was married to Subhadra Devi in 1917.

He had contacts with some British Officials at Balasore, just for the sake of exchange of ideas. He was associated with the Ramakrishna Mission and was greatly influenced by the Geeta, the Psalm of Life and the Gospels of Ramakrishna. Politically, he came under the spell of Subhas Chandra Bose.

Being an ardent nationalist Mahatab was drawn into the Indian freedom struggle and joined the Non-Cooperation Movement in 1921. He was elected Secretary of the District Congress Committee, Balasore, in 1921, and in 1924 and 1938 was elected President of the Orissa Provincial Congress Committee. He was a member of the Congress Working Committee for several years. During 1952-53, he was the General Secretary of the Congress Part in Parliament and in 1963, he was elected Deputy Leader of the ruling party in the Lok Sabha.

He served as the Chairman of the Balasore District Board from 1924 to 1928 and was the Chief Minister of Orissa from 1946 to 1950. He was the Minister of Industries and Commerce in the Central Cabinet from 1950 to 1952, and was Governor of Bombay from 1955 to 1956. Again, he became the Chief Minister of Orissa in 1956 and continued in office till the beginning of 1961. Bengal, Bihar, Orissa, Maharashtra, Gujarat and Delhi were the fields of his po-

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litical activities. He travelled widely in Europe, U.S.A. and Japan in 1951 and 1952. He attended the Common-wealth Industry Ministers' Conference in London in 1951.

Dr. Mahatab is a prolific writer. He is a great scholar, a reputed historian and is a leading literary figure. He is the author of a monumental work, 'History of Orissa'. For his outstanding literary contributions he was awarded the honorary degrees of D.Phil. and D.Litt. by the Universities of Andhra, Utkal and Sagar. Dr. Mahatab has been a member of the Senate of the Utkal University since 1950. He was also the Pro-Chancellor of the University for a few years.

Dr. Mahatab combines humility with dignity. He is a journalist and a sagacious statesman. He is opposed to untouchability and the caste-system. He stands for widow-marriage, and equal status for men and women. He believes in spiritual dynamism and is a lifelong crusader against bigotry, fanaticism, communalism and sectarianism He appreciates the value of western liberal education. He thinks that the basic education is good in principle but it has not served so far any practical purpose.

Harekrishna Mahatab is at once a novelist, a story writer a playwright, a journalist, a poet, an essayist, and above all an eminent historian. He is the author of many books in Oriya and English. Two of his remarkable contributions to Oriya literature are the monthly magazine, Jhankar, and the annual cultural meet, 'Vishva Milana'.

Though brought up in the midst of luxury he was inspired by the ideals of Mahatma Gandhi and joined the Non-Co-operation movement in his youth. While continuing his studies in the college he edited an Oriya monthly, *Malaya*, and the English weekly, *Dustbin*. The publication of his Prajatantra began in 1923 as a weekly newspaper. But it was banned by the British Government as it supported Gandhiji's Non-Cooperation movement. It was revived in 1947 after India achieved her Independence.

During this period of the struggle for freedom, he also published an Oriya periodical, *Rachana*, and English periodical, *Adventure*. After Independence. *The Eastern Times*, and English daily, was published under his patronage and it was at that time the only English daily newspaper in Orissa.

His works during this period, especially his novels, short stories and one-act plays, contain pictures of the contemporary society. His autobiography is the living history of modern Orissa. He wrote about the social. Political, cultural and economic condition of Orissa in his 'Gan majlish'. This is written in a simple and colloquial language. Besides all these, his history of Orissa is a monumental work. It reveals his scholarship and deep insight into the various periods of the history of Orissa.

His publications include *Pratibha, Abyapara, Tutor, Charichakhyu, Palasi absane, Atmadan, Shesha ashru, Sadhanar pathe, Nutana dhrama, Jibana samasya, Chhayapather jatri, Gandhiji o Orissa, Dasabarasara Orissa, Odisa itihas, Tritiya parba, Gan majlish* (Parts I and II). *Swoggare emergency, Beginning of the End, History of Orissa,* and *Gandhi, the Political Leader.*

He advocates in favour of a just and fair treatment of the Indians in foreign countries, and reacts sharply whenever any international development affects the interests of India. To him regionalism is a standing menace to national integration. Dr. Mahatab resisted the patronising and highbrow attitude of the British authorities and their deep-rooted prejudice against the Indians. He believes that though India's connection with imperial England has done some good, yet in some measure it has arrested the development and growth of India's progress He is progressive in outlook and advocates a parliamentary form of government of the British pattern which is purely based on the "Rule of Law".

He is a democrate with vision towards the frontiers of progressive humanism. He has

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strengthened democratic institutions by rendering yeoman's service in the shape of removal of untouchability and eradication of social evils and disparities and by doing village uplife work. He was a true Congress worker and a brave soldier of the Indian Liberation Movement from 1921 to 1945.

Being disgusted with party feuds and factions in the Congress, he resigned and formed a new party in Orissa known as the 'Jana Congress'. He was the chief architect of the Swatantra-Jana Congress coalition ministry in Orissa which came into office in the year 1967. He is a true Gandhite. He won for Orissa a place of honour in the Indian political scene by being the chief architect of the merger of the Princely States of Orissa. As the Industries and Supply Minister at the Centre, he introduced the policy of Industrial Licensing System.

His greatest contributions to the people of Orissa are the new capital at Bhubaneswar and the Hirakund Dam Project at Sambalpur which bear testimony to his foresight. He has always remained a man of action. An able administrator, a distinguished politician, a topranking statesman, a creative genius and a celebrated reformer, Dr. Mahatab will be regardedas one of the makers of modern Orissa. He passed away on March 29, 1994.

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Mahatma Gandhi

See under Gandhi, Mohan Das Karamchand (Mahatma)

Mahattara (7th — 8th Century)

Mahattara, popularly known as Yakshini Mahattara, was a Jain nun who has contributed more than any other nun to the popularity of the Jain scriptures.

Mahattara was a profound and brilliant scholar and been learned persons bowed before her. One of the most renowned persons of those times, Haribhadra Suri was so much impressed by her that he prided in calling himself Yakshini's son. How the two met it quite interesting.

One day, while returning home, Haribhadra passed by a Jain temple and heard a lady's voice. He tried to understand what she was uttering but could not grasp its meaning. Curious as he was, he approached the lady and asked, "Mother, what were you chattering about". Mahattara politely replied, "Sir, initially it always looks like that," which silenced Haribhadra.

He then discussed with her several problems of philosophy and religion and she satisfied his questions. He was convinced of her learning and spirituality and, like a true pundit, bowed before Mahattara and requested her to let him become her disciple. She politely replied that Jain religion did not permit women to have male disciples. She advised him to go to Jinabhatt. At his request, she took him to Jinabhatt who initiated Haribhadra. Since then Haribhadra became her follower.

Another pious Jain nun of the 10th century was Guna Sadhwi who developed high spirituality and in 905 prepared the first copy of the monumental allegorical work of Siddharshi titled "Upamitabhavaprapanch". Siddharshi called her the goodess of learning.

In 1118, another Mahattara (known as Mahanandasri) and another Jain nun named Yakini Viramati actively helped Maladhari Hemachandra in composing a commentary of Jinabhadra's *Visheshabhashyaka-bhashya*.

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Mahavira, Vardhamana (5th Cent. B.C.)

Vardhamana Mahavira is regarded in the Jain tradition as the last of the twenty-four tirthankaras who are the founding fathers of the Jain religion.

Vardhamana Mahavira is regarded in the Jain tradition as the last of the twenty four tirthankaras. As far as historical references go, the principal founder of Jainism was a certain Parsva who probably lived in the 8th century B.C. He established a hermitage where, he taught his divine wisdom to many disciples, including some women. It is said that he died of voluntary starvation at the ripe old age of one hundred years.

Some two and a half centuries after Parsva came Vardhamana. He is said to have been born at Vaisali in a royal family. His father, Siddharta by name, is known to have been a follower of Parsva. His mother, Queen Trisala, had dreamt she would give birth to a hero. The young prince was therefore trained to be a great warrior. According to one tradition Vardhamana reigned for a couple of years. According to another he became an ascetic without ever ascending the throne since his older brother Nandibardhana became king.

In any event, he is known to have married a princess by the name of Yashoda and have had a daughter. And he was about thirty years of age when he renounced all the richness and pleasures at his beckoning and took to wandering the world in search of some higher truth than a mere existence of physical gratifications. He is believed to have roamed the jungles of Bengal, intermingling with the unaryanised tribes of the region. Spiritual enlightenment seldom arrives by pure armchair speculations.

Then one day, at the age of forty two, while he was in deep meditation under a sala tree in the vicinity of a holy shrine, he attained enlightenment. He became a *kaibalin* (completed soul). His major insight was that at the higher levels of spiritual awakening one does not own any material thing (aparigraha). Preoccupation with one's personal possessions is a sure obstacle in the quest for higher truths, "Nature no longer hides her secrets from those who practice aparigraha," says a sacred line in the Jain scriptures.

Vardhamana acquired eleven disciples Through them and their followers his teachings spread far and wide. Those who accepted his teachings came to be known as Jains.

His disciples recognised him as a great hero, as one who had conquered not people and princes but the secrets of transcendental truths They called him Mahavira (Great Hero). Mahavira is said to have travelled to the great center of learning at Nalanda where he met with other scholars and ascetics.

Mahavira's teachings (like those of his illustrious predecessor Parsva) were simple and straight-forward. They include an unswerving commitment to truth (*sunrita*), non-possession of material wealth (aparigraha), non-injury to all life forms *(ahimsa)*, non-usurpation of what properly belongs to others when it is not given with a pure heart *(asteya)*, and sexual continence *(brahmacharya)*.

Of these, *ahimsa* is perhaps the most important for the practising Jain. This is what makes Jains vegetarians. The more orthodox among them take every precaution not to harm even the smallest creatures by chance.

They constantly keep their mouths and noses covered so as to prevent ants and insects from straying in. And this, not because it would be a nuisance to themselves, but because it would kill the poor creatures. This is also a reason why Jains are against even a symbolic fire

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sacrifice (not involving animals) such as is common among Hindus, as in the process harmless organisms might get caught in the flames.

Ahimsa is undoubtedly one of the finest expressions of the civilised spirit, for it evokes love and respect for all creatures great and small. It transcends the parochial perspective of an anthropocentric biosphere where the human species, by virtue of its intelligence and ingenuity, can (and often does) dominate over the rest of the living world. A sensitivity for the sufferings of other living beings goes hand in hand with the principle that every creature on the planet has a god-given right to live.

India and the world at large must be thankful for thinkers like Mahavira for they reflect the highest potentials of the human spirit. Our inclinations for physical pleasures and our economic necessities make vegetarianism less than globally practicable. And the rationalists among us can point to a hundred inner contradictions in the principle of *ahimsa*. But all that cannot detract from the nobility of thought and the grandeur of vision implicit in Mahavira's message. To preach non-violence even towards ants and flies may seem native to those that see the world only in pragmatic terms, but to the idealists who point the way for a world of peace and harmony, impractical injunctions have enormous intrinsic value.

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Mahaviracharya (9th Cent.)

Mahaviracharya was a great Jain mathematician of Karnataka. His masterpiece is the *Ganita-sara-Samgraha*.

The name of Mahavira belongs to the list of the great mathematical writers of classical India. As with other famous ancient names, we know very little about him as a man.

All that can be said with any certainty is that he was a Jain by faith, that he lived during the reign of King Amoghavarsa Nirpatunga (which puts him in the nineth century), and that his original works were written in Kanada. They were also translated into Telugu.

Mahavira's masterpiece is the *Ganita-sara-Samgraha*. The work begins with the author's respects to the other great Mahavira, the twenty-fourth tirthankara.

"Salutation to Mahavira, the Lord of the Jains, the protector whose four infinite attributes, worthy to be esteemed in all the three worlds, are unsurpassable.

"I bow to that highly glorious Lord of the Jains, by whom, as forming the shining lamp of the knowledge of numbers, the whole of the universe has been made to shine."

The treatise itself consists of nine chapters. It begins with an introduction that defines the mathematical terms to be used in the book, and goes on the consider the basic arithmetical operations, fractions, determination of areas and volumes, etc. Mahavira was one of the first Indian mathematicians to introduce the lowest common multiple method for the addition of fractions. He also discussed the summation of series, and gave a fairly approximate formula for the volume of a sphere.

Algebra was not mere symbolic operation. It was always tied up with practical problems. Here, for example, is one that leads to an algebraic equation with radicals.

One fourth of a herd of camels was seen in the forest; twice the square root (of the number in the herd) had gone to mountain slopes; and three times five camels were found to remain on the bank of a river. How many camels were there in the original herd? (We leave it to the reader to find the answer to be 36.)

The following introduction to another problem shows how in those days mathematics texts were not dry and matter of fact:

"Into the bright and refreshing outskirts

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of a forest, which were full of numerous trees with their branches bent down by the weight of flowers and fruits, trees like jambu, lime, plantain, areca palms, jack trees, date palms, hintala trees, palmras, punnangas, and mango trees,... the various quarters of which were filled with many sounds of crowds of parrots and cuckoos found near springs containing lotuses with bees roaming around them; into the outskirts of such a forest entered with joy a number of weary travelers. There were sixty three numerically equal heaps of plantain fruits put together and combined with seven more of the same fruits, and these were equally distributed among twenty three travellers so as to have no remainder. Now tell me how many plantains were there in each heap."

In his discussion of quadratic equations Mahavira spoke of two roots. In this context, he stumbled upon (what we now call) imaginary numbers, but he discarded them. We must remember, however, that Mahavira was working in the nineth century. Almost a thousand years later, the great French mathematician Cauchy suggested that one should abandon the symbol of square root of negative one "because one does not know what meaning should be attributed to it."

This is what prompted the eminent historian of mathematics, E.T. Bell to say: "The first clear recognition of imaginaries was Mahavira's extremely intelligent remark in the 9th century that, in the nature of things, a negative number has no square root."

It is not surprising that in the view of another eminent historian of mathematics, "All things considered, the work of Mahavira is perhaps the most noteworthy of the Hindu contributions to mathematics, probably excepting that of Bhaskara, who lived three centuries later.

Isaac Newton stated that he could not have made his fundamental discoveries had it not been for the illustrious investigators who preceded him, that in fact he was able to look farther because he was sitting on their shoulders. Mahavira in the nineth century made a very similar comment when he described himself as a mere compiler of mathematical truths which had been gathered by many great and holy sages of the past.

Significant as Mahavira's works and insights were, they had little impact on the mathematicians of Northern India. The reason for this was simple; He had not written in Sanskrit. And who in the North would read Kannada or Telugu? This is one of the misfortunes of a great country that is made up of people speaking different languages. In Europe, Latin served in the past as the common language, even as Sanskrit did in India, and English does in our own times. If and when we do replace English perhaps we must bear the fate of Mahavira in mind

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Maheep Singh (1930 —)

Maheep Singh, born in 1930, is an important short-story writer, critic and novelist in Hindi and Punjabi literature.

Maheep Singh, born in a Sikh family, took his M.A. degree in Hindi in 1952 and his Ph.D. degree on 'Guru Govind Singh and his Hindi Poetry' in 1954 from Agra University. He taught Hindi at Khalsa College, Bombay (1955-63). Since 1963, he has been teaching Hindi at the S.G.T.B. Khalsa College, Delhi.

In 1965 he edited a special issue of *Adhar* quarterly on *Sachtan* Kahani. Since 1967, he has been editing a literary quarterly Sanhetna. He started writing short stories in 1949. Till date he has written more than one hundred short-stories. His major story collections are: *Subha*

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ke *phool* (Morning Flowers, 1959), *Ujale* ke *ulloo* (Owls of day-light, 1964), *Ghirav* (1968), *Kuchh Aur Kitana* (Something and *howmuch*, 1973), *Kitna Sambandha* (How many relations, 1979).

In his short-stories, he has depicted various aspects of contemporary Indian life form a positive and liberal point of view and with technical maturity. His only novel *Yah bhi nahin* (1976) depicts contradictions and absurdities in the life of a cosmopolitan city. His novel has been translated into many Indian languages. He has also edited more than half a dozen books of criticism in Hindi, Punjabi and English.

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Mahendra Pratap (Raja) (1836 —)

Raja Mahendra Pratap, born at Mursan in Aligarh district in 1886, was a revolutionary freedom fighter, good orator and an enterprising journalist.

Raja Mahendra Pratap was born on 1st December 1886 at Mursan, district Aligarh (U.P.). Raja Ghanshiam Singh, his father, was a well-to-do zamindar. Mahendra Pratap was adopted by Raja Har Narain Singh of Hathras and was married at an early age to the daughter of the ruler of Jhind State. His early education was traditional; but later he was sent to study at Government High School, Aligarh. After passing his Intermediate examination, he left his studies in 1907 to look after the management of his estate.

Raja Mahendra Pratap was a patriot full of burning zeal for the freedom of his motherland. He realised that a revolutionary struggle for freedom was not possible to be fought from within the country. This led him to undertaker wide travels with a view to seeking outside help to overthrow the British rule in India. from 1914 to 1945, for three decades, he lived abroad from U.S.A. and Germany to Japan and China, working all the time India's liberation.

He was one of the few princes who voluntarily chose the life of a wandering pilgrim living in exile for the major part of his life. A staunch nationalist and a firm believer in Hindu-Muslim unity, he considered their mutual differences to be the creation of the British. He went to Germany in 1914 and then passing through Turkey he reached Afghanistan in 1915.

He worked as the leader of the group of Indian revolutionary leaders in Kabul. He set up a Provisional Government of Free India with himself as the President and Maulana Barkatullah as the Prime Minister. It was, however, a short-lived experiment and he was disappointed in his hopes of securing the help of foreign powers. Later, he worked in co-operation with the Hindusthan Ghadar Party in the U.S.A. which sent him to Tibet (1926) to organise a rebellion against the British.

During the First World War, he also visited Russia but could not succeed in getting any help. For some time more, he went on with his plan to form a co-federation of states on the North-Western frontiers of Indian for liberating the country from the British control. In his opposition to the British rule, he later turned to the Japanese and started an India League in Japan. Disappointed in his main political aims, he turned more and more to religion and to the establishment of a vague World Federation.

Mahendra Pratap was not only a patriot but also a leader with a message for humanity at large. He considered religion to be an instrument of human well-being. He believed in the essential unity of all religions and for the same reasons he believed in the equality of all races. He was one of the few Indians who conceived the scheme of a world federation based on the equality of all races and nations. Such an or-

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ganisation could eliminate exploitation of one people by another.

In 1929, at Chicago, he advocated equality between the Whites and the Negroes. Differences among various religions of the world, in his opinion, were due to their being produced at different times and places and under different circumstances. He considered the ideals of renunciation and service preached by Buddhism to be in a position to facilitate the re-shaping of the human world.

In India, he wanted to foster the old Aryan culture and thought. He considered education to be the best means for it. He founded the Prem Vidyalaya (a technical college) at Brindaban and donated the income from five of his villages for the expenses of the institution. This was in 1909 and he visited European countries in 1911 to study the methods of technical education there. He was of the opinion that the students should be provided with land and factories. He believed that a useful craft should be taught to the youth so that they could be better fitted to face the problems of life later.

He believed in economic equality and was opposed to the concept of class war.Being a big zamindar himself, he was one of the few landowners who advocated the abolition of the zamindari system. He was opposed to the idea of irresponsible power over the people. He believed in a co-operative socialist system of government. He wanted enterprising Indians who had settled abroad to arrange for the inflow of capital to their motherland. He preferred a capitalist form of economy.

Mahendra Pratap was a good orator and an enterprising journalist. He started Vernacular papers in Hindi and Urdu, before going abroad in 1914—the *Prem* in Hindi and the *Nirbal Sewak* in Hindi and Urdu. During his years of exile, he contributed numerous articles to Indian papers like the *Hind Pratap* of Kanpur, the *Zamindar*, the *Milap*, the *Bande Mataram* and the *Swaraj* of Lahore and the *Akali* of Amritsar.

After 1929, he started a monthly journal, the *World Federation*. It was not till 1945 that Raja Mahendra Pratap returned to India from his long exile abroad. On his return, he was received by all nationalists with great warmth and enthusiasm. At the Meerut Session of the Indian National Congress held in 1946, Mahendra Pratap was the Vice-President of the Reception Committee.

The venue of the Congress Session was named as Mahendra Pratap Nagar. When communal riots took place, following the Direct Action call given by the Muslim League, Mahendra Pratap undertook a tour of the North and North-Western India, trying to call a halt to the mad fury which had overtaken the minds of the people of both the communities.

A life-long revolutionary, in is later phase Mahendra Pratap came to believe in Non-violence and Gandhian technique. He also appreciated the unique position of the Indian National Congress in the Liberation Movement. He was elected to the Lok Sabha in 1957 from Mathura but lost in the election of 1962. Since then he virtually retired from politics and public life.

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Mahendravarman I (5th — 6th Centuries)

Mahendravarman I was the great ruler of Pallava dynasty, who patronised arts and architectures.

'This is the temple caused to be constructed by Vichitrachitta for Brahma, Isvara and Vishnu without brick, without timber, without metals and without mortar'. This inscription in the Mandagappattu cave, the first cave

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temple in Tamilnadu, refers to the unique architecture evolved by Vichitrachitta which was the title of Mahendravarman I of the Pallava dynasty.

Mahendravarman introduced in Tamilnadu the art of excavating beautiful shrines out of solid and hard granite rocks and embellishing these with paintings. He carved a number of caves scattered all over his kingdom from Pallavaram down to Padukkottai, including the Adivaraha cave (at Mahabalipuram) which laid the foundation of 'the grandeur and reputation of Mahabalipuram'. Thus from Mahendravarman begins the history of Hindu architecture in Tamilnadu and some even call Mahabalipuram the birth place of South Indian architecture and sculpture.

Mahendravarman's inscriptions of the rock-cut temples at Tiruchirapalli, Sittanavasal and Pallavaram and also in the ruined *Mandap* in the Ekambaresvara temple at Kanchipuram furnish a large number of *Virudas*. He built a Vaishnava cave at Mahendravadi and Adivaraha cave at Mahabalipuram. In the latter, he figures with his two queens. The Dharmaraja and Kotikal temples too bear resemblance to his architecture and perhaps owe their origin to him. The new style of stone building evolved by Mahendravarman produced wonderful specimens in times to come.

The musical inscription at Kudumiyamalai is also attributed to Mahendravarman. For these interests and activities in arts and aesthetics, Mahendravarman I was also know as Chattakari, that is 'builder of temples'. His son Narasimhavarman I too kept his father's interests alive. He built cave temples, *rathas* (chariots) in stone, and rock sculpture at Mahabalipuram.

Mahendravaraman was the grandson of Simhavarman and the son of Simhavishnu, who had wrested territories from the Cholas and carved out a kingdom. For long the southern frontiers of the Pallavas remained undisturbed from the neighbouring Cholas and Pandyas. But on the northern boundaries a war was fought between Mahendravarman and Pulkeshin I when the latter attacked the Palava territories in 610. According to the Kasakudi Plates Mahendravarman annihilated his enemies at Pallalura.

Mahendravarman was a liberal king. For sometime he followed the Jain religion but was later converted to Saivism. Yet he showed liberality towards Vaishnavism and was never hostile to other religions. He ruled from 600 to 630.

With Mahendravarman's name is associated one of the rarest coincidences of history. Two renowned and powerful kings of the same name, Mahendravarman, ruled contemporaneously and have left indelible marks on history. The distinct feature between the two is their family names: one was a Pallava of South India and the other known as Chitrasena, of Indo-China. Yet, the major distinguishing mark should be the contribution of the former to cave-art, specially at Mahabalipuram.

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Mahjoor, Ghulam Ahamad (1885 — 1952)

Ghulam Ahamad Mahjoor, born at Mitragam in 1885, was the most popular Kashmiri poet of the 20th century.

Ghulam Ahamad Mahjoor was born at Mitragam (Kashmiri) in a learned family. His father Abdullah Shah, a well-known Persian scholar, imparted him the rudimentary education, and later on sent him to another reputed Persian scholar and poet, Maulana Ali Ganai 'Ashaq' for further education. It was under the

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tutelage of Ashaq that Ghulam Ahmad Mahjoor developed a keen love for poetry.

In 1904, he was admitted to a school in Srinagar where he passed his middle class examination. In 1905, he went to Amritsar where he had the fortune to become a pupil of Maulavi Abidullah 'Bismail' Ghulam Ahmad then started composing poems in Persian and adopted the pen name 'Mahjoor'. At Amritsar, Mahjoor also met some other poets and scholars, especially the reputed Urdu writer Shibli. He retuned from Amritsar, married in 1908 and in the same year he got a job 'Patwari'.

In 1927, Majhoor abandoned Persian and wrote in Urdu, but shortly he realized the importance of his mother tongue as the most suitable medium of expression. He had already tried in Kashmiri, but it was in 1934 that he recited his first Kashmiri ghazal which won him immediate popularity. His early songs were not distinct form the poetic tradition obtaining then, but the indications of his later style are evident in his early poems.

He was not found of innovations, and was proud of his being a true emitter of Rasul Mir, a 19th century Kashmir erotic poet. He says, "Rasul Mir has already unveiled the form of piongacy of love. Now he is reborn in Mahjoor". He was also deeply influenced by the amorous songs of Haba Kahtoon, a 16th century Kashmiri poetess.

He could, however, no longer remain a silent spectator of the turbulent conditions around him. He came out and joined the voices that were raised for the downtrodden. His revolutionary zeal increased after he mad this acquaintance with Abul Ahad 'Azad' His poem 'Gris kur' (A peasant girl)_ reveal his love for simplicity and unsophisticated aspects of rural life, a life brimmed with miseries, hardships and sorrows. The famous Bengali poet, Rabindranath Tagore, also praised the poem when he read its translation.

Mahjoor was much influenced by the style of the famous Urdu poet Allama Iqbal with whom he had some kind of intimacy. Mahjoor is not important merely for his departure form the hackneyed themes, but for his creating a new language viable for expression of the new spirit. Mahjoor enjoyed an unparalleled fame during his life-time and he is the only Kashmiri poet whose funeral took place with the State honours.

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Mahmood, Sayyid (1850 — 1903)

Sayyid Mahmood, born in Delhi in 1850, was the second son of Sir Sayyid Ahmad Khan, the founder of the Aligarh Movement.

Sayyid Mahmood, born at Delhi in 1850, was the second son of Sir Sayyid Ahmad Khan, the founder of the Aligarh Movement and the M.A.O. College, Aligarh. After his early education at Delhi and Benares (Queen's College) Sayyid Mahmood was granted a Government of India scholarship for further studies in England. He joined the Christ College, Cambridge, and had Ananda Mohan Bose as his Tutor.

He accompanied his father and helped him, during his stay in England, in writing a biography of Prophet Muhammad in reply to criticisms levied by Sir William Muir. He had a successful academic career in England and was called to the Bar at Lincoln's Inn in 1872. He returned to India and, after a short career at the Allahabad Bar, he was appointed a district Judge at Rae Bareli in 1879.

Later he was promoted to the Allahabad Bench in 1882 in an officiating capacity. Some of his judgements have become classical and have won for him an undying reputation for his analytical and penetrating approach. He acquired reputation for fair-mindedness and deep understanding. Later, he developed serious differences with the Chief Justice, Allahabad

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High Court, and he was retired in 1893 from the High court on pension even though the length of his service did not entitle him to it.

After his retirement, he settled at Aligarh to help his father in the work of the Muhammadan Anglo-Oriental College. He was able to discover an embezzlement of over a lakh of rupees in the College accounts and did a lot to safeguard the interests of the College. During his father's lifetime, he was appointed as the future Secretary of the College.

After the death of Sir Sayyid, he organised the Sir Sayyid Memorial Fund and put forward the scheme of raising the Aligarh College to the status of a University. In 1893, he worked as a Secretary of the Muhammadan Anglo-Oriental Defence Association, the first Muhammadan political organisation to look after the political interests of the Muslims. He also actively encouraged the Urdu Defence Association and wrote about the necessity of a political organisation during 1900-02. He was also appointed a member of the N.W.P. Legislative Council.

He had a high sense of self-respect, bordering even on pride. He was hot-tempered and was known for his liberality. He had a taste for literature, particularly poetry. In his last years he was an addict to wine and had strained relations with his father. He allowed an increase in the influence of English teachers over the Aligarh College. He wrote a 'History of English Education in India' mainly with a view to draw the attention of the Muslims to English education.

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Mahmud Gami (1765 — 1855)

Mahmud Gami, born in 1765, was one of the eminent Kashmiri Poets.

Mahmud Gami was born in a well-known family of priests. He studied Persian and Arabic languages in a local school, and later on, continued to study Persian Poetry, displaying enough precocity to imitage the styles of Persian poets like Jani and Nizami in his amateurish Persian poetry.

Meanwhile, he was attracted and imperceptibly moved by the melodies and pathos of Kashmiri folk-poetry, which reflects the centuries old yearnings and repressed aspirations of the Kashmiri people. Suffering privations under the foreign rule. Without rasing his voice agains suppression, he, like a peculiar Kashmiri, gave vent to his fleeting emotions representing every Kashmiri man and woman in his lyrical poetry with a spontaneity freshness and mellifluousness of folk-poetry with a spontaneity, freshness and mellifluousness of folk-poetry to the extent that it is not easy for a modern reader to find any difference.

The sustained synthesis of pathos and repute finding expression in a gracefully unconstrained and unmotivated idiom is the characteristic of Mahmud Gami. He was never allured by the pomposity and display of learning of mystic poetry. It was left to Mahmud Gami to develop and adapt all the inchoate genres of Kashmir poetry. He wrote eleven departures form the Persian tradition.

He chose Iranian and Arabic legends which had been quite familiar to Kashmiris since the advent of Islam. *Shirin-Khusrau* is said to be his first masnavi, and the lack of those stylistic features which are unmistakably Mahmud's and found amply to his other masnavis, is an internal evidence to support this view. Mahmud's *tour de force* is his masnavi Yusuf-Zulaikha, which is a part of the story given in 'Ashan-ul-Qissas' of the *Quran*, Mahmud seems to have imbibed the force and grace of Jami's masnavi also.

In order to avoid the monotony of the rigid meter, Mahmud shifted from one metre to another which he deemed appropriate to the

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situation. Excluding its prefatory portion, the masnavi is written in lucid and simple Kashmiri, so much so that it was considered to be one of the virtues possessed by a Kashmiri woman to memorise the whole poems.

Woman used to sing its sweetest portions on various festivals and during the holy month of Ramzan. The masnavi was translated into German by and orientalist, Burkhard, in 1894 and publishing along with the original text. *Sheikh Sannan* is Mahmud's shortest mansavi written in a an unsually short and swift meter. Its kernel story has been borrowed from *Mantaq-ul-Tayar* of Attar. *Lael* (Laila)--Manjun is Mahmud's another famous masnavi.

Its text had been very badly deformed by the traditional story-tellers and the press; it was, therefore, considered to be Mahmud's artistic failure. But recently its original text has been re-established and it was revealed to be one of his most successful works. Besides its charming story, the masnavi is crammed with sweet songs which ad to its effect. Mahmud has very skilfully provided it a unique setting which is peculiar to Kashmiri culture. *Mansurnama, Mhmud Gahznavi*, Yak *hikayat* and *Pahalnama* are Mahmud's short masnavis. Mahmud established the Persian genres like 'naat', 'manaqubat' and 'ghazal' as the appropriate forms of Kashmiri poetry.

Mahmud had perhaps a conscious intention of doing the things not attempted in Kahsmiri poetry. It will not be an exaggeration to say that Mahmud exhausted the possibility of two forms, that is vatsun and masnavi, and his successors accepted all those traditions which Mahmud established and none of them escaped form his influence till 1947, when the patterns of Kahsmiri poetry changed in its totality.

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Mahmud, Shah (15th Century A.D.)

Shah Mahmud, buried at Arwal, was an eminent militant sufi and scholar.

Shah Mahmud was sufi who rose to eminence at Mangalkot. As tradition has it, he waged war with Bikarmajit, the Raja of Mangalkot, and won victory over him. He was a good scholar of Arabic and is said to have worked for the propagation of Islam. He lies buried at Arwal.

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Mahmudul Hasan (Maulana) (1851 — 1920)

Maulana Mahmudul Hasan, born at Bareilly in 1851, was progressive in his political views and an ardent advocate of national unity.

Maulana Mahmudul Hasan, known as Shaikhul Hind, was born at Bareilly in 1851 in a lower middle-class Muslim family. Not much is known about his parents and relatives. He studied at the Darul-Ulum of Deoband, the famous centre of traditional religious education. After his graduation in 1874, he served there as a teacher, and rose to the office of the Principal in 1905.

From the beginning, he was interested in the movements for national freedom in India and the Middle East and kept himself abreast of the march of events by a regular perusal of Urdu and Arabic newspapers. That was something un-

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common among the Indian Ulema of those days. During his term of office as the Principal of the Deoband Seminar, he started a programme of training volunteers in the North-West Frontier area through graduates of the Darul-Ulum for driving out the British from India with the help of the neighbouring Muslim countries.

In 1915, after sending his pupil, Maulana Ubaydullah Sindhi, as his liaison officer to Raja Mahendra Pratap, the Head of the Indian 'Government in Exile' at Kabul, he proceeded to Hijaz for securing Turkish support. The Turkish Governor of Hijaz, Ghalib Pasha, gave him a letter on behalf of the Ottoman Caliph exhorting all Muslims to support the Maulana. A copy of the letter was smuggled to India in a consignment of silk cloth, which was seized by the Government of India. So, the case for prosecuting the Maulana and his co-workers launched by the Government of India was called 'The Silk Conspiracy Case'.

The British could not arrest the Maulana since Hijaz was at that time under Turkish rule. In 1916, however, Hijaz became technically independent but virtually a British Protectorate, and the new ruler of Hijaz hunded him over to the British, who interned him and his companions in Malta in 1917. He was released in 1920 with shattered health and died within a few months of his return to India.

That was the time when the non-violent non-cooperation movement was at its peak. In spite of being an invalid, the Maulana plunged himself into the national movement and exhorted all Muslims to join it. He presided over the annual session of the Jamiat-i-Ulama-i-Hind which was fully co-operating with the Congress in its political activities. Shortly before his death, he inaugurated the Jamia Millia Islamia which was started by nationalist teachers and students who had left the Aligarh Muslim University in response to Gandhiji's call.

Despite his orthodox background the Maulana was progressive in his political views, and an ardent advocate of national unity. Before going to Hijaz he had been in contact not only with the leaders of the national freedom movement but also with the revolutionaries, and after his return from exile he gave his wholehearted support to the Indian National Congress.

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Maitra, Surendranath (1887 — 1945)

Surendranath Maitra, born in 1887, was an eminent Bengali writer and critic.

Surendranath Maitra was a reputed teacher of science who taught at different colleges of Bengal. Although primarily a man of science Maitra had a deep love for literature and found delight in translating Western poetry into Bengali. His verse translations of Browning, Shelley and other nineteenth century English poets were at one time very popular. He excelled in the sonnet form of verse making and chiefly adopted this mode in the renderings of Browing which he named *Browning panchashika* in Bengali.

Among his publications *Shelley sangraha* and *Browning pachshika* were the more widely known. He was also the author of a number of other titles such as *Apala, Antarsalila, Jonki, Staparni* but these have by now been almost

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forgotten. He also wrote a book of criticism named *Bngala kabitar nabajanma*.

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Maitreya, Akshaykumar (1861 — 1930)

Akshaykumar Maitreya, born at Rajsahi in 1861, was an eminent Bengali historian.

Akshaykumar Maitreya eminent historian, started his career as a lawyer at Rajsahi (now in Bangladesh). He wrote on subjects of history in various journal and wrote two dependable books on Sirajuddaula and Mirkasim, with which Akshaykumar paved the way for historical writing in Bengali on modern scientific lines. In 1912 Akshaykumar published *Gauda-lekha mala* a collection of copper plate and stone inscriptions issued by the Pala Kings of Bengal (8th to 12th century) with Bengali translations.

In 1899 Akshaykumar edited and published a historical quarterly named *Aithilhasikchitra* in collaboration with Rabindranath Tagore. Akshaykumar was one of those who founded the Barendra Research Society with an Archaelogical Museum at Rajsahi in 1910.

Akshaykumar was awarded the title of C.I.E. and the Kaiser-I-Hind medal in recognition of his scholarship and public services by the Government of India.

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Maitreyee Devi (1914 —)

Maitreyee Devi, born in 1914, is an eminent woman Bengali fiction writer and poet.

Maitreyee Devi, daughter of Surendarnath Dasgupta, graduated from the Calcutta University. Her early works were poems; 'Udita (1929), 'Chitta chhaya' (1938) and 'Hiranmoy pakhi'. She was associated with Tagore from childhood. In *Mongpute Rabindranath* (1943) she provides an account of Tagore's sojourn at Magpu, a village in the district of Darjeeling, towards the later part of his life.

In 1950, she wrote another book on Tagore called Kabi sarbabhouma. This book was followed by *Rig veder debata o manus* (1957). *Rabindrantah: grhihe o bishwe*, another monograph on Tagore appeared in 1976. Maitreyee Devi and her father, S.N. Dasgupta, received a number of letters from Tagore at the different stages of their lives. *Swarer kachhakachhi* (1981) contains some of these letters edited and annotated by her.

She visited the Republic of China twice and went also to Japan at the time of her second visit. Her *Achena Chin* and *Chine of Japane* (1980) are fine specimens of her understanding of the people of those countries. In 1974 she wrote a novel called Na- *hanyate* which proved to be very controversial and created a lot of sensational among the readers. She was awarded the Sahitya Akademi prize for this novel in 1976.

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Maitreyi (2nd Century A.D.)

Will all this wealth make me immortal? enquired Maitreyi of her husband Yajnavalkya, the famous sage and philosopher.

Yajnavalkya had two wives, Maitreyi and Katyayani. Whereas the former was conversant with Brahman, the latter possessed the knowledge ordinary women have. At a ripe age the sage decided to renounce the world and embrace

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the monastic ideal. He announced, "Maitreyi! I leave this house. Let me make a settlement between thee and Katyayani." Maitreyi, possessed of an inquisitive mind and learned in otherworldly matters, posed to her husband the question, "My lord if this entire earth, full of wealth, belonged to me, tell me, should it make me immortal?

Yajnavalkya replied that with the riches her life would become comfortable like that of other rich people though there was no hope of immortality through wealth. Maitreyi said, "What should I do with that by which I do not become immortal? May you please tell me what you know of immortality." Yajnavalkya loved Maitreyi and he proceeded to explain his Doctrine of the Atman thus:

"The husband is dear to the wife not for the husband's sake, but for the sake of Atman Similarly is the wife dear to the husband not for her sake, but for the sake of the Atman. So also sons, wealth, Brahmans, Kshatriyas, gods, Vedas and the universe are all dear not on their own account but for sake of self."

"The self is truth we should comprehend, should reflect upon, O Maitreyi ! He who has seen, heard, comprehended and known the self, by him this entire universe is known...From this great being were breathed forth, like clouds of smoke from fire kindled with damp fuel, the Vedas and other subjects of knowledge nay, food and drink, even this world, and the other world and all creatures. As all waters have their meeting place in the sea, all touch in the skin, all tastes in the tongue, all odours in the nose, all colours in the eye, all sounds in the ear, all precepts in the mind, all knowledge in the heart, all actions in hands, all movements in the feet, and all the Vedas in speech; as a mass of salt has neither inside nor outside but altogether is mass of taste, this indeed, has that Self neither inside nor outside, but is altogether a mass of knowledge."

Maitreyi replied, 'Sir, here you have bewildered me'. Yajnavalkya said, "There is nothing to bewilder; for when there is duality, one sees the other, one smells the other, one hears the other, one perceives the other, one knows the other, but when the self only is all this, how should he smell the other, how should he see, hear or salute another? That self is to be described by 'not that'. He is incomprehensible, imperishable, unattached, unfettered, so how should he know the knower? Thus far goes immortality."

Having said this Yajnavalkya went away into the forest. A wife in the Vedic times contributed to the development of her husband's personality. There can be no doubt that Maitreyi too should have added substantially to the personality of the great sage as well as to the reachness of his thoughts.

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Maity, Chittranajan (1926 —)

Chittranajan Maity, born in 1926, is an eminent Bengali fiction writer and poet.

Chittranajan Maity graduated form P.K. College, Contain and in 1950 obtained his M.A. degree in Bengali literature and language form the University of Calcutta. As an undergraduate he won several prizes for his critical essays on Tagore. He has been for many years the Professor and Head of the Department of Bengali in Surendranath College for Women in Calcutta. His works of fiction appear in leading Bengali journals and newspapers of Calcutta. He is an adept in Bengali, English, Hindi and Oriya.

As a author of about sixty books, he is gifted with a rare insight into man in close association with nature and has a prose style that is inimitable poetic. Basically romantic, the novelist in Chittarnjan Maity is too often surpassed by the lyric poet to him.

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His sesnsbility and historical awareness make his men and women, especially those of the uplands, come alive with throbbing emotion and invest his landscape with a personality. The characters of his novels—most of all those who belong to the mountain and sea-beaches often remained us of Hardy's early romantic creations. His book of verse *Rod britsti bhalobasa* (1962) and the poetic play, *Basaata bilap* (1963) are intensely romantic and lyrical. His travelogue *Shailapuri Kumaon* (1956) has its own peculiar charm.

Among his novels those that deserve notice are *Agnikanya* (1960), *Doctor Jonsoner diary* (1961), *Hiranyagarer bandhu* (1968), *Andhar periye* (1972), *Nirjone khela* (1975), *Mohini* (1977), *Kaler kallol* (1978), *Arjya anarya* (1980), *Mahakaler bandar* (1982) and *Kaler rakhal* (1982). His latest novels speak of his intense love for the land and the people of the Himalayas and his awareness of the tragedy of the high lands undergoing a rapid change. There is something truly classical about them.

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Majhail, Ishar Singh (1901 —)

Ishar Singh, born at Sarai Amanat Khan in district of Amritsar in 1901, was an eminent freedom fighter, politician and journalist.

Ishar Singh was born in January 1901, at Sarai Amanat Khan in the British district of Amritsar. His father, Sardar Asa Singh, a Jat of Sikh persuasion, was a peasant proprietor of average standing in the Majha or the central tract of the Punjab. He sent Ishar Singh for his early education to the District Board Middle School at Bhadana, a large village in the district of Lahore, where Sardar Jawand Singh Sandhu had acquired a good reputation as the Headmaster. Ishar Singh then went to other schools in Ambala and Ludhiana and he matriculated in 1923. By now he was married to Shrimati Puran Kaur, the daughter of Sardar Surain Singh.

Ishar Singh started participating in the political activities of the Punjab in the early 1920s. He took part in the Akali agitations of Guru ka Bagh and Jaito. Which led to his imprisonment for two years. In the late 1920s, Ishar Singh associated himself with the Indian National Congress as well. He delivered anti-British speeches from the platforms of the Congress and he was imprisoned for a year in 1929.

Again in 1931-32, he was imprisoned for his active participation in the Satyagraha launched by Mahatma Gandhi. He remained a strong opponent of British rule in India until 1947, courting detention in 1938 and 1939 by defying Government orders, and also in 1942 by joining the Quit India agitation. All this time, he remained a prominent member of the Akali Dal; he was Vice-President of the Darbar Sahib Managing Committee in 1936, and Secretary of the Shiromani Akali Dal in 1936, and Secretary of the Shiromani Akali Dal in 1938, when he also acted as the secretary of the Reception Committee of the Akali Conference on 10 February.

Ishar Singh's activities were not confined to the field of politics. He served the cause of education and journalism with equal zeal. He was mainly responsible for founding the Majha High School at Goindwal in the Amritsar district and he was a founder-member of the Sikh National College, Lahore. He edited the *Akali Patrika* from Lahore, the *Vertman* from Amritsar and the *Inqalab* from Patiala, in Punjab; and he edited the*Sher-e-Bharat* from Amritsar, in Urdu.

The politics of pre-Independence years put a great strain on Ishar Singh's nationalist aspirations and his Sikh sympathies. He denounced, the Communists for their ultra-nationalist loyalties; he denounced the Muslim League for its infranationalist outlook; and, finally, he disap-

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proved of the Indian National Congress accepting the principle of partition.

In the face of partition, his Sikh sympathies came to the fore and his advocacy of Sikh rights became unequivocal. Nevertheless, he remained a member of the Congress and, in 1948, he was a Minister in the Congress Government of the Punjab as well as the General Secretary of the Shiromani Akali Dal.

Ishar Singh has lived a simple life and his participation in politics has been unobtrusive but quite determined. He has espoused the causes generally associated with the Singh Sabha and the Akali movements: abolition of caste distinctions and untouchability, equality of women with men, remarriage of widows, etc. The idea of national independence held a great fascination for him.

His alignment with the Congress and his hostile attitude towards the British were a logical outcome of that fascination; and he blamed the British for the separatist politics of the Muslim League. He opposed the idea of Pakistan all the more for its threat to the Sikhs: "Our ideal is a free India where the Sikhs are also free like other communities."

If the 'Pakistanists' demanded a separate state, they should not have forgotten that the "Sikhs are also a separate nation and desire to have a free state of their own". With Ishar Singh, the idea of a Sikh Homeland was closely connected with his distrust of the Muslim League; what he wished to ensure essentially was that Sikh interests and aspirations should not suffer a setback with the advent of independence in the Indian subcontinent.

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Majithia, Dyal Singh (1849 — 1898)

Dyal Singh Majithia, born at Majithia in Amritsar in 1849, was an eminent Sikh politician, social reformer and educationist.

Dyal Singh Majithia belonged to a historic family of village Majithia, 12 miles north-east of Amritsar city. He was the son of Lehna Singh and grandson of Desa Singh Majithia who had established himself as a ruler in the hill states. Desa Singh joined Maharaja Ranjit Singh in 1818 during the latter's Multan expedition. Desa Singh enjoyed the title of 'Kasirul-Iktidar'.

He died in 1832 and his son Lehna Singh succeeded him to the governorship of the hill territories between the Sutlej and the Beas. Lehna Singh was one of the most trusted counsellors of the Maharaja. He has been described as "first in ability and energy" of all Sikh Sardar. Just before the outbreak of the first Anglo-Sikh War, he retired to Benares (modern U.P.) where he died in 1854 A.D.

It was during this period that Dyal Singh was born in 1849 A.D., the year when the Punjab was annexed to the British territory. After the death of his father, Dyal Singh came to his village. Since, he was a minor, Raja Teja Singh was appointed his guardian. Dyal Singh passed his early life in Majithia, Amritsar and Balata, and received his early education from a Mission School. After completing his education, he was married in a Sikh family of his rank.

One of the most important events of his life, which proved a turning point in his career, was his visit to England. In 1874, when he was

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in his mid-twenties he sailed to England and remained there for about two years. He returned to Punjab in 1876. This tour greatly broadened his vision and awakened him to the new values of life. He was greatly influenced by the western liberalism, and he began to take a keen interest in the social welfare of his countrymen irrespective of caste and creed.

He denounced caste-system and untouchability, advocated the cause of widow-marriage and female education. His foreign tour affected his religious outlook also. He had been born in an orthodox Sikh family. During his stay in England, he discarded the outward Sikh symbols, and on his return to India, he employed a Muslim cook with the result that the orthodox people began to look upon him with suspicion.

With regard to his political ideas, Dyal Singh belonged to the moderate school. He believed that political rights must be deserved by his countrymen before they could be enjoyed. To deserve political rights it was necessary to liberalise social customs, and to remove social shackles by the spread of liberal education. He argued:

> "Down with shams and hypocrisies which played such a prominent part in the life of the Indian people ! Weed out old and worn-out customs, stupid prejudices and superstitious beliefs. Do away with poverty, misery and ignorance and pull down the false gods. March with the times, feed the good, trample down the evil and create a new India on the new forces of vitality and old elements of wisdom."

Speaking in 1893 as Chairman of the Reception Committee of the Indian National Congress in Lahore, he said: "What the Congress contends is not that the country should be transferred from English to Indian hands, no, not change of hands, for it would be entirely suicidal, but that the people should be governed on the broad principles which have been held by the eminent British statesmen and administrators themselves to be the most conducive to the interests of both rulers and the subjects."

He showered praises on Lord William Bentinck and Lord Ripon for their reforms. He believed that social reforms should precede any political development. He wrote: "We happily live under a constitution whose watch-word is freedom and whose main pillar is toleration."

The Majithia Sardar was a constructive genius. He founded several institutions and promoted the cause of liberal education. In order to educate the masses and to spread his views on social uplift, he started a newspaper named the *Tribune* in 1881. He also founded the Union Academy in 1896 which was subsequently converted into the Dyal Singh School.

He was the first Chairman of the Board of Directors of the Punjab National Bank which came into existence through his efforts. All these institutions have been serving the country up to this day, and they constitute a permanent memorial to his far-sighted genius and patriotism.

Before his death in 1898 the Majithia Sardar donated to his school, college and press his entire property, leaving aside a small portion for his wife, Bhagwan Kaur, That was a clear indication of his whole-hearted devotion to the national cause. He had no child of his own, but the institutions founded by him would keep his memory fresh in the minds of his countrymen for ever.

The *Tribune* has been the most popular paper in the Punjab. Dyal Singh College and Library, Lahore, and the recently started Dyal Singh College in Karnal and Delhi and also Dyal Singh Library, Delhi, would continue to serve the cause of education for which the Sardar fought throughout his life.

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Majithia, Sunder Singh (Sardar) (1872 — 1941)

Sunder Singh Majithia, born at Majithia in District Amritsar in 1872, was a leading Sikh leader and staunch supporter of the British rule in India.

Sunder Singh Majithia of the Sukarchakia caste was born on 17 February 1872 at Majithia in District Amritsar, Punjab. He was the younger son of Raja Surat Singh, an Honorary Magistrate and a rich *jagirdar*, who had been granted a *jagir* by the Government in recognition of his help in the great rebellion of 1857. Raja Surat Singh had quite close associations with some of the Sikh states, particularly Patiala and Faridkot, because of the matrimonial connections that he had with them. While a minor, Sunder Singh's father had died, and his brother, Sardar Umrao Singh, had succeeded to the family estate as its head.

Sunder Singh joined the Government School at Amritsar in 1882, and later, the Aitchison College and the Government College, Lahore. He married twice, and his first wife, whom he had married at sixteen, was Sardarni Khushalpal Kaur, the daughter of General Shiv Dev Singh of Nabha, and the granddaughter of Sardar Atar Singh, K.C.I.E.

The Amritsar and Lahore Associations of Sikhs were combined in 1902 under the title 'Chief Khalsa Diwan', and all Singh Sabhas came under its guidance and superintendence. Sunder Singh Majithia became the Secretary of the new Diwan, and of the Khalsa College, Amritsar. Since then until his death, he continued to play a vital role in the Sikh social and political life. When the Government took over control of the Khalsa College, Amritsar, he started the Sikh Educational Conference, which met annually at one of the bigger towns and intensified the campaign for educational reforms in the Punjab. He was four times the President of the Educational Conference, from 1908 to 1940. He initiated the 'Sikh National Educational Fund' and contributed large sums of money towards it.

He advocated uplift of the depressed classes by encouraging them to embrace the Sikh faith. He started a Society at Amritsar known as the Khalsa Beradari, which aimed at leveling down caste distinctions by means of inter-dining and intermarrying. He supported the cause of widow-marriage.

Sunder Singh was appointed as an additional member of the Punjab Legislative Council in 1911, and remained in that capacity for five years. He was a member of the Imperial Legislative Council, and was again nominated in 1916 for five years. He was taken on the Viceroy's Executive Council in 1919 as a representative of the Sikh Community. He was the first President of the Gurdwara Board established in 1920, which came to be known later as the Shiromani Gurdwara Prabhandak Committee.

With the introduction of the Reforms in 1935, he became a member of the first autonomous cabinet of the Punjab on 1 April 1937. He held the portfolio of Revenue, and was the leader of the National Progressive Party. As a minister he was responsible for some notable schemes like the completion of the Sutlej Valley Canal, the planning of the Thal Project, and the consolidation of holdings. He was a pioneer in the sugar industry as he had started his own sugar industry at Gorakhpur in 1911.

Sunder Singh was the most influential of the Sikh leaders in his time. Whenever an opportunity arose, he pleaded strongly for the recognition of the Sikh claims, and demanded separate representation for the Sikhs in Legislative bodies. When the Reform Scheme of 1919 was in its inception in 1916, he said, 'No scheme would be acceptable to the Sikhs, which did not guarantee to them a share in the Provincial and Imperial Council as well as in the civil administration in the country, proportionate to the importance, position and services of the community, with due regard to the status before the

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annexation of the Punjab, and their past and present services to the Empire."

Sunder Singh was a staunch supporter of the British in India. He had condemned the Ghadar rebellion in the Punjab, and was always opposed to every form of revolutionary activity. He lamented over the political disturbances in 1919 and pledged his loyalty to the Government for maintenance of law and order. He was an eloquent speaker. He had an aristocratic bearing. The Punjab University conferred on him the degree of Doctor of Oriental Learning on the title of C.I.E. in 1920 and of K.C.I.E. in 1926. He was the recipient of the Silver Jubilee Medal in 1935.

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Majumdar, Ambica Charan (1850 — 1922)

Ambica Charan Majumdar, born at Sandiya in Faridpur district in 1850, was one of the stoutest advocates of constitutional development of India.

Ambica Charan Majumdar was born at Sandiya, Faridpur district in East Bengal, in 1850. His father, Radha Madhab Majumdar was a zamindar and thus Ambica Charan Majumdar had a rich aristocratic background. He passed the Entrance examination in 1869 and came to Calcutta for higher education. Here he met Surendra Nath Banerjea in 1875 at the Metropolitan Institute and became interested in politics.

In 1875, he passed the M.A. examination from the Presidency College, and in 1878, took his B.L. degree from the same College. His mother Subhadra Devi, asked her son not to go to the Calcutta High Court, but to practice at Faridpur and to improve the economic condition of the district. His wife Binodini Devi predeceased him in 1906. A man of quiet and liberal disposition, he was in favour of women's emancipation and of Western education. He started schools and colleges at Faridpur.

In 1886, he attended the second session of the Indian National Congress held in Calcutta. But it was from 1809 that he became one of the leaders of Bengal in the Nationalist Movement, when he presided over the Bengal Provincial Conference at Burdwan.

In 1905, Ambica Charan Mazumdar plunged into the partition agitation alongwith Aswini Kumar Datta, Bhupendra Nath Basu and Surendra Nath Banerjea and organised meetings, protesting against the Partition of Bengal, Lord Curzon and Sir Bampfylde Fuller. He spoke at the mammoth gathering at the Town Hall in Calcutta on 7 August 1905.

In one of his speeches Ambica Charan declared, "If the partition is a settled fact, the unrest in India is also a settled fact, and it is for Lord Morley and the Government of India to decide which should be unsettled to settle this question."

In 1908 at the Madras Session of the Indian National Congress, he gave a hearty welcome to the long-expected Reforms Scheme. In 1910, he again presided over the Bengal Provincial Conference held in Calcutta. In 1915 he published a book, 'Indian National Evolution', which was a brief survey for the origin and progress of the Indian National Congress.

In 1916, as a culmination of his political

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career, he became the President of the 31st Session of the Indian National Congress in Lucknow and in his Presidential speech stated: "Call it Home Rule, call it Self-rule, call it Swaraj...it is representative government. India must cease to be a dependency and be raised to the status of a self -government state."

In 1917, he was elected a member of the Provincial Legislative Council by the Municipalities of the Dacca Division, but retired form active politics in 1918 after helping in forming the Liberal Federation. A close friend of Gokhale and Sir Henry Cotton, a follower of constitutional means in the nationalist movement, Ambica Charan remained a moderate in his political views to the end.

He was one of the great leaders of Bengal in the Nationalist Movement. Sir John Woodburn, Lt. Governor of Bengal, called him "The Grand Old Man of Faridpur." An orator and a lawyer, he was one of the stoutest advocates of constitutional development of India. No better tribute could have been give to him than the one given by his friend and close associate, Surendranath Banerjea, who said: "In intellectual eminence, in unflinching love and devotion to the motherland, he stood in the forefront among the leaders of Bengal,"

After his death *The Bengalee* wrote about him: "He was one of the best speakers Bengal ever had and was endowed with many brilliant qualities of the head and heart."

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Majumdar, Amiyabhushan (1918 —)

Amiyabhushan Majumdar, born at Coochbehar in 1918, was leading Bengali trade unionist, short story writer and novelist.

Amiyabhushan Majumdar, born at Coochbehar, West Bengal, graduated with honours in English and joined the postal department. He became associated with the Trade Union Movement.

Amiyabhushan is not a professional writer. Indifferent to fame or money, he does not write a single word for cheap entertainment. He has no connections with the much circulated and well-organised commercial journals. He is associated only with the little magazines. Naturally, the number of this readers is limited. But it is undeniable that he is a powerful writer and a source of inspiration to the young writers.

Amiyabhushan began to write short tales more than four decades ago. 'Pramilar biye', his first, was published in Purbhasha, edited by Sanjoy Bhattacharya. A number of other works followed this: 'Sada makarsa', 'Rani Indumati', 'Mohit Sener upakhyan', 'Andhukar', 'Payrar khop', 'Swarna Sita', 'Mahiskura', 'Tantra Sinddhi', 'Mrinmayee opera', 'Tarti bau', 'Dularhinder upakatha',, 'Avlaner sarai', 'Apes and Peacock', 'Saimiya Casia', 'Srilatar dwip', 'Nirmal sinher apamrityu', 'Sat achar', 'Boxroom'. 'Ekti kuyor galpa', 'Ekti biplaber

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mrityu', 'Garad', 'Nilaakas sabuj pahar', 'Virus', 'Rater alo', 'Sahid', 'Suniti' etc.

Some of Amiyabhushan's short stories are uncommon but not unreal. An idealist at bottom Amiyabhushan deals with various types of exploitation. He depends on his intellect rather than on his emotion. He intends to change the reader's attitude towards this world. He uses his institution and understanding to discover a world which is more than real, where his characters appear in their inner selves.

Amiyabushan wrote novels also some of which are : *Nil bhuniya* (1955), *Gar Srikhanda* (1957), *Rajnagar* (1984), *Dukhiyar Kuthi, Nirbas, Udbastu, Mahiskurar upakatha, Bilas binay bandana, Chand bene* etc.

Some of his novels are influenced more or less by history. Novels like *Nil bhuinya, Gar Srikhanda, Rajnagar, Nirbas* and *Udbastu* will support this statement, though they cannot be called historical. In *Nil bhuniya* and *Rajnagar* Amiyabhushan deals with the Indigo-planters of the nineteenth century. The last phase of the Second World War is the background of Gar Srikhanda. *Nirbas* and *Udbastu* are based on the partition of Bengal.

In his novels Amiyabhushan searches for the real man. His characters are wholly of this earth with their natural surroundings. The locale of his novels is a region which has the river Padma at one end, the mountain-peak of Kanchanjangha at the other. Amiyabhushan believes that a true writer cannot be indifferent to any kind humiliation or exploition of man. He must show the right path to his society.

His prose-style is attractive for its transverse nature, intellectual appeal and a pervading sense of honour. Amiyabhushan won the Sahitya akademi Award and Bankim Purskar in 1986 for his novel Rajnagar.

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Majumdar, Basanta Kumar (1876 — 1944)

Basanta Kumar Majumdar, born at Kashinagar in the district of Comilla in 1876, was one of the leading politicians and freedom fighters of Bengal.

Basanta Kumar was born in April 1876 in his native village Kashinagar within the district of Comilla in East Bengal. He had his primary and school education in his native village. He belonged to a Zamindar family. He married Hema Prabha Majumdar in 1900. He was particularly fond of physical feats. He had a very strong-built physique.

After passing the Entrance examination from the native village, he came to Calcutta and joined the General Assembly College for his First Arts. He joined politics during the anti-Partition and Swadeshi movements of 1905-06. He was first convicted in 1905 for a long period. So, he could not proceed with his college education.

While in Calcutta, he came in contact with the Jugantar Party and on his return to Comilla he stayed there up to 1915 and organised the Junantar Party in the districts of Commilla, Chittagong and Sylhet. He had early contact with Naren Ghose Choudhury of Noakhali belonging to the Barisal group of Jugantar and with Swamy Prajnanananda Saraswaty, who was the leader of the Barisal section of Jugantar.

Hema Prabha was born in 1888 in Khilpar in the adjacent Noakhali district. Hema Prabha's father Gagan Chandra Choudhury, belonged to a well-to-do middle-class family. Gagan held progressive ideas about women's status and so, discarding social conventions of the time, he sent Hema Prabha to school and she passed the Upper Primary examination (equivalent to the present VI standard) from the village school and was married at the age of twelve with Basanta Kumar.

Basanta Kumar was arrested in 1915

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under the Defence of India Act during the First World War, and was detained at Barrackpur with his family. In 1916, when the repressive measures of the Government were tightened, a large number of young men were arrested and detained without trial. Basanta Kumar was transferred from Barrackpur and sent to a distant place as a detenu. Hema Prabha then, with their children, returned to Comilla.

Basanta was released only by the end of 1919. By that time he had practically squandered all his parental property in his political pursuits. Besides, during his long absence of four years from 1915 to 1919, the affairs of his properties were not properly handled. When he was released in 1920, he decided to shift to Calcutta, where he took up a rented house to live with his family.

Up to this time Hema Prabha was a bashful housewife observing purdah. When the Non-Cooperation Movement started, Basanta joined the movement with enthusiasm. He was arrested in 1921 and convicted for violating Government orders. Hema Prabha till then was a dutiful housewife. Then, Basanta sent instructions from prison to Hema Prabha to join the movement; and she discarded her life's conventions and practice. She came out in the public life. Practically all the leaders of the movement were arrested in November 1921.

Then Hema Prabha was perhaps the most active member conducting the Non-Cooperation Movement, On several occasions, she faced lathi charges of the police and was assaulted on one or two occasions; she was dragged out of the meeting on several occasions by the police. It is stated that Deshabandhu, in jail then, used to say, "There is only one man now outside jail and that is Hema Prabha." On one occasion, she had a fracture on her arms due to lathi charge by the police. She was not arrested as the Government felt that the arrest of ladies would make the Government still more unpopular. During the Non-Cooperation Movement, she organised women's brigades in several places for picketing foreign cloth and liquor shops.

Both husband and wife were in active politics till the last day of their lives. Both of them were very useful colleagues of Deshbandhu Chittaranjan. Basanta Kumar was intimately connected with all political movements from 1905-06. His earliest political contact was with the revolutionary Jugantar group. He was closely associated with the Non-Cooperation Movement of 1921 and then with the Civil Disobedience Movements of 1930 and 1932 and also the 1942 Movement.

During the strike in the Assam-Bengal Railway and the R.S.N. Steamer Company in 1921, Deshbandhu Das put Basanta in charge of Goalanda junction. He successfully stopped all steamer and railway communications there. He was arrested, but was soon released in view of the public demand. Then he went to Chandpur, another important centre, particularly after the lathi charge on the weary and tired coolies by the *Gurkha* soldiers. He was a very fluent speaker and assertive in temperament, but not obstinate. On some occasions, he showed his determination for progressive ideas. In the Comilla Provincial Conference in 1915, he stubbornly faced the moderate leaders and attracted the notice for the then extremist leaders like C.R. Das and B. Chakravarti.

From 1921 he was a member of the Provincial Congress Committee as also of the A.I.C.C. He was also convicted in the Hollwel *Satyagraha* movement and became an associate for Subhas Chandra Bose during the Second World War. He took part also in the 1942 Quit India Movement.

After release, he returned to his native town Commilla to stand by the people of that area during the days of scorched earth and denial policy and the great famine of 1943. Hema Prabha was then a member of the Legislative Assembly in Calcutta. She received a sudden intimation of Basanta Kuamr's serious illness. She rushed to

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Comilla, but before her arrival there Basanta had died on 2 May 1944.

Hema Prabha got a great shock on the death of her husband; Basanta was not only her husband, he was also her political colleague. When in 1921 the Congress volunteer bands were declared illegal, Das asked all men and women to enrol as volunteers. Hema Prabha came out of her secluded family life and took up politics. She enrolled herself as a volunteer. Almost immediately she had direct physical clash with the police.

Even after the death of Basanta in 1944, she continued to be in politics. In 1944, she organised the election of the Calcutta Corporation. She was then appointed an Alderman of the Calcutta Cooperation and also served as Chairman of the Congress Municipal Association for some time. She took part also in the Congress movement of 1932 and then also worked for some time as President of the Comilla District Congress Committee. She was arrested in March 1932 and convicted. After independence, she contested the election to the Assembly in 1952 as an independent candidate; but she could not succeed. After this she did not take part in active politics primarily due to indifferent health, and she expired in 1962.

Basanta Kumar and Hema Prabha had two sons, Sushil and Subodh. Both of them took active part in politics and were arrested and convicted several times. Subodh had an early death as his health broke down during imprisonment. Sushil was also arrested and detained for some time. He is now a film producer, director and also a good actor. He is still living.

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Majumdar, Bhupati (1890 — 1973)

Bhupati Majumdar, born at Patilpara in Hooghly district in 1890, was a leading freedom fighter and politician of Bengal.

Bhupati Majumdar, son of Nilmadhav Majumdar and Saratkumari Devi, was born on 1 January 1890 in a middle-class Vaidya family at village Patilpara in Hoogly district. His native village was Guptipara. His father was a teacher at the Hooghly Branch School and later, a legal practitioner normally resident in Hooghly town. Opposed to purdah and well-versed in Bengali, his mother taught him the alphabets (Bengali and English) and elementary arithmetic.

His elder brother Jatin had connections with the political activities of the Jugantar group. With no traditional Indian education, Bhupati passed the Entrance examination of 1906 and I.Sc and B.A. examinations from the Hooghly College.

Coming to Calcutta in 1906, he attended the 'Sivaji Utsab' and joined the National Council of Education, Jadavpur (1907). He had close contact with and was immensely influenced by men like C.R. Das, Bidhan Chandra Roy, Subhas Chandra Bose, Jatindranath Mukherji, M.N. Roy and others belonging to the Indian National Congress, the Jugantar group and the Swarajya Party. His model heroes and heroines were Jatindranath Mukherji, B.G. Tilak, Basanti Devi, Nellie Sengupta and Labanyaprova Dutt.

His political career began with the Partition Movement (1905-06). Sent to America to contact Indian revolutionaries in U.S.A., he returned from Europe due to financial difficulties. Thereafter, he established contact with well-known Bengal revolutionary leaders and visited Balasore with Jatindranath Mukherji of Balasore fame. Sent again on a political mis-

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sion to America through Singapore, he was arrested on his way back near the Indonesian Islands (1915).

After release, he attended the Nagpur session of the Congress. He joined the Swarajya Party and was selected Secretary of the Pradesik Congress Committee by C.R. Das, only to be arrested again immediately after. Set free, he worked hard for the Revolutionary Party. His connection with the Chittagong Armoury Raid led to his arrest and imprisonment (1939—1942).

He was associated with a number of social organisations. He agreed to the Partition of India with great reluctance. Repairing to East Pakistan, (now Bangladesh), he worked hand in hand with Mrs. Nellie Sengupta. On his return to West Bengal, he joined the Cabinet of Dr. Prafulla Chandra Ghosh and later, that of Dr.B.C. Roy. He retired from politics in 1957 following two successive defeats in the General Elections. He was Vice-President of the National Council of Education (1953-63) and was elected its President after the death of Dr. B.C. Roy.

By liberal interest and inclination, he was above caste, orthodoxy and regionalism. He favoured emancipation of women, free primary education, full industrialisation of the country, a republican form of government and complete independence for India without connection with any imperial power. He had interest in the Hindu scriptures, literature, philosophy, works of art and political theories.

After 1947, he associated himself with the Vedanta Math. Primarily a Hindu, he believed in a Supreme Force controlling the Universe, but not in the shape of God. His mode of life had been both heroic and ascetic. He died in 1973.

A bachelor and a veteran nationalist, a speaker delivering lectures on different topics at different places, a writer of articles, a composer of songs, a selfless political worker, Bhupati Majumdar remained a stout figure in Bengal politics from 1905 to 1957. His contributions to India's struggle for freedom, bloodless and revolutionary, were commendable.

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Majumdar, Bimanbihari (1899 — 1969)

Bimanbihari Majumdar, born in 1899, was a distinguished educationist, historian, economist and Vaishnavite scholar.

Bimanbihari Majumdar distinguished educationist, historian, economist and Vaishnavite scholar, passed his M.A. Examination of the Calcutta University in History with a first class in 1923 and joined the B.N. College of Patna as a Professor. Later he studied Economics and got his Ph.D. from the Calcutta University. About 1945 he took over as Principal of H.D. Jain College at Anoh (Bihar). In 1952, he became the Inspector of Colleges of the Bihar University. In 1965, he became the U.G.C. Research Professor of History at Patna University and remained till his death.

Bimanbihari was a prolific writer both in Bengali and English on a variety of subjects including history politics, sociology and literature. He was considered to be an authority on

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mediaeval Vaishnava literature. His works include *Sri Chaitnyachariter upadan* (Calcutta, 1939); *Shorasha shatavdir padabali sahitya* (Calcutta, 1961); *Govindadaser padabali o tanhar jug* (Calcutta, 1961); *Panchashata batsarer padabali* (Calcutta, 1962); *Krishna in History and Legend* (Calcutta, 1969); *Millitant Nationalism in India and its Socio-religious Background* (Calcutta, 1966); *Heroines of Tagore* (Calcutta, 1961), *Chaitanya-mangal-Jayanada* (Calcutta, 1971), *Vidyapatir padabali* (Calcutta, 1958), *Krishnakarnamritam of Lilasuka* (Calcutta, 1966), *Kirtan padavali of Vishvanath Chakravarti* (Calcutta, 1966) etc.

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Dinesh Chandra Majumdar, born at Bashirhat in 1907, was a leading revolutionary freedom fighter.

Dinesh, fifth among the seven children of Purnachandra and Binodini, was born in May 1907, in his ancestral home at Bashirhat, 24-Parganas. Purnachandra looked after his inconsiderable landed properties in the Sundarbans. The family had to struggle hard while Dinesh was at school at Bashirhat. At six, he lost his father. He continued his studies with the help of his relatives, passing Matriculation, Intermediate and degree examination in 1924, 1926 and 1928 respectively. Thereafter he studied law.

Helping people in distress and defending them against injustice were instinctive with him. In quelling an arson or fighting hooligans threatening a procession, he would risk his life. Similarly, he taught a lesson to a powerful neighbour seeking to dispossess a helpless widow. Thus, the morning showed the day. While in the I.Sc. class in the City College, Calcutta, Dinesh was found practising Yoga.

He joined the Simla *Byayam Samiti* to learn using *lathi* and dagger. Anuja Sen, a revolutionary form Khulna, was his neighbour in Calcutta. Anuja recruited workers from several parts of Bengal, Dinesh among them, and brought them to their leader, Rasiklal Das.

During the First World War, when the great revolutionary leader Jatin Mukherjee had found shelter in the them Myaubhanj State, Saileswar Bose had been running the universal Emporium at Balasore as a supply and information centre. Now a tuberculosis patient, Saileswar was being nursed by Rasik, Anuja and Dinesh. Sweet- tempered Dinesh attracted the leader's notice by his devoted services. He was later entrusted with organisation work in Bogra and South 24-Parganas. Clubs for lathi-play were his means in political organisation work.

He started one for Kalyani Das's (Bhattacharya) 'Chhatri Sangha', a public organisation for recruiting girls for a secret party, of which Kamala Das Gupta was a leader. It produced a worker like Bina Das (Bhowmick), who later attempted shooting down the Bengal Governor at the University Convocation. Adroit handling avoided police suspicion and proved Dinesh's capacity for secret work.

To awaken inert people the Jugantar Party, since its inception in the first decade of the century, had adopted the motto: 'Face and Die'. The first phase concluded with several martyrdoms attained during the First World War. The consequent awakening helped Gandhiji in initiating mass movements. To lead the people on to more desperate efforts, the next phase was launched with the temporarily successful attempt at an armed uprising in Chittagong in April 1930.

It was to be followed by a series of daring actions, the signal being an attempt on the life of Calcutta's Police Commissioner, Tegart. He had long been trying ruthlessly to suppress the people's movements. Kalipada Ghosh, a fol-

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lower of Rasik, chose the group of four entrusted with the difficult task: Anuja, Dinesh, Sailen Neogi (Bichchhu) and Atul Sen (Sambhu).

On 25 August 1930, as Tegart was proceeding along Dalhousie Square, Anuja and Dinesh threw bombs from both sides of his car. The car was damaged and the driver wounded; Tegart ran into a nearby shop. Bomb splinters injured both Anuja and Dinesh. Anuja collapsed. Dinesh was pursued and captured. The other two escaped.

After a show of trial by a Special Tribunal Dinesh was transported for life. He was sent to Midnapur Central Jail, considered specially secure. But Dinesh escaped with two other politicals, Sachin Kar Gupta and Sushil Das Gupta. Dinesh's powerful hands twisted an unusually stout ladle from the jail kitchen into an 'S'-shaped hook; supplemented by dhotis knotted together, it supplied the means to scale the wall. Prabhat Dutta, another political from Chittagong, helped them in evading the close counting at evening lock-up, enabling them to stay outside their dormitory.

After helping the other two, Dinesh fractured a leg in jumping down. But they reached Calcutta before their escape was detected. Sushil was soon rearrested. The others were provided shelter by the revolutionary brothers. Harish and Srish Das Gupta. But noticed by an informer's mother, they left for Raniganj and Jharia coal fields via Purulia. They passed some months there, working as coolies. But warned by helpmates of local suspicions, they left. The old revolutionary leader, Srish Ghosh, and his friends arranged shelter for them in Chandernagore.

Dinesh pined for action. His previous contact with South 24-Parganas workers under Satkari Banerjee's leadership proved useful. With their help, he successively arranged two attempts on 5 June and 28 September 1932 on the life of Sir Alfred Watson, editor of the *statesman*, which was virulently campaigning against the revolutionaries. Both the attempts failed. But Atul Sen in the first and Mani Lahiri and Anil Bhaduri, two tender boys, in the second attempt courted martyrdom.

Police activities intensified. Dinesh returned to Chandernagore. Nalini Das, who had earlier escaped from the Hijli Detention Camp, joined Dinesh and Sachin. Biren Roy, eluding arrest after the second attempt on Watson, also came there. In December 1932, a traitorous invitation took Dinesh and Sachin towards Chinsurah, resulting in Sachin's arrest. An accident held back and saved Dinesh.

On 23 February 1933 the Chandernagor shelter was raided. The three fired from revolvers and ran. A barbed wire fencing tripped Biren. He was seized. The two others ran on, inter mittently firing at the pursuing policemen citizens deceived by false cries of 'dacoits'. Chandernagore Police Commissioner, Quin, went ahead on a scooter and tried to obstruct. Dinesh fired pointblank. Quin fell. The two ran on. A skirmish followed with the French and the Calcutta police. Injuring several policemen, the two revolutionaries vanished.

Since his escape from prison, Dinesh's inspiring idea was to wrest Calcutta from British hands. He discussed plans with Satkari Banerjee, now home-domiciled. The party had been in disarray after the numerous revolutionary actions and arrests since April 1930. Dinesh reshaped it. Firearms were being secured. Kanai Banerjee was an employee of the Grindlay Bank. He helped Dinesh in drawing large sums on false cheques. Lady workers proved safe custodians of the money. Many of them and Kanai were arrested on the discovery of the loss.

Narayan Banerjee's Cornwallis Street lodging sheltered Dinesh, Nalini and Jagadananda Mukherjee. But, on information police surrounded it on 22 May 1933. They fought the large raiding party until ammunition was exhausted. Dinesh and Jagadananda were wounded and a police officer seriously injured. All three were captured. Nalini and Jagadananda

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got life transportation and Dinesh was sentenced to death. The restless soul calmly mounted the gallows on 9 June 1934.

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Majumdar, Harinath (1833 — 1896)

Harinath Majumdar, born in Kumarkhali, Nadia district in 1833, was one of the great journalists and writers of Bengal.

Harinath Majumdar was born in Kumarkhali, district Nadia, in 1833. His father, Haladhar Majumdar, was 'Tili' by caste and Hindu by religion. When barely one year old, Harinath lost his mother. He was looked after by an aunt. In his boyhood he lost his father also. He took admission in an English school founded by Krishnadhan Majumdar, a resident of the Kumarkhali village.

His uncle Nilkamal paid for his educational and other expenses. Unfortunately, Nilkamal lost his job and could not help Harinath further. But Krishnadhan Majumdar, the Headmaster of the school, sanctioned free-studentship and permitted Harinath to go ahead with his studies. However, in a short time, due to extreme poverty, Harinath had to give up his studies. Here ended Harinath's school career.

With a view to giving himself some practice in book-keeping and accounts, he joined a cloth-merchant as an apprentice clerk. He could not, however, carry on long. For in no time he had to quit the shop as he would not agree to cook up accounts under his master's orders. Later he got lessons on trigonometry, arithmetic and many other subjects form his friend Mathuranath Maitra.

A Benali-medium school was started in 1855 on Harinath's initiative. He was appointed an honorary teacher there. However, after some time he was paid Rs. 11/- per month. In course of time the school was inspected by H. Woodrow and Martin who sanctioned the school Rs. 11/- as government grant per month. Later the school authorities increased the monthly salary of Harinath by Rs. 20/-. Considering the poor pay of his colleagues Harinath refused to accept the salary. The students under his able guidance won scholarships in the examinations. Harinath was a popular and respected teacher. He was a liberal in politics and was in favour of female education. He started a girls' school in Kumarkhali.

Harinath founded a monthly, the *Grambarta Prakasika*, in April 1863. Subsequently, the paper was converted into a fortnightly and in course of time into a weekly. Before publishing the journal, Harinath occasionally collected news from different sources and sent them to the *Sambad Prabhakar* and many other journals for publication. Harinath was moved by the deplorable conditions of the villagers. He felt sorry for them. He found that the villagers were tortured mercilessly by the zamindars, indigo-planters and their middlemen.

In order to ventilate the pitiable plight of the villagers, Harinath decided to publish a journal. The result was the publication of the *Grambartaprakashika*. Harinath did not get higher education: he was not a born journalist but, by sheer zeal and perseverance he became a true journalist. He read the *Tattvabodhini Patrika* and sometimes the *Sambad Prabhakar*, and from a close study of these two journals he picked up the technique of journalism.

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In those days it was not easy to publish a journal. The main trouble was finance. Harinath practically begged for money of the villagers. For publishing his journal, he was harassed and even threatened with death by the vested interested parties. Harinath met all sorts of humiliation and took up the challenge. He continued to publish the news, he felt to be right and just. Not content with the news received in his editorial office, he used to go to different places for scoops.

He visited Santipur, Ula, Meherpur and Chakdaha and collected news. This procedure had been observed earlier by Iswar Chandra Gupta. From all evidences we can safely rank Harinath as one of the great journalists Bengal ever produced. Later he became the proprietor of a press.

Harinath had great aptitude for literature also. He began his literary career by writing poetry in the Sambad Prabhakar. He wrote many operas based on Hindu mythology. Some of the books written by Harinath are: 'Charucharitra' (1863), 'Kairtackaumudi' (1866), 'Vijaya' (1869), 'Kavikalpa' (1870), 'Chittachapala' (1876), 'Brahmanda Veda' (1294-1302 B.S.), etc. Harinath was a great exponent of the *Yatra* and the *Panchali*. He issued sixteen booklets under the title of 'Kangal Fakirchand Fakirer Gan'.

Harinath was a god-fearing person. To some extent, he was influenced by the religious views of Debendranath Tagore. But he was not a Brahmo. He composed several folk-songs under the pen-name of 'Kangal Fakirchand'. Moreover, he organised a party of folk singers. Thus, he came to be known as Kangal Harinath. Harinath visited extensively all over East Bengal with his party. Among his disciples were Akshayakumar Maitreya, the renowned historian of his time, Jaladhar Sen, Editor of the *Bharatvarsa*, Mir Massrroef Hossain, a litterateur, and many others.

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Majumdar, Jnan Chandra (1889 — 1970)

Jnan Chandra Majumdar, born in Mymensingh in 1889, was a leading revolutionary freedom fighter of Bengal.

Jnan Chandra Majumdar was born in the year 1889 in the District of Mymensingh in East Bengal. He was the only son of his father, Mahendra Chandra Majumdar, who was a First Class Deputy Magistrate at the time. Though brought up in the affluence of the family, he developed from his early age a very strong sentiment for making the country free from British rule.

He passed the Entrance examination in the year 1906 and as he got admitted in the Dacca College, he came in touch with the movement started by P. Mitra, the Barrister, advocating complete independence for India. The announcement of the establishment of the Anusilan Samity for this purpose under the leadership of Pulin Behari Das captured the imagination of the young Jana Chandra Majumdar. His patriotic ideas had already taken a definite shape.

He realised the necessity of individual training, sacrifice and martyrdom in an organised way against the British rule in India. The birth of the Anusilan Samity, as announced in Dacca, exactly suited him and he enrolled himself at once as the first member of the Anusilan Samity through the rigid formalities of party membership involving

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oath taking, etc., administered by Pulin Behari Das.

The young Jnan Chandra recruited two of the most important members into the party, Rabindra Mohan Sen and Ramesh Chandra Acharji, as early as 1908 when they were students in the school.

From 1906 to 1910, Jnan Chandra actively associated himself with many of the important and daring actions of the Anusilan Party. The, most notable of which was his participation in the first well-known political money collection known as the Barha Political Dacoity in Dacca undertaken with the purpose of collecting money for the growing revolutionary organisation. The bravery, courage and skill as shown by the young revolutionaries in carrying out their operations were spectacular and exceeded all the calculations of the police.

Amidst the ever-increasing activities of the party which made the police more vigilant and watchful on the movements of Jnan Chandra, he was able to pass his B.Sc. examination in 1910. He then came over to Calcutta and got himself admitted in the M.Sc. Class in the Presidency College where Acharya P.C. Roy was a lecturer.

The attention of Acharya P.C. Roy fell on the young imaginative and brilliant student in the class and the student- teacher relationship turned into a serious attempt of the pupil trying to convert his lecturer to his revolutionary ways of thinking. With this end in view a series of meetings between Pulin Behari Das and the learned scientist were arranged by him.

He was unable, however, to complete his M.Sc. course because of police surveillance over him in 1915. Though his father was able to secure the relaxation of the police surveillance, Jnan Chandra was arrested in 1916 under the provisions of Regulation III of 1818. He was kept in detention in various jails of India till the end of the First World War.

After his release in 1919 he found that the Indian masses were on the move and militant and under the leadership of the extremist section of the Congress, had begun playing an increasingly dominant role. He, therefore, advocated a change of policy for the party so as to take advantage of this changed situation in India.

For himself, he joined the Congress movement and gave it an organisational shape in his own district of Mymensingh, where for many years he remained the Secretary and later became the President of Mymensingh District Congress Committee. He was jailed for a period of two years (1921-23) for his Congress activities. Between 1925 and 1930, he was one of the topmost Congress leaders in Bengal and became the Secretary of the Provincial Congress Committee of Bengal. In 1930 he was arrested and was kept in detention till 1938.

After he came out of jail in 1938, he aligned himself with Subhas Chandra Bose as against the Congress High Command. He was the principal adviser to Subhas Chandra Bose, so to speak. He was set up as a candidate for the Bengal Legislative Assembly, against the Congress High Command. As Subhas Bose's nominee and won the seat with a thumping majority. But he could not enjoy his privilege long. With the outbreak of the Second World War, he was arrested in 1940 and remained in detention for long six years in various camps and jails of Bengal till 1946.

After release he was set up as a candidate for the Interim Constituent Assembly and was elected to it from his own constituency. As he opted for Pakistan he had been staying there since then and came to India permanently in 1967.

Jnan Chandra was a married man. His wife, son and daughter were all actively associated with him in his political work. His son was detained for about eight years in detention camps and jails.

Cool, considerate and witty at times, Jnan Chandra Majumder was loved and respected by

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all, irrespective of any party considerations. He died in 1970 at the age of 81 in the National Medical Hospital, Calcutta.

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Majumdara, Kamalkumar (1915 — 1979)

Kamalkumar Majumdara, born in 1957, was an eminent novelist, short story writer and poet.

Kamalkumar Majumdara was a novelist, short story writer and poet. His first novel, *Antarjali jatra*, was published in 1970 and this was fallowed by two stories, 'Nim annapurna' and 'Aikam baikam'. Desh published two more stories named 'Matilal padri' and 'Tahader katha'. Among his other novels are Suhasinir pometom, published first in Kritibas, Pinjarebasiya shuk', published in Ekshan, 'Shyam nauka', 'Khelar pratibha', Kayedkharna' and 'Rukshminikumar' published in various other little maganzines. Among his short stories are 'Dansa Phakir', Khelar bichar', Anityer daibhag' Bagan daibahani etc. Only a few of his works are available in print.

Some of his short stories were collected and edited by Indranath Majumdar and published under the title, *Galpa sangraha*. Kamalkumar's only collection of poems was *Shanaih* but it is not available now. He wrote a few brilliant essays and they still lie scattered in small magazines. Besides, he edited *Ushnish* and *tadanta. Ishwar kotir ranga-kautuk*', a book of Sri Ramakrishana, was published in 1977.

Kamalkumar is probably the most unpopular of all Bengali writers. This is not because he lacked the qualities of a writer but because of the style of his prose. He was observant, keen, perceptive and endowed with a sparkling sense of humour. His wide interest covered literature, stagecraft, dance, music, painting and history.

He was an excellent amateur director of plays and was a distinguished painter himself. He had deep sympathies for the poor and the deprived, whose lives he tried to portray in his stories and novels. And above all he had a rich imagination, and a breadth of culture acquired through wide reading. And yet only a very few of the Bengali reading public care to read his books. He is dismissed as 'obscure'. This more thoughtful of the readers tend to believe that he tried to impose the French syntax on Bengali thereby putting in complete disarray the warp and woof of a normal Bengali sentence.

But he did no such thing. In fact his wide reading in French literature and his deep knowledge of the French language had practically no direct bearing on his writings. What he did try was to discover a prose which would look as a much unlike the spoken language as possible. And secondly, to achieve this he sought guidance not from French or any other foreign language which he knew but form old Bengali.

He starts his story 'Khelar *bichar*' with this prayer. "We are rustics and please god let us be able to express the incidents of our own lives in a simple way". What he was trying to achieve was not the simplicity of the language spoken by the common Bengalis but the simplicity of language spoken by the common Bengalis but the simplicity of the language of his art which could express such complex the images as the one with which *antarjali jatra*

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ends: the image of the 'single, wooden' eye ('wooden' because it is painted on the boat), its reflection in the undulating black waste, and the rippling water splashing over the side of the boat and wetting the wooden eye.

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Majumdar, Krishanchandra (1834 — 1907)

Krishanchandra Majumdar, born at Senhatri in Khulna district in 1834, was an eminent Bengali poet, writer and journalist.

Krishanchandra Majumdar was born at Senhatri in the Khulna district (now in Bangladesh). His father Manikyachandra was not a well-to-do man. Krishanchandra did not get adequated guidance in his childhood. He studied Sanskrit and then Persian when he was in Dacca. He then became a teacher in a vernacular school in Dacca and began to contribute poems in Ishwarchandra Gupta's *Sambad Prabhakar*.

The moral and religions poems of his best known *Sadbha shatak* (1861) inspired by Persian poetry were written for this journal. Some of his moral verses became to-do-well-known to be forgotten. He edited creditably a number of journals when he was in Dacca. In 1874 Krishnachandra became the Head Pundit at Jessore Zilla School. He retired in 1893.

His other books are *Mohabhog* (1871) and *Kaibalyatatwa* (1883). His autobiographical writing *Raser itibrita* (1868) is a candid confession of his early life.

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Majumdar, Lila (1908 —)

Lila Majumdar, born in Nadia district in 1908, is an eminent Bengali writer of juvenile stories.

Lila Majumdar is the daughter of Pramadarjan Ray and a niece of Upendrakishore Ray Choudhuri. She originally belonged to Chakdha in Nadia, then settled in Mymensing (now Bangladesh), and later on went to Calcutta for settled there. It was young Sukumar Ray, her cousin, who inspired Lila to write for the children.

She wrote a story which was published in Sandesh in 1922. This was the beginning of her literary career. After that she did not write for a long period during which she applied herself to studies. And when she wrote again, she emulated Sukumar Ray. As she says, "If I am a disciple at all I am a disciple of only Bardada (Sukumar)".

She became one of the most prolific writers. She believes that the children's literature must be replete with fantacy and fun. She has written some important books on the life of Rabindranath Tagore, Upendrakishore Raychoudhuri, and of Sukumar Ray. She was honoured with an award by the Government of India for her book on Upendrakishore Raychoudhuri in 1963.

Her Works are: *Badyinather budi* (1940), *Din dupure* (1940), *Pandipisir barmi baksa* (1953), *Chhotader shreshta galpa* (1955), *Halde pakhir palak* (1957), *Bagher hokh* (1959), *Bak badh pala* (1959), *Gupir gupta katha* (1959), *Bak dharmik* (1960), *Ei je dekha* (about Tagore, 1961), *Kabikatha* (1961), *Chhotader bahlo bhalo galpa* (1962), *Abanindranath* (1966).

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Majumdar, Manjulal Ranchhodas (1897 —)

Manjulal Ranchhodas Majumdar, born in 1897, was a reputed author, researcher and professor.

Manjulal Ranchhodas Majumdar was educated and later on worked at Baroda. He did his B.A. with Sanskrit and English in 1918 and practised law for five years after doing L.L.B. in 1921. He passed his M.A.. in 1929. He joined the Oriental Institute at Baroda as assistant translator. Later on he taught Gujarati at the Baroda College (1938-1952). For his Ph.D. he wrote a thesis on "The Cultural Background of Gujarati Art with Particular Reference to Manuscript Illustrations" (1943).

His love for Medieval Gujarati literature is evident in all his activities. His first book—*Sudamacharit* by Premchand and eight other poets was published in 1922. In addition to this, he also edited innumerable ancient poetical works. His scholarly article on "Literature. He did not of research on the development of various forms of poetry, and published *Forms of poetry in Gujarati literature* (1954) a voluminous work which brought him immense credit.

He delivered the Thakkar Visanji Lectures (1953) on 'Gujarat: Its Art Heritage'. He was actively associated with 'Premchand Sahitya Sabha' for many years. He was also the president of the Gujarat state folk literature committee and helped in compiling and editing publication on folk literature. He wrote a column of culture and history of Gujarat in *Loksatta* a daily. He was awarded the Ranjitram Gold Medal in 1968. Presently he is living at Baroda.

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Majumdar, Mohitlal (1888 — 1952)

Mohitlal Majumdar, born at Balagad in Hooghly district in 1888, was an eminent Bengali poet and critic.

Mohitlal Majumdar, Bengali poet and critic, had his early education at Balagad, Hooghly. Poet Debendranath Sen, a distant relation of the family, and his father Nandalal's poetic temperament were his early inspiration. After graduation from Vidyasagar College, Calcutta, in 1908, Mohitlal worked as a school teacher. From 1935 till retirement he had been in Dacca university as a lecturer in Bengali.

Tentative early exercises apart, his poetic career started with his association with the *Bharati* and his regular contribution to the journal from 1919. Poems of this period show a gay, youthful fancy and jingle reminiscent of Satyendranath Datta.

Alongside, he drew upon Persian vocabulary and themes in some poems. In *Svapanpasari* (The dream-pedler, 1922), his first important book of poems, Mohitlal's individuality and personal idiom emerge. The poems 'Aghopanthi' (the macabre ritualist) is a passionate celebration of life in defiance of the pervasive death. This attitude crystallize into a poetic creed in the next two collections—*Bismarani* (Oblivion, 1929) and *Smaragaral* (The envenomed passion 1936).

To make the best of a brief, sorrowful life through indulgence of the sense and sensuality is the dominant poetic mood here. In *Hemantagodhuli* (The autumnal twilight, 1941), the poet looks back to his youth.

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Chhandachaturdasi (1944) is a book of sonnets where the from admirably suits his slow, meditative vein.

Mohitlal's poetry is characterised by a bold, romantic temperament cat in a carefully controlled, disciplined mould.

As a literary critic, his range is wide and output substantial, his moral preoccupations not with standing. Mohitlal offered illuminating insight into the reuses of the creative mind. His writings on fundamental concepts like form, structure or style have enriched Bengali criticism. Mohitlal's critical volumes include: *Adhunik Bengla sahitya* (1936), *sahitya-katha* (1938), *sahitya-bitan* (1942), *Sri Madhusudan* (1947), etc.

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Majumdar, Nirnajan (1920 — 1975)

Nirnajan Majumdar, born in 1920, was an eminent journalist and editor of *Hindustan Standard, Ananda Bazar Patrika* and the Statesman.

Nirnajan Majumdar eminent journalist, was an Assistant Editor of *Hindustan Standard* and *Ananda Bazar Patrika*. Later in 1958 he joined the Statesman, Calcutta, in the same capacity. He was a popular Radio commentator of All India Radio, Calcutta centre from 1940 to 1950.

The success of Jajabar's *Dristipat* inspired him to write *Site upekshita* (1949) under the pen-name 'Ranjan'. The book was an immediate success. Its smart and lucid Bengali and its style of narration brought a new wave in Bengali literature. In fact Jajabar's *Dristipat* and Ranjan's *Site upekshila* ruled the hearts of young readers so Bengali literature for almost a decade.

His later novels *Anyapurba* (1951) and *Asanglganan* (1952) and the collection of short stories, *Bikalpa* (1953) and *Sanskari* (1954) did not make much of an impression on the readers.

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Majumdar, Pratap Chandra (1840 — 1905)

Pratap Chandra Majumdar, born at Bansberia in Hooghly district in 1840, was a great stalwart of the Brahmo Samaj.

Pratap Chandra Majumdar, son of Girish Chandra Majumdar, was born at Bansberia (Hooghly) at his maternal uncle's house in 1840. He was a Vaidya by caste and belonged to the upper middle-class of Bengal. Keshab Chandra Sen was his distant cousin, and on his father's side he had connections with the family of Dewan Ram Kamal Sen. He married Saudamini Debi (1859) who had a long lease of life.

He received his early education at the village Pathshala, Hooghly Collegiate School and the Hare School, Calcutta, and finally passed the Matriculation examination from the Hindu Collegiate School in 1859. He entered the Presidency College for higher education, but left the College soon after.

His father was no doubt inclined towards the Brahmo Samaj, but Pratap Chandra's religious predilections were shaped by Debendranath Tagore and Keshab Chandra Sen. Tagore, in particular, appeared to him to be a type of perfection to be adored and admired.

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His teacher Gopimohan Mitra of the Calcutta Public Library also left a deep impression on his mind and great men of his age including Bankim Chandra Chatterjee and Surendra Nath Banerjea were his close associates. He was a voracious reader of history and philosophy and was particularly well-read in English literature, which may explain to some extent the refinement and elegance of his style.

In England, he had a large circle of friends and acquaintances in every walk of life—preachers, teachers and ministers of the Christian Church, as also other celebrities like Max Muller, Newman, Rhys Davis, Sir Richard Temple, Sir Charles Elliot, John Bright and Lord Northbrook.

His extensive travels throughout the continents of Europe and America and his frequent tours inside the country left a most salutary influence on his mind.

Pratap Chandra signed the Brahmo Samaj Covenant in 1859, but following a split in that organisation he opted for the New Dispensation of Nava Bidhan Samaj in 1865, under the leadership of Keshab Chandra Sen. From that time till his death, he became a whole-time worker of the Samaj and even officiated as a minister of the Brahmo Samaj of India in 1870, besides actually participating in a big way in various ancillary projects of social and educational reform that the Samaj advocated.

His devotion to his faith was suitably matched with his skill in oratory and the far-flung nature of his evangelical enterprise covering continents across the seas. It was almost an expedition he led for spreading the ideas of the Samaj, touring every part of Bengal (1861-65), then visiting Mangalore, Punjab and Bombay (1870-72), followed by a heavy programme of lecture work in England in 1874, including one in Germany. Between 1875 and 1883, he visited places as distant as Karachi, Simla and Madras.

In 1883 he again went to England and spoke 19 times on diverse topics relating to religion and theology. He came back to India in 1884 and lectured at the Town Hall in Calcutta which became an annual feature since then. Between 1885 and 1892, he carried the message of the Samaj to many other inland cities of India. The climax came in 1893-94 when he addressed the Parliament of Religion at Chicago on the World's religious debt to India.

During the period of three months when he was in America, he gave nearly two hundred addresses and lectures and the Americans in appreciation of his performance raised the 'Mozoomdar Mission Fund' to help him in his missionary activities. His itinerary in India during the years between 1894 and 1899 was even more extensive than the former ones and covered places like Colombo and Kandy. He again went to America in 1900 to attend the anniversary of the American Unitary Association, Boston, and back to Calcutta next year he devoted himself entirely to the work of propagating the faith till the last days of his life.

The chief apostle of 'Nava Bidhan' as he was, Pratap Chandra was liberal and progressive in all issues of social and education reforms. He favoured western education. At his instance, Barrows Lectureship Foundation was started at Chicago (1894) and Manchester Scholarship for the study of theology at Oxford.

At home, he gave his helping hand to Keshab Chandra Sen for the foundation of the Colootola Evening School meant for the education of the masses. Very significant was the 'Society for Higher Training of Young Men', which he founded in 1890-91. The Society which later on came to be known as the Calcutta University Institute provided a non-political platform to the best men of all communities to elevate the moral and spiritual tone of the students.

As a religious reformer, he believed in a broad-based universal religion cutting across all barriers of race, religion and language. In his teachings and preachings he empasised the universal aspect of the 'Nava Bidhan' and mar-

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shalled all his resources—press, platform and papers—for propagating the same.

He was the editor of many ecclesiastical journals and pamphlets and wrote a series of articles on diverse topics relating to the Samaj in many other periodicals, particularly in the *Dharmattwa*, the Bengali monthly organ of the Brahmo Samaj of India. He wrote a book on Keshab Chandra Sen and many of his lectures were also published in book form.

A great apostle to the cause of an enlightened mission, Pratap Chandra Mazumdar combined the zeal of a missionary with the progressive and liberal views of renascent Bengal. He passed away on 24 May 1905.

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Majumdar, Rameschandra (1888 — 1980)

Rameschandra Majumdar, born in 1888, was a distinguished scholar and historian.

Rameschandra Majumdar a distinguished scholar and historian, taught in many Indian universities. His tireless research was the foundation on which he built his individual approach to history. His analysis and inferences sharply differented from those of his celebrated contemporaries. Even in his old age he relentlessly purused his quest for historical truth. His works provided inspiration also to creative writing in Bengali.

His own research works are numerous, most of them are yet to be collected in books. Some important books are : *Corporate life of Ancient India* (1918), *The Early History of Bengal* (1925), *An Outline of, ancent Indian History and Civilization* (1927), *The Arab Invasion of India* (1931), *Anceint Indain colonies in the Far East* (1937), *An Advance History of India* (1946), *The Sepoy Mutiny and the Revolt of 1857* (1957), *The Classical Account of India* (1960), *Three Pharses of Indian Struggle for Freedom* (1961), *Swami Vivekananda* (1965), *Indian Religion* (1969), *The History of Freedom Movement in Indai* (1971), *History of Ancient Bengal* (1971), *Ram Mohun Roy* (1972), *Medieval Bengal* (1973), *Renascent India* (1976), *Modern Bengal* (1978).

Of his writings in Bengali the following works reflect his command over the Bengali language and literature. Vidyasagar : *Bangla gadyer suchana o bharater nari pragati, Prachin bharate bijnan charcha* (1966), *Bangladesher itihas* (Vol. I-IV) *Bangiya kula shastra* (1973).

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Majumdar, Samaresh (1944 —)

Samaresh Majumdar, born at Gayekata in the district of Jalpaiguri in 1944, was an eminent Bengali short story writer and novelist.

Samaresh Majumdar born at Gayekata, in the district of Jalpaiguri, West Bengal, where his father, Krishnadas worked at a tea garden, was educated at Jalpaiguri and Later in Calcutta. He passed M.A. in 1966 and worked in the Income-tax department until 1987. Now he earns his livelihood mainly by writing. He is also associated with Calcutta Television and produces Television serials.

Samaresh began his writings when he was at school. Some of his early stories, were published in the little magazines. He came to be regarded as a powerful writer his story 'Antaratma' was published in the *Desh*. It was then that Samaresh entered a new phase of life.

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He has written more than a hundred short-stories and twenty novels.

Among his collection of short stories the most popular are : *Baro pap he* (1980), *Utsaber rat* (1984), *Barsha basanta* (1985), *Bhalobasa* (1986), *Lajjabati* (1986), *Hipira esecchilo* (1987), *Naukabilas* (1987), etc. Among his novels are : Daur (1975), *Ei ami Renu* (1978), *Uttardhikar* (1979), *Ujan Ganga* (1981), *Aharan* (1981), *Basabhumi* (1982), *Tirthajastri* (1983), *Kalbela* (1983), *Pherari* (1983), *Kalpursh* (1985), *Sharangata* (1986), *Buno hanser palak* (1987), *Abas* (1987), *Gabhadharini* (1987), etc.

He has written several books for children. Some of them are: *Khun-kharapi* (1984), *Sitaharan rahasya* (1985), *Ligther* (1987) and *Bhagabaner bhai-bon* (1987). The characteristics of his writings are profound love for life and faith in human values, contemporarily, realism, a nostalgic attachment to the North Bengal which is often his locale, the variety of his characters, skilful characterisation, the lucidity of his language and finally his truthfulness and sincerity.

A successful painter of our post-Independence society, Samaresh is famous for his trilogy *Uttrabhikar, Kalbel and Kalpurush*. He won the Sahitya Akademi award in 1984 for his novel *Kalbela*.

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Majumdar, Satyendranath (1899 — 1954)

Satyendranath Majumdar, born in 1899, was one of the most reputed Bengali journalists and writers of the pre-Independence period.

Satyendranath Majumdar joined Deshbandhu Chittaranjan's journal *Narayan* and then in 1922 joined *Anandabazar Patrika* and worked as its editor from 1926 to 1941. A participant in freedom struggle he was thrice arrested but his fearless editorials made him all the more popular.

His most well-known books is *Vivekananda charita*, a biography of Swami Vivekananda. His translation of the autobiography of Jawaharlal Nehru was also well received.

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Majumdar, Shrishchandra (1860 — 1908)

Shrishchandra Majumdar, born in 1860, was an eminent Bengali novelist, short stories writer, essayist and editor.

Shrishchandra Majumdar wrote novels, short stories and essays and edited the monthly magazine *Bangadarshan* in 1883-1884. Saratsundari Devi, the Maharani of Puthia, inspired him to write. He wrote some literary criticism in the Bangadarshan when Sanjibchandra Chatterji was its editor. He came in close contact with Bankimchandra and Rabindranath.

In 1885, he edited jointly with Rabindranath a collection of Vaishnaba poems, Padartnabali. He was the last editor of old Bangadarshan and revived this monthly magazine after 17 years. His important works are: *Shaktikanan* (1887), *Phulajani* (1894), *Kritajanata* (1896) and *Bishwanath* (1986).

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Majumdar, Surendranath (1838 — 1878)

Surendranath Majumdar, born in Jessore in 1838, was an eminent Bengali writer.

Surendranath Majumdar was born in Jessore now in Bangladesh. He lost his father when he was a child. He was educated in Calcutta and learnt Sanskrit Persian and English. Having lost his first wife he lived a rejected life for some time. Then he married for the second time. His last book Mahila though incomplete, was written in praise of womanhood.

His other books are *Shararitubarnan* (1856), *Sabitasudarshan* (1870), *Barshabarnana* (1972), *Rajasthaner itibritta* (a translation of Tod's *Annals and Antiquities of Rajasthan* in five Vols. (1982-1983), *Vishva-rahasya* (1877) and a historical play, *Hamir* (1881).

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Majumdar, Suresh Chandra (1888 — 1954)

Suresh Chndra Majumdar, born at Krishnagore in 1888, was an eminent Bengali journalist.

Suresh Chndra Majumdar was born in a middle-class Kayastha family at Krishnagore in December 1888. The original home of his family had been Barasat in the 24-Parganas district. His father Mahendra Nath Majumdar was an overseer in the service of the Nadia District Board and died while Suresh was very young. His mother's name was Upendra Mohini Devi. Sarala Bala Sarkar was one of his close relations. Suresh never married.

Suresh went to school at Krishnagore, but on coming to Calcutta did not continue his studies. He had met Jatindranath Mukherji in 1908 at Krishnagore, and was initiated into revolutionary politics by him. In 1910, he was arrested in connection with the Samsul Hida murder case and was accused in the Howrah conspiracy case. He joined the Indian National Congress in 1916.

From 1920 to 1947, Suresh was actively connected with the freedom movement. In 1921, he joined the non-cooperation movement and was President of the North Calcutta Congress Committee during the years 1927-37.

Among his friends and associates were M.N. Roy, Subhas Chandra Bose and Amarendra Nath Chatterjee. He had great regard for Rabindranath Tagore. He was profoundly influenced by the ideas of Swami Vivekananda. Ganen Maharaj of the Ramakrishna Mission was one of his close friends. Suresh Chandra always maintained contact with the Mission.

Bengal was Suresh's field of activity. In 1922, he started the *Ananda Bazar Patrika* together with Praphulla Kumar Sarkar. The creed of his paper was non-violent non-cooperation with the British Government. In 1930, he was arrested for an article on Jatin Mukherji which was considered seditious. He suspended publication of the paper in protest against the Press Ordinance Act. In 1933, he started the *Desh*—a Bengali weekly; and in 1937 he started the *Hindusthan Standard.* He invented the Bengali linotype and the Bengali linotypes keyboard.

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A very busy editor, he carried on political activities as well. He helped Subhas Chandra Bose in leaving India in 1942. He was arrested during the Quit India Movement. In 1943, he organised the Bengal Provincial Congress. He wanted complete freedom for India from foreign domination without any connection with the imperial power. He was elected to the Bengal Legislative Assembly. It was partly for him that *Bande Mataram* was recognised as a National song. From 1948 to 1954, he was engaged in constructive work and was elected to the Assembly for the second time in 1952.

Suresh Chandra never accepted Government service. His mode of life was quiet. In 1912-14 he worked for the Cambrian Press, but afterwards bought a new press which came to be known as the Gauranga Press. In 1936, he helped S. N. Guha Roy in organising the Calcutta Printers' Association. He was generally known as the 'Master Printer'. He did much to raise the standard of Bengali newspapers. He was a friend of Arthur Moore of the *Statesman.*

As a practising journalist, Suresh Chandra was a keen student of international affairs. His literary interests were wide, although printing technology received his greater attention. He never travelled abroad. In his social views he was a liberal. His conception of national education was a system of instruction, which would inspire students with patriotic feelings. He liberally donated money for the cause of the national movement as well as for relief work during natural calamities.

Suresh Chandra was one of those nationalists who had the rare privilege of influencing public opinion as editors of important newspapers. Unobtrusively but effectively, he helped the cause of India's freedom by giving publicity to the ideas of our great national leaders.

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Makhanlal Chaturvedi

— See under Chaturvedi, Makhanlal

Makhdum Shah Daula (13th Century)

Makhdum Shah Daula, born in Yemen, was an eminent sufi who came to Bengal to preach Islam and its doctrines.

Among the Sufis of high rank who drew the attention of the people of Bengal mention many be made of Makhdum Shah Daula (1291 A.D.). He was a prince of Yemen. He came to Bangladesh to preach Islam and its doctrines. For this purpose he settled himself at Shahzadpur in the district of Pabna.

He came with a large party including twelve darwishes, three nephews and a sister. This locality was under the sway of a Hindu Raja of Bihar. A battle between the Raja's army and the immigrants took place and it resulted in the death of all; only Khawaja Noor, who was among one of his companions, survived.

He was married with a Prince of Sonargaon, near Dacca. Although, this saint did not get sufficient time to preach the teachings of Islam there is no doubt in his mystical rank and position. His mission was carried forward and completed by his comrade Khawaja Noor.

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An annual urs (fair) is held at the shrine of Makhdum Shah Shahid in the month of Chaitra (April) which lasts for about a month. A popular belief is that the saint came to Bengal during the 12th century A.D.; but this fact is not supported by the historians.

Shah Jalalud-Din Bukhari flourished in 1291 A.D. and Shamsud-Din Tabrizi, the preceptor of Maulana Jalalud-Din Rumi, died in the year 1273 A.D. Makhdum Shah Daula was a younger contemporary of these two darwishes. Hence, he was probably alive in the later part of the 13 century.

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Makhdum Shah Rajshahi (d.1592 A.D.)

Makhdum Shah Rajshahi was one of the prominent Sufi poets and scholars.

The shrine of this saint lies in the Rajshahi Government College campus. This is called Dariyapara. The inscription above the door of the shrine, bears the name of Syed-e-Samad Shah Darwish. The book *Purba Pakistaner Sufi Sadhak*, 1368 B.S./1961 A.D. says that his real name was Hazrat Shah Makdum Jalalud-Din Rupush.

But in absence of historical records this cannot be accepted. A certified copy of a petition made by the mutawalli dated, 1877 A.D., gives his name as Hazrat Mukhdum Rupush Auliya Sahib, who held rent free estate under a gift from emperor Humayun (d. 1556 A.D.)

Rajshahi originally consisted two villages Rampur and Buwaliya, which gradually developed and whoever happened to come there settled there. It is said that Shah Makhdum was seen one day by local fisherman of Rampur village while he was crossing the river on foot.

The fisherman bowed before him and offered food in earthen dishes. The saint covered the food with his turban and muted something for a few minutes. When the turban was removed the food was turned into fishes and earthen dishes into gold. This miracle performed by him made the fisherman his devotees. The saint died on the 27th day of Rajab and as such every year annually Urs sharif is held on that date.

A Persian inscription reveals that his mausoleam was built by Ali Quli Beg, a servant of Shah Abbas Safavi of Iran (1587-1692 A.D.). A recent publication of Bengal Academy of Dacca, 1961, records the saint's death in 1592 A.D. at the age of 117 years.

Among the other minor saints were Hazrat Maulana Shah Daula of Rajshahi, Shah Ali Baghdadi, whose tomb is in Mirpur village (Dacca), and Shah langer in Muazzampur (Dacca).

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Malabari, Behramji (1853 — 1912)

Behramji Malabari, born in Baroda in 1853, was an ardent social reformer and journalist.

Malabari Beheramji belonged to a Parsi community. Behramji Malbari, who achieved

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fame as a social reformer, was born in Baroda in 1853, of poor parents. He lost his father very early in life and was adopted by one Merwanji Malabari. His early education was in Surat and while studying at the Irish Presbyterian Mission School there, he came under the influence of a Missionary couple—Mr. and Mrs. Dixon. These Missionaries took considerable interest in Malabari, and provided him with sympathetic guidance.

The picture of their home life had beneficial effects upon Malabari in his formative period. He became deeply religious and chose the path of action and service to others. Declining honours and decorations and even offers of lucrative posts, he was content to live a life of self-effacement dedicated to the cause of service.

His early career was in journalism. It provided him contacts with influential citizens. In Dinshaw Wacha, he found a great supporter and a genuine friend who helped him in the conduct for the *Indian Spectator.* Later, Malabari became the editor of the *Voice of India*, one of the sponsors of this paper being Dadabhai Naoroji. Another helpful contact for him was with Dr. John Wison, one of the pioneers and leaders of missionary education in western India, and with whose help he arranged for the publication of a volume of verse.

Dr. Wilson's contact influenced Malabari's character in the same way as later in his career Malabari was influenced by Sir William Hunter. Hunter appreciated Malabari's translations, into Gujarati, Marathi, Bengali and Hindi, of the Hibbert Lectures of Max Muller and became a staunch supporter and provided all friendly help to Malabari in his social reform campaign.

He is highly esteemed as a classical Gujarati poet. Having been deprived of father's care form his infancy, he struggled all alone against the hardships of life with diligence and achieved success both in life and literature. *Nitivinod* (1875) is his first anthology which assimilates simultaneously the feelings of patriotism instilled by Narmad as well as, the didactic element propagated by Dalapatram.

His poetry which deals with patriotic emotion, social reformation and didacticism, bears the stamp of his originality and individuality. Moreover, love, nature and devotion to god which are subjects to perennial value are elements of major importance in his poetry.

His another anthology namely, *Sansarika* (1898) is noted for its artistic perfection and poetic presentation of subject matters quite appropriate to the period of transition in literature. His new outlook of life finds a poetic expression in his famous poem *Itihasni arasi.*

The poem depicts the dawn and dusk of human civilization. *Wilson viraha* (1878) is an elegize poem, written on his teacher Wilson. It broods over the poet's warm affection for him as well as his achievements in his life. Malbari's English anthology *The Indian Muse in English Garb* (1876) has been widely appreciated by Indian as well as English readers.

It is important to note that Malbari, wedded to impartial views and opinions as a journalist, won fame by editing *The Indian Spectator weekly* and *East and West*, a monthly.

Malabari was an ardent social reformer. He was against casteism and child-marriages and advocated widow-marriage. He held that these triple problems gripped the Hindu society in a deadly embrace. He believed in the equality of sexes and in improving the position of women in society through their emancipation from outdated cruel customs, and through education and enlightenment.

During his visits to England, his efforts there to educate the powers that be and making them familiar with the need for social reform in India met with success. Legislative measures by the Government of India for social reforms, such as the Age of Consent Bill of 1891, were the fruits of these endeavours.

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He crystallised his ideas in the beneficent institution that he helped to found in the 'Seva Sadan'. The object of m(1U this institution was associate women in the national endeavour for uplifting those in need of help through a life of service dedicated to this goal. This institution is a monument symbolising the main objective of Behramji's social reform crusade.

Behramji's crusading efforts, as a social reformer, and the debt India owed to Malabari in this behalf are truly charaterised in the words: "If ever there was a soldier in the liberation war of Humanity, assuredly Malabari was one."

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Malaviya, Kapil Deo (1894 — 1944)

Kapil Deo Malaviya, born at Allahabad in 1894, was a lawyer by profession and journalist, author and patriot by choice.

Kapil Deo Malaviya, lawyer, journalist, author and patriot, son of Pandit Sukhdeo Malaviya (an ordinary jeweller) and Thakur Devi, was born at Allahabad in 1894. He was educated at Allahabad and obtained his B.A. and LL.B. degree from the Allahabad University.

In 1914-15, Kapil Deo went to Dehra Dun to join the armed forces as a J.C.O. but was rejected. This was a turning-point in his career. Shocked and humiliated, he returned to Allahabad and joined the Indian National Congress and became its active member. He was one of the main organisers of Gandhiji's first public meeting at Allahabad in 1916.

Young Kapil Deo, having a refined taste, love of Western style of living and Western literature and history, found Pandit Motilal Nehru's way of life and political ideas as a source of great inspiration. He also came under Mrs. Annie Besant's influence and joined the Theosophical Society and was an active member of the Home Rule Movement.

Kapil Deo was a good writer and regularly subscribed articles in the *Maryada* and the *Abhyundaya* (Hindi magazines published from Allahabad), criticising British actions, encouraging national sentiments and pleading for the grant of self-government. He actively participated in the agitation organised against the Rowlatt Act (1919) and went to Amritsar as a correspondent of the *Abhyudaya* to report on the Jallianwala Bagh tragedy. He wrote a series of articles on the subject in the Abhyudaya, which were later published in a book form entitled 'Punjab Rahasya' in Hindi and 'Open Rebellion in the Punjab' in English 1919, Allahabad.

Kapil Deo became a whole-time political worker of the Congress, getting a maintenance allowance of Rupees one hundred per month. He played a notable role in the non-cooperation movement and was one of the most enthusiastic and energetic organisers of the movement in U.P. Endowed with great oratorical powers, he was the most sought after speaker during the movement.

He was arrested in November 1921 and was sentenced to nine months rigorous imprisonment. A hard worker as he was, Kapil Deo helped Motilal Nehru a great deal in the Swarajya Party programmes. His was no mean contribution to the Swarajaya Party victory in U.P.

On being criticised by a Congressman in 1924 for the maintenance allowance he drew

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from the organisation, the sensitive Kapil Deo gave up active politics and rejoined the Allahabad Bar. Soon he made his mark as a lawyer and drew the attention of Sir Tej Bahadur Sapru, who admired his talents and ability and encouraged him in his legal profession. Motilal Nehru also had a great confidence in him and deputed him on important legal missions.

Though not in active politics after 1924, Kapil Deo maintained his interest in Congress politics. He gave substantial financial help to the Congress and also to individual political workers. He played a leading role as a Member of the Defence Committee formed by the Congress to defend the revolutionaries involved in the Kakori Conspiracy Case (1925-27).

He did commendable work during the communal riots at Allahabad (1928-29) and also headed the committee appointed by the U.P. Congress to institute an enquiry into the communal riots of U.P. He was elected Chairman of the Allahabad Municipal Board, succeeding Pandit Jawaharlal Nehru.

Kapil Deo believed that the first object of the nationalist movement was to gain independence for the country from foreign rule, further holding that until independence, all discussions on the future form of government or on political doctrines should be avoided. He did not believe in asceticism for the political workers. The ideal patriot, according to him, need not give up his own comforts and assets; rather these should be treated as means to the liberation of the country.

He was a Hindu and worshipped goddess Durga and his household deity. But at the same time he was a firm believer in social reform. He worked actively for social reform and taught the depressed classes in a night school at Allahabad. He was opposed to the old orthodox family traditions, and did not believe in food taboos.

He educated his children in English medium schools, dressed them in western style and married them outside his own caste and community. Owing to his progressive views he was excommunicated by the Malaviya community. He died on 22 August 1944, at the rather young age of fifty.

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Malaviya, Krishna Kant (Pandit) (1883 — 1941)

Krishna Kant Malaviya, born at Allahabad in 1883, was one of the eminent journalists of Hindi literature.

Born in June 1883 at Allahabad in the Malaviya family, Pandit Krishna Kant Malaviya shared the political views of his uncle Pandit Madan Mohan Malaviya, but in matters of heart he leaned towards Gandhiji and as a social reformer he was a disciple of Lala Lajpat Rai. His death on 3 January 1941 has created a void in the journalistic field which is hard to fill. The principal area of his activities was U.P. and Delhi, but for his talented and dedicated work the whole nation will feel grateful.

His grandfather, Pandit Braj Nath was a *Kathavachak*, with mastery over the Bhagwat. His father Pandit Jai Krishna Malviya died when he was young and Pandit Madan Mohan Malviya gave him paternal affection and care. The family was religious and respected, but poor.

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Krishna Kant's father had to take up a petty Railway job when quite young. Krishna Kant received traditional education in Pandit Hari Mahadev's *Pathshala* at Allahabad.

Then, he went in for English education and at the age of 22, he graduated from the Allahabad University. But he refused to take the degree at the Convocation. Degree for him was a mere scrap of papers and legal practice mental prostitution. Yet, his uncle asked him to study Law which he did, but could not complete the course due to the death of his father.

He was married to Methana Devi, daughter of a renowned and rich astrologer of Rewa. Venkatesh Narayan Tewari, Jawaharlal Nehru, Hakim Ajmal Khan and Pandit Bal Krishna Bhatt influenced him to a great extent. Krishna Kant himself was an astrologer of repute and had started life in affluent circumstances. He founded *the Abhyudaya* which was a landmark in Hindi journalism.

With deep religious roots in the Sanatan Dharma, Pandit Krishna Kant Malaviya yet favoured inter-caste marriage, widow-marriage, Harijan uplift, the daughter's right to her father's property, etc., much to the dislike of his uncle. He tried hard to raise the marriageable age of the girls and did not believe in conversions. In his opinion, religion was a matter between an individual and his Creator. One could declare his faith and that should suffice.

Krishna Kant was an expert on international affairs as well as on sex education. His work, 'Sohag Raat' with a preface by Lala Lajpat Rai, was translated into many languages, His views were aired in the *Abhyudaya* and the *Maryada*. Many prediction in international affairs he made came out true. He favoured Bolshevism as against capitalism and imperialism.

He was one of the first in the India to make the youth air-minded by predicting that the next war will be fought in the air. *The Modern Review*, the *Bharat* and the *Saraswati* applauded his talents. He condemned the British Rule for caring less about the people than about the rulers of the Native States. On the Jallianwala Bagh massacre he wrote sharp notes.

He opposed Gandhii's communal appeasement policy and his views about students. The Congress according to him, wavered on fundamentals. He was dead against the partition of India and would have even risked a civil war to prevent it. But he did not live to see Jinnah's success. Pandit Krishna Kant never believed in *Ahimsa* as a creed. In many other matters he had his independent views which were fearlessly expressed in his journals and in the Central Assembly. His articles on international affairs have been published in a book form.

He was one of the first to predict that the peace treaty after World War I sowed the seeds of World War II by surrounding Bolshevik Russia with a number of buffer States. He attacked the Press Laws and censorship regulations.

Pandit Krishna Kant was not enamoured of the Westminster type of democracy for India. Instead of majority rule he preferred rule by the wise few; but that was only for the initial stage, as a prelude to a subsequent change-over to democracy suited to national needs and tastes. On economic and specially agrarian fronts, he was a bitter critic of the British rule.

He was one of the pillars of the Swarajya Party, the Independent Congress Party and the Nationalist Party in 1923,1926 and 1935, respectively. He went to jail in 1921-22, 1930, 1932-33 and 1940.

He was made the second Dictator of the no rent-agitation in U.P. in 1931. From 1923 to 1925, he was a Swarajya Member in the Imperial Legislative Assembly. In 1926, he was in the Independent Congress Camp which routed the Swarajya Patry. In 1930, he was elected to the U.P. Assembly in place of Pandit Motilal Nehru, but came out to join the Salt Satyagraha. In 1934, he again entered unopposed the Imperial Legislative Assembly, a seat which he held up to January 1941.

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Pandit Krishna Kant still lives in the memory of a generation that finds fulfilment short of national aspirations.

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Malaviya, Madan Mohan (1861 — 1946)

Madan Mohan Malaviya, born at Allahabad in 1861, was an eminent nationalist and founder of the renowned Benares Hindu University.

Madan Mohan Malaviya is remembered, among other things, as the founder of the renowned Benares Hindu University. He came from a family of modest means, but rose to great eminence as a patriot and scholar. He spent some years as a public school teacher. He attended one of the earliest sessions of the Indian National Congress (1886), where he made his mark. This led him to the editorship of the journal *Hindusthan*, published in a small town, not far from Prayag. This vehicle gave him even greater exposure. Through his writings and comments he won the admiration and esteem of many people in India. Even the British government had a secret respect for him.

Madan Mohan Malaviya was born at Allahabad on 25 December 1861, in a family belonging to the Chaturvedi sub-division of Shri Gaud Brahmins, which alongwith some other families migrated from Malwa in 1449 on account of the oppressive character of the administration. These families settled at Allahabad and round about it. Madan Mohan's ancestors were poor but had a good social status and were known for their Sanskrit scholarship.

His grandfather, Pandit Prem Dhar, was known for his Sanskrit learning and so was his father, Pandit Braj Nath. They were both Vaishnavas, deeply religious and devotees of Radha Krishna. Several Princes, like the Maharaja of Rewa, Darbhanga and Benares, were among those who paid reverence to Braj Nath and regarded him almost as a guru. He was well-known for his popular exposition of the *Ramayana* and the *Bahagvat*. Madan Mohan had two sisters and five brothers.

Young Madan Mohan learnt many Sanskrit slokas at home which he used to recite in public, but his education began at the age of five when he was sent to Pandit Hardeva's Dharma Gyanopadesh Pathshala where, as its name shows stress was laid on discipline and religion rather than on formal education.

He left the *Pathshala* and joined the 3rd

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class of the Zilla School in 1869. The question of his admission to the School where he could be taught English, which he was anxious to learn, created a problem for his parents. The family which consisted, besides the parents, of six sons and two daughters depended entirely on what Braj Nath could earn by reciting the *Ramayana* and the *Bhagvat*.

Braj Nath was, therefore, not in a position to pay the school fees. In this predicament Madan Mohan's mother, Moona Devi, came to her son's help. She mortgaged her gold bangles every month in return for the money required to pay his school fees and took them back when her husband was so lucky as to receive substantial offerings.

Madan Mohan, who was a diligent boy, matriculated in 1879 and joined the Muir Central College, where he came under the influence of the Professor of Sanskrit, Pandit Aditya Ram Bhattacharya, whom he revered. As a student, he took an enthusiastic part in many extra-curricular activities. In consequence of this, he lost a year and graduated from the Calcutta University only in 1884.

He was married to Kundan Devi, the third daughter of Pandit Nandram, a school teacher at Mirzapur, in 1878. He had three daughters and four sons. Kundan Devi died in 1942.

Malaviya wanted to study for the M.A. examination, but poverty compelled him to earn his living. He was appointed as a teacher in his old school on forty rupees a month and soon became popular among his pupils. Public life, however, had a great attraction for him. As there were no rules in those days preventing Government servants from attending political meetings, he attended the second Congress session held in Calcutta in 1886 with his Sanskrit Professor, Pandit Aditya Ram Bhattacharya, and delivered a speech which held the audience spellbound. A.O. Hume, the General Secretary of the Congress, made a very appreciative reference to it in his annual report.

Soon after his return from Calcutta, he was offered the editorship of the Hindi weekly, the *Hindustan*, on Rs. 200/- a month by Raja Rampal Singh, an enlightened Taluqdar of Oudh, who formed a high opinion of Malaviya after listening to his Calcutta speech. Malaviya accepted the offer and edited the paper from July 1887 to the end of 1889, during which period, it was converted into a daily. Raja Rampal Singh continued to give him Rs. 100/- per month even after he left the paper and became a lawyer.

He was also the editor of the weekly, the *Indian Union*, which was started by Pandit Aditya Ram Bhattacharya, from 1885 to 1890. Pandit Ajodhya Nath, who was the leading political figure in the U.P., took charge of it in 1891. After his death in January 1892, it was amalgamated with the *Advocate*, Lucknow.

Malaviya wanted to devote himself entirely to the service of the country. The legal profession did not attract him, but on the advice of Hume, Pandit Ajodhya Nath, Raja Rampal Singh and others, he began to study law in 1889 and passed the L.L.B. examination in 1891.

With few exceptions Malaviya regularly attended the Annual Congress Sessions from 1886 to 1936. In 1887, he invited the Congress to Allahabad, where it met in 1888 under the leadership of Pandit Ajodhya Nath, who was the Chairman of the Reception committee. During the session, great enthusiasm prevailed among the delegates and its success was phenomenal. Malaviya was the Secretary of the Committee.

He invited the Congress to Allahabad again in 1892 and its success was largely due to his devoted efforts. In the Congress sessions, he spoke generally on the political subjection of the country, the poverty of the masses owing to the British economic policy and the monopoly of the higher posts by officers recruited in England.

On accounts of his services to the Congress, he was elected its President in 1909, 1918, 1932 and 1933, but owing to his arrest by the Gov-

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ernment of India, he could not preside over the 1932 and 1933 sessions which had been banned. Perhaps, he tried to popularise the national cause more than many other leaders. Pattabhi Sitaramayya has said of him in his 'History of the Congress' that in the dark days of 1932, "In all moments of doubt and difficulty, it was to him that the Congress workers turned and were never disappointed."

Although, he was a strong supporter of the Congress he founded the Hindu Mahasabha in 1906. It was established, according to its supporters, to oppose not the just claims of the Muslim community, but the 'divide and rule' policy of the British Government.

Malaviya became a High Court Vakil in 1893, but the litigants began to approach him even while he was studying law. Cases began to pour in from the commencement of his legal career. His fame as a lawyer spread quickly through the province, but though he had to look after a large family the prospect of becoming a prosperous lawyer held no attraction for him. He always gave preference to public work over the legal work. Not unoften he sent his would-be-clients to other lawyers.

He practically suspended his legal practice in order to collect funds for the MacDonnell University Boarding House which was built in 1903. He virtually withdrew from the legal profession in 1909, but he made an exception in 1922 in regard to the appeal of 225 persons condemned to death in connection with the Chauri Chaura riots (Gorakhpur district, U.P.) on account of which Mahatma Gandhi suspended the Civil Disobedience Movement, and saved 153 accused from the gallows.

Malaviya's zeal for public work made him realise the necessity for starting newspapers, particularly in Hindi, for the education of the public. He started the *Abhyudaya* as a Hindi weekly in 1907 and made it a daily in 1915. He also started the *Maryada*, a Hindi monthly, in 1910, and when questions relating to the peasants of Oudh came to the fore, the *Kisan*, a Hindi monthly, in 1921. He started the *Leader*, an English daily, on 24 October 1909.

He was mainly responsible for the collection of the funds needed to keep the papers alive. Both the Abhyudaya and the Leader rendered valuable service to the cause of national freedom for nearly half a century. He was the Chairman of the Board of Directors of the *Hindustan Times* from 1924 to 1946.

In consequence of the active work that he did as Senior Vice-Chairman of the Allahabad Municipality, he was elected to the Provincial Legislative Council in 1902. The ability and independence which marked his speeches in the Council led to his election in 1909 to the Imperial Legislative Council, of which he soon became one of the most important members. He participated in the debates on important resolutions, e.g., those relating to free and compulsory primary education, the prohibition of recruitment of Indian indentured labour to the British colonies, nationalisation of railways, etc. The emigration of indentured labour was finally abolished at his instance, probably in 1917. He opposed the Press Act and the Seditious Meetings Act. He suggested (Budget Speech, 1912 the establishment of village panchayats and the training of Indian boys as scouts.

He took a keen interest in the industrial development of the country and was therefore appointed a member of the Indian Industrial Commission in 1916. In his minute of dissent he made some important suggestions, one of which was that an 'Imperial Polytechnic Institute' should be established for giving the highest instruction in science and technology. He strongly opposed the Criminal Law Emergency Bill, which was based on the report of the Sedition Committee, popularly known as the Rowlatt Committee, and the 'Indemnity Bill' in 1919 to exonerate Government officers from excesses committed by them in the Punjab during the Martial Law Regime. His speeches made a great impression on the public.

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In view of the non-cooperation movement started by Mahatma Gandhi in 1920, he did not seek election to the Indian Legislative Assembly in 1921. But he was a member of the Assembly from 1924 to 1930. He resigned shortly after the Salt Satyagraha started by Mahatma Gandhi and took part in it. During this period, he was an active a legislator as he was before. He opposed the grant of concessions to the I.C.S. recommended by the Lee Commission in 1924. He supported the demand for the grant of full Dominion Status to India put forward by Pandit Motilal Nehru the same year. Because of his dissatisfaction with the existing constitutional position he voted every year against the Finance Bill.

In 1928, he supported the demand that the Assembly should not co-operate with the Indian Statutory Commission (Simon Commission). He was invited to the Round Table Conference in 1931, but inevitably returned dissatisfied with the attitude of the British Government.

The Benares Hindu University which was perhaps Malaviya's greatest achievement, will remind future generation of the keen interest that he took in the education of the mind and the spirit. It was his deep love for Hindu culture and the spiritual ideas embodied in Hindu religious books that gave birth to the idea of establishing the Hindu University.

The importance that he attached to the economic development of the country made him combine the teaching of science and technology with that of religion. The Colleges of Agriculture, Engineering, Mining, Metallurgy and Geology, the Ayurvedic College and an Allopathic Hospital, which was named after Pandit Sunder Lal, the first Vice-Chancellor of the University, were started soon after the establishment of the University. This made the Hindu University pre-eminent among the then existing Indian Universities.

The scheme drawn up by Malaviyaji was the result of discussions with his friends and the valuable co-operation of Mrs. Annie Besant, the Maharajadhiraj of Darbhanga and the Maharaja of Benares. The Benares Hindu University Act was passed on 1 October 1915, and the foundation stone of the University was laid by the Viceroy, Lord Harding, on 4 February 1916. The University buildings were declared open by the Prince of Wales (later Duke of Windsor) on 13 December 1921.

But, Malaviya had issued an appeal for a crore of rupees in July 1911 and begun touring the country for the collection of funds towards the end of 1911. He had collected Rs. 35 Lakhs by the time the foundation stone of the University was laid. He was Vice-Chancellor of the University from 1919 to 1938 when he resigned on account of ill-health. He was succeeded by Dr. Radha Krishnan. Malaviya was the Rector of the University from 1939 till his death.

There were several well-known writers of Hindi during the latter part of the 19th century; for instance, Bharatendu Harish Chandra, Raja Shiva Prasad and Balmukund Gupta. Because of this, there was some cultural awakening among the Hindus at the time. Malaviya also wrote poems and articles in Hindi when he was young and valued Hindi as a means of educating the masses. In those days the languages of the courts in the U.P. (then called N.W.P.) was Urdu.

Malaviya advocated the use of the Devanagari script alongwith that of the Persian script in the Courts. He submitted a well-reasoned memorial about it, after three years of research, in 1898 to the Lieutenant-Governor, Sir Anthony Mac-Donnell, who accepted the memorialists' request. This led unfortunately to no little agitating by the Muslims against the Lt.-Governor's order on the use of Hindi in the district courts. It must, however, be said in fairness to Malaviya that he was never hostile to Urdu.

In fact, he used to say that a man who knew Hindi should know Urdu and English also and he taught his son, Govind, Urdu while both of them were in jail. His speeches could be equally

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well understood by those who knew either Hindi or Urdu.

Malaviya was a conservative in social matters. He believed in the 'Varnashrama Dharma' (caste system). He was, however, prepared to adjust himself to social changes in the country to a limited extent, but wanted to take the leaders of the Hindu community and the Benares pandits with him in matters of social reform.

He felt strongly the injustice done to the depressed classes in connection with temple entry and pleaded their cause before the pandits in 1936 and took out a procession in favour of temple entry which was joined by the well-known pandits of Benares and the members of the depressed classes.

In the twenties, he persuaded the pandits of the Oriental Faculty of his University to agree to the reclamation of those members of the depressed class who had been converted to other religions and began their 'shuddhi' (purification) himself by making them recite the mantra 'Shri Ram, Jai Ram, Jai Jai Ram' after a bath in the Ganges. He also favoured the raising of the position of Hindu women. In her contribution to the 'Mahamanya Malaviyaji Birth Centenary Commemoration Volume', 1961.

Raj Kumari Amrit Kaur had said "that while Malaviyaji never took food or drank water from the hands of anybody except a Brahmin of his own caste—in other matters of social reform he was most progressive and I was specially drawn to him by his indignation at the many disabilities from which Indian women suffered." He was in favour of inter-marriages between different groups of the Brahmin caste and one of his granddaughters was married during his lifetime to a Brahmin boy outside the Malaviya fold.

Malaviyaji's education as a child and his home influences determined the development of his mind and character. He firmly believed in Hindu dharma and loved our ancient culture. He read the Bhagvat or the Bhagavad Gita every morning and had shaped his life in accordance with the dictates of the Hindu dharma. Purity, truth, tolerance and regard for the interests of all irrespective of their religion characterised his early life. In his attachment to truth and simplicity and his sacrifice for the cause of Indian freedom he could compare with Mahatma Gandhi himself.

His schemes always had a large element of idealism in them, but he never lost sight of the realities of the situation. Many leaders, including Gopal Krishna Gokhale, regraded him as highly unpractical when he said he wanted to appeal for a crore of rupees for the Hindu University, but he actually collected as much as 155 lakhs by 1939.

He occupied a very high position in Indian public life and his public activities were numerous. The freedom struggle, the economic development of the country, promotion of indigenous industries, education, religion, social service, the development of Hindi and other matters of national importance continued to occupy his attention as long as he lived. He was the President of the All India Seva Samiti from 1914 till 1946. C. F.

Andrews has rightly said, "No one, not even Mahatma Gandhi himself is dearer to the vast majority of the Hindu public. He has also a great record of devotion to the public national service which places him very high indeed among those Indian leaders who are still living in our own times."

He was easily accessible and helpful even to the humblest Indian. Even when he could give no help, he comforted the sufferers from injustice by listening patiently to their grievances and saying a few words of sympathy. The appeal of poor students, whether Hindu or Muslim, for financial help to complete their education always touched a responsive chord in his heart, and not unoften he went beyond the University regulations to help them. A Muslim student once complained to him of the unsatisfactory messing arrangements in his hostel. Malaviya was greatly pained to hear this and said, "My kitchen is always open to you."

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His personal life was very simple. He was always dressed in immaculate white and was appreciatively called 'the spotless Pandit' by Sir Guy Fleetwood Wilson, who was Finance Member of the Viceroy's Executive Council, partly during the time of Lord Minto and partly during that of Lord Hardinge. He was known for his gentleness and humility but he did not yield where principles were concerned.

He had the courage to differ more than once from the Mahatma even at the risk of beaming unpopular. He opposed, for example, the boycott of schools and colleges, the burning of foreign cloth and the boycott of the visit of the Prince of Wales in 1921. It will be true to say that he considered responsive co-operation a better policy than civil disobedience.

He was a great source of inspiration to millions of people. His precepts and practice awakened their national consciousness and the sense of duty to the country. Tagore indulged in no exaggeration when he said of him, "Your clarion call has awakened many parts of the country and devoted heroes are gathering round you. May your exhortations touch the heart of everybody and stir him to action."

Moreover, Malaviya firmly believed that a good religious background served to cultivate whatever is best in the human potential. Such noble traits as loyalty, humility, truthfulness, spirit of service, and the like were naturally formed in those who had a systematic religious background.

It was in this spirit, and while respecting Christians and Muslims for instilling their own values and world views in their schools and colleges, that Malaviya devoted himself to his cause. Indeed, such parochial restrictions do exist to this day in many religious institutions in other parts of the world as well.

Malaviya worked hard for raising many for the University. His efforts earned him such epithets as "the greatest beggar of India," "the prince of beggars," etc. He travelled from city small to city big, went from door to wealthy door, and succeeded in raising the necessary funds. Finally, in 1916 the Banaras Hindu University was formally opened. The Hindu world will forever be grateful to this selfless patriot for his service.

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Malayanil (1892 — 1919)

Malayanil, born at Sathodara Nagar in Ahmedabad in 1892, was a pioneer of short story in Gujarati.

Malayanil, whose real name was Kanchanlal Vasudev Mehra, was born in a Sathodara Nagar family of Ahmedabad, he studied literature and science for his B.A. degree form the University of Bombay. He graduated in law form the Bombay-University in 1916. He worked for a match-box factory at Ahmedabad for some time and later, shifted to Bombay to work for a solicitor's firm.

Malayanil wrote his first short story '*Rajnun gaj*' (Mountain out of a mlehill), in 1913. More stories followed, but he wrote just for six to seven years, before his premature death.

The year 1918 proved to be a landmark in his writing career, and also in the history of the short story in Gujarati literature. In that year, his famous short story '*Govalni*' (The milk-maid), was published in the very famous and popular magazine *Vismi sadi* (The twentieth century). The publication of that story gave him reputation as the pioneer of the short story in Gujarati literature.

Many short stories were, of course, written and published in the Gujarati language before this story of his, but it was in this story only that the form of the short story attained its artistic proportions. The story had humour, pathos, poetry and beauty. The milk maid therein is a very endearing character.

The man from the city appearing in it makes a fool of himself trying to make love to this village beauty, but in the process, he, too, endears himself to the readers. The denouement of the story is both and hilarious. No story before this one had all the formal and technical ingredients of a successful piece of art.

Unfortunately, Malayanil died before he could publish his stories in a book form. His wife Bhanumati got the stories published under the title *Govalani an biji vato* (the milk -maid and other stories), in 1935.

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Malgonkar, Manohar (1913 —)

Manohar Malgonkar, born in 1913, was one of the best known and most successful novelists in English and Marathi literature.

Manohar Malgonkar comes from an old Marathi speaking Brahmin family of land-owners and lives in Jagalbet in Karnataka. He graduated with Honours in English and Sanskrit from Bombay University in 1935 and tried several careers including a successful one in the Army before he published his first book, *Kanhoji Angrey* (1959), a historical biography of the Maratha admiral.

Malagonkar's preoccupation with the Maratha history led him to write *Puars of Dewas Senior* (1963) and *Chhatrapatis of Kolhapur* (1971). As a historian he has drawn heavily on the researches of others, but his books on history are carefully documented and are as readable as his fiction.

Though, it was with the publication of *The Princes* (1963) that Malgonkar won fame and recognition, he had already published two novels, *Distant Drum* (1960), a highly sympathetic and absorbing account of life in the British Indian Army, and *Combat of Shadows* (1962), a thrilling drama of confrontation of races in colonial India. *The Princes* and *A Bend in the Ganges* (1964) are his most impressive achievement in fiction so far.

In these novels his immense narrative power and skill sustain historical themes of epic significance. *The Princes* perhaps the most ambitious work by any writer on the disintegration of the old aristocratic order represented by Indian royalty, is a moving story. *A Bend in the Ganges*,

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a novel on the inter-related themes of violence and non-violence, also deals with the pre-Independence phase of Indian history.

In these two novels, Malgonkar comes closest of stating his won distinctive vision of life. *The Devil's Wind* (1972) is the story of the so-called Indian Mutiny and of Nana Saheb, told from the Indian point of view. Malgonkar, using up-to-date research in the area, has done an admirable job in extricating Nana Saheb from malicious propaganda and presetting him as a human being.

Malgonkar has also written a large number of short stories, some of which are included in *A Toast of Warm Wine* (1974). He has novelised Krishna Shah's *Shalimar* (1978) and published a book on the assassination of Mahtama Gandhi, *The Men Who Killed Gandhi* (1978). *Dead and Living Cities* (1977) is a collection of his occasional writing.

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Mali (1915 —)

Mali, born at Trivandrum in 1915, is a leading journalist and writer of Malayalam literature.

Madhavan Nair or Mali as he is popularly known is a native of Trivandrum. The son of Sadasyatilakan T.K. Velu Pillai, He had his entire education in Trivandrum. While practising as an advocate, he joined the fraternity of journalists and worked for a few years in Bombay and Delhi but became at last an employee of All India Radio, where he continued until retirement as Assistant Director.

Though distinguished as a sportsman and also as one who has published well researched articles on music and certain other arts, Mali is primarily known as a writer of children's literature, in which he earned a lasting reputation. Of the 12 books belonging to this category, mali *Ramayanam* and *Mali bharatam* are deservedly popular.

Among the other works including a play and a collection of stories, special mention may be made of *Karna shapatham* (karna's vow), an experiment in wiring 'attakkatha' which attracted vast audiences He also translated some of his own works into English.

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Malliah, Ullal Shrinivas (1902 — 1965)

U.S. Malliah, born at Ullal in 1903, was one of the active and leading Congressmen and politicians of South Kanara in Karnataka.

He was born on 21 November 1903 at Ullal in South Kanara. His father U. Manjunath Malliah, was a landlord and a businessman by profession, belonging to a middle-class family. U.S. Malliah was educated at Mangalore at St. Aloysius Collage and the Government College, Mangalore. He had considerable knowledge of Sanskrit and the Bhagavadgeeta in particular. He was also well versed in the Kuran and the Bible. During his student life, he was a Scout Cadet and a member of the Fire Brigade and was known for his adventures.

After completing his Intermediate Arts examination, he joined his family business. He married Indira from Bantawal (South Kanara)in

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the same year. In those days, the freedom movement in South Kanara was led by persons like Venkataraya Balgi, Sadashivaraya Karnad and others.

He joined these leaders and came to be known for his underground activities. In 1925, for the first time, he was sentenced to imprisonment for two years. He was the room-mate of Kamaraj Nadar in jail and was very much impressed and influenced by his personality and way of life. He came into contact with Ranganath Diwakar, D.P.. Karmarkar and other active members of the Karnatak Pradesh Congress Committee.

He helped a lot to build up the academic and banking institution of South Kanara. He was very good at conversion and organisation. His commendable leadership and public relations in the district made him remain as the President of the District Congress Committee from 1937 to 1950.

He was a member of the A.I.C.C. from 1936 onwards. He worked as the General Secretary of the Karnatak Pradesh Congress Committee in 1939-40 and was the acting President from 1941 to 1946. In 1946, he was appointed as the Chairman of the Karnatak Parliamentary Board. He held the position of Vice-President of the K.P.C.C. from 1947 onwards, He was also a member of the Constituent Assembly of India.

He was a Whip of the Congress Party in the Central Legislature from 1947 to 1952 and was the Chief Whip in House of the People (Lok Sabha) from 1952 onwards. He was a member of the Central Election Committee of the Indian National Congress. He was a member of the Provincial parliament from 1950 to 1952 and later got elected as an M.P. from Udipi constituency continuously for three terms. He was a member of the Congress Working Committee and was the General Secretary of the Indian National Congress for some time.

In the latter capacity, he worked with Lal Bahadur Sastri and Balawantrai Mehta. Like them, he enjoyed the confidence of Pandit Nehru. He was the Chairman of the House Committee of the first Lok Sabha. He earned a reputation for his concrete work done as the Vice-Chairman of the All India Handicrafts Board. He was a member of the delegation sent to Dublin.

He travelled in the U.K., U.S.A., France, Italy, Germany, Holland, Belgium, Denmark, Sweden, Norway, Turkey, Switzerland, Egypt, Lebanon, Syria, Bahrein, Pakistan and Ceylon.

He was always found in a *dhoti, kurta* and a Gandhi cap. He adhered to the Indian way of life, but always admired and adopted the western scientific outlook. He used to find pleasure in making others happy and contented. He was a generous host and used to treat the rich and the poor alike. He neither amassed wealth nor built even a house for himself.

He was a socialist in the real sense of the term, sacrificing his life for the freedom movement, development of South Kanara district and the uplift and welfare of the poor. He was one of the main architects of modern South Kanara.

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Mallik Kumudranjan (1882 — 1970)

Mallik Kumudranjan, born in 1882, was intensely religious and a devout Vaishnavite poet.

Mallik Kumudranjan was a teacher in his village school (Mathrun High School). The even tenor of his life and the placidity of his temperament were as much reflected in his poems

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as in the way he lived his life. He was intensely religious and a devout Vaishnavite. His language is devoid of literary artistry and is as simple as the natural surroundings in which he lived.

His strong act attachment to the values of the indigenous culture and to the rural way of life marked all his poems. His devotional nature was not of an abstrakind, and in his scheme of poetry love of God and love of the common man were very often inchangeable terms. *Ujani* (1911) is his most represensive book of poems. Among the others are: *Bantulasi* (The wild basil, 1911) *Shatadal* (The lotus, 1911), *Ektara* (The one stringed instrument, 1914), *Banamallika* (The wild jasmine, 1918), *Rajanigandha* (The tuberose, 1942). *Ajay* (The river Ajay, 1927), *Swarnasandhya* (The golden evening, 1948).

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Malik, Satyawati (1907 —)

Satyawati Malik, Born in Srinagar in 1907, is creative short story writer in Hindi literature.

Satyawati Malik was born in Srinagar. She developed a fascination for creative writing in Hindi at a very early age. The two main genres in which she has written are short-story and sketch on the one hand, and personal essay on the other.

She is better known as a short story writer. Her three published short-story collections are: *do phool* (1948), *Baishkah ki raat* (1951) and *Din raat* (1955). Her other works are *Manav ratna* (Biography, 1949), *Amit rekhayan* (Sketches, 1951), and *Amar Path* (Essays, 1954).

Sayawati Malik's short-stories reveal two important trends in the main. The first is that they offer glimpses of a dream world in a typical romantic moad. The other is an urge to establish firmly the concept of an idealist hero. While she realizes the inevitability of a realistic approach for a proper perspective of life's myriad situations, she does not find herself mentally prepared to do away with her idealism.

This is her dilemma. This conflict within her psyche does affect the naturalness of her characterisation, but it seems such a self-contradictory approach was inherent in the age of uncertainty and flux of values in which she grew up and wrote.

She was very much in the thick of the Freedom Movement that swept the country and inculcated in the people a sense of pride for our traditional values and culture. Some of her stories are representative of the changing moral code and patterns of social behaviour.

Tendentiousness mars the communicability of her biography, *Manav ratna*. Her sketches too suffer from the same malady. Her characters reveal at times a sort of exaggerated approach to an issue, or a too liberal streak of emotionalism gives them a melodramatic flavour. In either case, they create a credibility gap.

Being a woman devoted to the cause of awakening people in general, and women in particular, she has acquired, as a literature, a larger than life image.

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Mallick, Subodh Chandra (Raja) (1862 — 1920)

Subodh Chandra Mallick, born in Calcutta in 1869, was an ardent patriot, eminent educationist and a noted donor.

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Subodh Chandra, son of Probodh Chandra Mallick was born on 2 February 1869 in a well known Hindu Kayastha (Vasu Mallick) family of Patadanga in Calcutta. His forefathers belonged to the Vasu Mallick family of Kantagore near Pandua. Two of his uncles were M.C. Mallick, Bar-at-law and H.C. Mallick, a familiar figure in public life.

Subodh Chandra's place of early education and greatest activity in life was Calcutta. He passed the B.A. examination from the Hindu (now Presidency) College and then proceeded to Europe and obtained the Bachelor's degree from the University of Cambridge. He was greatly influenced by Rabindranath Tagore and possibly by other contemporary intellectuals of Bengal. He was firmly convinced that a system of national education was absolutely necessary for the country.

The year 1905 was a landmark in the political history of Bengal as also in Subodh Chandra's life and work. In 1905-06, he actively participated in its full tide. On 9 November 1905, at a meeting held at Panti's Math Subodh Chandera promised the gift of a lakh of rupees to the cause of National Education, earning thereby the title of 'Raja' from his grateful countrymen and becoming one of the benefactors of the Bengal National College.

On 16 November 1905, Subodh Chandra alongwith other eminent sons of Bengal adopted at a Historic Conference in Calcutta the resolution that "A Council of National Education should be at once established to organise a system of education, literary, scientific and technical, on national lines and under national control." On the edifice of the Council of National Education was built the present University of Jadavpur in 1956.

In 1906, a Conference of the Revolutionaries was held in Calcutta in Subodh Chandra's house. It was attended by members from various districts. On 16 December 1908 the Government of India issued orders for deporting Subodh Chandra alongwith eight other Bengali Hindus for nationalist activities and connections with the Revolutionary parties like the Anusilan. He breathed his last on 14 November 1920.

A man of progressive outlook, he was opposed to orthodoxy, caste and regionalism. Respect for women and sympathy for Western education marked his character. Critical of British rule, he attributed the country's poverty and economic ruin to British administration.

An ardent patriot, he stood for the country's total freedom and the method adopted for the purpose was not always nonviolent or constitutional. Though not a teacher, he championed the cause of education; though not a journalist, he patronised journalism by giving financial assistance to the *Bande Mataram* and the *Karmayoga* (English weekly). He led a quiet, unostentatious life.

Basically a product of the 19th Century Renaissance, Subodh Chandra, who enjoyed an enviable social status, shone chiefly as an intrepid nationalist, an eminent educationist and a noted donor. His yearnings for national freedom and a national system of education contributed powerfully to the growth of national consciousness in the country.

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Mallik Vidyanath (1912 — 1987)

Mallik Vidyanath, born at Biraul in Madhubani district in 1912, was a leading Hindi journalist and writer.

Mallik Vidyanath pen name 'Vidhu' was born at village Biraul in Madhubani district (Bihar). Due to poverty he could not get formal

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education. And an early age he had to enter the service of Rajnagar Estate as a Nayab Patwari and served there till he retired. He also practised Homeopathy. For some time he edited *Chandni*, a Hindi monthly of short stories published from Patna. He was also a correspondent of *Aryavarta*, a leading Hindi daily of Bihar, He got the Sahitya Akademi Award for his *Sitayana* in 1976.

His only published work *sitayana* (1974) is a testimony to his poetic however. It is voluminous epic based on the mythical and popular story primarity of Sita and secondarily of Rama. So the character of Sita is more exalted here. The poem consists of seven parts, and each part is divided into seven chapters. Thus the whole poets is completed in 49 (7x7) 'sagras'. The first part describes the land of Mithila, the story of Sita's previous birth and her present inclination.

The second part deals with her childhood, her lifting of shiva's bow, Janaka's vow, and the curse of a she-parraot on Sita. In the third, the 'Dhaushaa-yajan' and the marriage and departure of Sita are described in the typical folk style of Mithila. In this forth, Sita proceeds to the forest with Rama and Lakshmana. The fifth deal with the abduction of Sita. The sixth describes her return to Ayodhya, the coronation of Rama, and the abandoning of sita.

In the last part, Lav and Kush are born and brought up, and ascend the throne, and Sita re-enters the womb of her mother, Earth. Deficiency, if any, in refinement and classical touch is amply of compensated buy the charm f folk-style and smooth flow of the story.

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Mallinath (Prehistoric)

One of the greatest personalities who led a pious life and influenced the people is Mallinath, the nineteenth Arhat in the long succession of 24 Tirthankaras of the Jain hagiology.

Mallinath is rather an unusual name for a woman; it sounds like a man's. But for the saint who was spiritual minded and made no distinction between man and woman, the name was of no consequence. Many flocked to her in search of peace and solace and perhaps, it was her disciples who, finding in their guru understanding and catholicity of outlook, gave 'Malli, which was her original name, the name, Mallinath'.

Malli was born as the daughter of king Kumbha of Mithila, and Padmavati. She grew to be exceedingly beautiful and learned, and her fame travelled far and wide and attracted princes of Anga, Kashi, Koshala, Kunala, Kura and Panchala. They all sought her hand. But finding none equal to his daughter, Kumbha refused to give Malli to any one of them. Enraged at this, the six attacked Mithila and laid a siege. Although Kumbha fought valiantly but it was an unequal match. Seeing her father on the verge of defeat, Malli requested him to invite the princess to meet her in her apartment. The king acted likewise.

Earlier, having sensed the catastrophe, Mali had got installed a beautiful golden statue of herself on a gorgeous jewelled platform in an interior room in the palace. The room had six doors with double doors and lattices in the front wall of the statute's private room and six little private rooms in the front of the doors, and one door in the wall behind the statue. Daily she threw a ball of food into the strute's palate and covered it with the golden lotus.

When the six princes came and saw the statue of Malli through the lattices in the doors; they were taken aback by the charming figure. But they were soon disillusioned when the real Malli, more beautiful, entered by the door at

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the back of the statue and took off the lotus covering the statue's palate. The odour of the putrid food hurt their nostrils and the princes turned away.

Giving the analogy of the golden statue, Malli told them that beneath the external charm of body lies a filthy matter of transitory nature. Malli made the princes realize that the way to genuine happiness lay not in enjoyment but in meditation and practice of austerity. The princess herself gave up the royal comforts and became an ascetic. Her austere living attracted the princes and ordinary men and women who bowed to her and became her followers. By her excellent conduct, she was acknowledged as a Tirthankar.

In a sermon to a congregation, Mallinath advised: "The boundless ocean of worldly existence grows of itself very much from love, et cetera, like the ocean from the day of full moon. The dirt of love and hate is destroyed at once for men who plunge into the water of tranquility which produces great joy. Men who have adopted tranquility destroy *karma* in half a moment which they would not destroy by severe penance in crores of births. The monk, who has complete understanding of the soul, divides karma and the soul, which are joined by the splinter of tranquility. When the destruction of the darkness of love, et cetera has been by the rays of the tranquility, Yogis see the true nature of the Supreme Soul in themselves." Malli died at a ripe age after a fast at Mt. Sammatta.

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Mallya, Purushottama N. (1929 —)

Purushottama N. Mallya, born in 1929, is an eminent writer and a stanch protagonist of Konkani language.

Purushottama N. Mallya is a stanch protagonist of Konkani language, and through his writings, he has been trying to protect and promote the language among the Konkani speaking minory in the Kerala state. All his literary activity is, therefore, gained at that direction. His books include such publications as *Konkani eka svatantra bhasha* (Kokani; an independent language: 1969), *Konkani loka gita* (Konkani folk-songs, 1976) and *Kankanyalo manyo* (Konkani proverbs, 1978).

His research work includes *Cochin Tirumala Devaswom Temple* (1964) and *Konkani Community in Cochin* (1980). Mallya has written a few poems and short stories which have not yet been published in the book form. Besides Konkani he knows Malayalam and English and has published a few titles in these languages.

He edits a Konkani quarterly, *Konkani vikas*. Most of his writings do not have literary significance, although the contribution to the recognition of Konkani language in Kerala and outside in substantial. He was President of the 13th session of All India Konkani Sahitya Parishada, held in Bombay in 1980. He has worked on various committees and institutions.

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Malshe Sakharam Gangadhar (1921 —)

Malshe Sakharam Gangadhar, born at Gangari in 1921, is an eminent Marathi journalist, critic and writer.

Malshe Sakharam Gangadhar was born in Gangari (Taluka Chiplun), had early education at Anjarle, Chiplun and Dabhol School, and College education in Bombay colleges. He was recipient of N.C. Kelkar Gold Medal (1949). He did his Ph.D. on Lingual and Literary Study of Fr. Stephan's Christapuran' in 1961.

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He was Professor of Marathi at Siddhartha and Kirti College, Bombay from 1960 through 1966. After that Director of Research Association. From 1968 onwards Professor and Head of the Department of Marathi, SNDT, up to retirement in 1981. Presently he lives in Bombay.

He edited *Maharashtra sahitya patrika* for three years, *Marathi Sanshodhan patrika* for four years. Iye Marathi-chiye nagri for five years. He also edited research journal of S.N.D.T. for 6 years. He was a member of Sahitya Akadmi's Marathi Advisor Board. He was renowned for his editing and research work in ancient literature.

Amongst his recent publications are *Ani itar ekankika* (1971) and *Rinanubandhanchya gathi* (1947). His main contribution is in the field of criticism, linguistic and research. *Avadnivad* (1929), *Keshavsutanchya kavitanche hastalihit* (1966), *Fr. Stephen yanche Christapuran shodhnibandhachi lekhan padhdhati* (1970) *Neerksheer* (1975), *Vidhva vivah chalwal* (1978) *Sahityabhyasachi shaililakshi paddhat* (1981) *Santarpan* (1985) *Agala vegala* (1986), *Ani tartamya* (1987), *Bhasha vidnyan parichay* (1987) are some of his books. Amongst the prestigious books edited by him are *Christapuran* (1975), *Don punaivivah prakarane* (1977), *Zenduchi Phule* (1972), *Bhasha viduyan varnatnak ani itihasik* (1982), *Marathi kavitecha ushakkal* (Edition 1986), *Marathi Sanshodhan, Vol 3* (1967), *Marathi vangmayacha itihas, vol. 2* (1982), *Phule samgra vangmay* (1969), *Savarkar atmacharitre* (1972-73).

Besides editing, he has also translated 9 books among which are *Sahitya sidhanata* (1982) (Criticism of Rene Wellek) and Euguene O 'Neill's play *Strange Interlude* as *Sikha pahata* (1969), and Jack Sheffar's short stories translated into Marathi in a collection called *Sukahchi survat* (1956). Recently he has translated the biography of Sayajirao Gaikawad, written by V.K. Chawda.

He has written eight books as his contribution to children's literature based on the children' short stories of different countries, e.g. Iran, Africa. Belgium, etc. among which are *Kazicha nyay* (1954), *Chatur Ganpatrao* (1977), *Jaducha dhol* (1977) *Jaduche swapna* (1973), *Jaducha diva* (1973).

His literary criticism has always been truthful, logical and that of a lover of literature entirely, free from any sort of bias. This aim is to present a work of art before his readers along with relation of its various facets. As a critic he never indulges in any sort of literary controversy.

He is well known for his writing in introduction of New trends in the literature of Western developed countries. He wanted Marathi literature to be enriched with development in new branches of knowledge. As a researcher also his approach is studious, logical and academic. He has contributed to comparative literature through his works on great literary works.

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Malukdas (1574—1682)

Malukdas, born at Kada in Allahabad in 1574, was a great medieval saint-poet of the *Nirguna School* of poetry.

Malukdas was born at Kada, near Allahabad (U.P). He is said to have shown signs of divine love and desire for renunciation from his childhood. He is one of the chief saints of the 'Nirguna School' of poetry. The recurring themes of his poetry are knowledge, devotion, renunciation, truth, nonviolence, compassion and

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forgiveness. He has described the Brahman as non-dual, omnipresent, omnipotent and eternal.

His works are *Gyanbodh*, *Gyanarochi*, *Bhakti*-vivek, *Bhata-bachahvali*, *Ratankhan*, *Brjajlila*, *Ramavatarilila*, *Vibhayavibhuti*, *Dhruvacharit*, *Sukhsagar* and *Barahakhadi*. He was free from sectarian narrowness as is evident form his works like *Ramavatrlila* and *Dhruvacharit*.

He tried to establish religious harmony among different sects through his writings. As a poet he does not occupy a high place. Like many other saints of the Nirugun School he took to writing to propagate his thoughts on religious and spiritual subjects. He was a practical Yogi and preached Yoga in his book *Gyanbodh* as a means to salvation.

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Pande, I.P., *Hindi Literature*, Calcutta, 1975.

Malwad, Sangappa Sanganbasappa (1910 — 1987)

Sangappa Sanganbasappa Malwad, born at Bijapur in 1910, was an eminent Kannada scholar and writer.

Sangappa Sanganbasappa Malwad was born and educated at Bijapur. He entered Karnataka College, Dharwad, as a lecturer in Kannada (1929) and later retired as Professor (1966). He championed the cause of Kannada and succeeded in introducing it along with Marathi and Gujarati in the old Bombay State.

He worked as Director of Kannada Research Institute (1968-70). He wrote widely on literature and culture, *Kannada Sahitya Sanskriti darshana* (1939) and *Sahitya sangama* (1970) being the best known of his works. A devotee of Sri Aurobindo, he wrote several books on the sage and his philosophy. His *Virashaivism* (1980) offers insights into the cult of Virashaivism.

He wrote the biographies of several great men in different walks of life, like Baseveshwara, Sishunala Sheriff and Utangi Chennappa. He painstakingly collected material, analysed it, and presented his subject with meticulous care. He travelled widely in India and his tavelogues present his experiences vividly. *Halliya huduga* (1980) is the first part of his autobiography.

His approach to literary criticism is often historical, and he sees literature in its social and historical context. His prose is clear and persuasive. His other works are : Autobiography : *Halliya huduga* (1980). Biographies : *Swadi arasu manethana* (1955); *Uttangi Channappa* (1972); *Madrhua Chenna* (1973); Travelogue : *Pauyanade kathe* (1979); *Sanchara sangama* (1980). Religious and Spiritual subjects : *Sri Matheyavar vichardher* (1965); *Kalvahaimi* (1968); *Sir Aravinda smarnae* (1970); *Arvainda sangama* (1972); *Virashaiva darshana* (1980); *Suvichara sangama* (1980). Liteary History and Criticism: *Kannada sahitya sanskriti darshana* (1939); *Sahitya samolochane* (1956); *Sahitya sangama* (1970); *Shaitya drishti* (1978).

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Malwad, Shantadevi (1922 —)

Shantadevi Malwad, born in 1922, is a noted Kannada writer, critic and social worker.

Shantadevi Malwad is a Kannada writer. She is the wife of S.S. Malwad, a noted critic. Besides Kannada, she knows English, Hindi and Marathi. Encouraged by her husband, she

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studied both literature and the philosophy of Aurobindo. She presided over the Dharwad District Kannada Literature Conference and was honoured by Karnataka Sahitya Academy. She is also a social worker.

Shantakdevi's stories deal with familiar domestic situations of women. The greatness of Indian women and the women of Karnataka are the subjects of *Atma shree* and *Kannada tai* respectively. Sobagina mane and *Mahileyara alankara* deal with decoration of homes and women's cosmetics and jewellery in ancient India. She has also written about the Virashaiva saints, Basaveshwara and Akka Mahadevi.

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Malya, Ullal Padmanabha (1898 — 1960)

U.P. Malya, born at Manglore in 1898, was a respected leader and a popular physician.

A respected leader and a popular physician, Dr. U.P. Malya was born in a rich Gauda Saraswat Brahmin family of merchants in Mangalore. He was the elder brother of Dr. Srinivas Malya, one-time Secretary of the A.I.C.C. He married Saraswati, daughter of a wealthy merchant of Mangalore, on 30 April 1922.

He was educated at St. Aloysius College, Mangalore, and Medical College, Madras. He toured Germany and other European countries and founded the Mangalore Surgical Hall in 1923 and the Shri Ramakrishna Nursing Home in 1925. He was deeply religious; the works of Ramakrishna Paramahamsa, Swami Vivekananda, Gurudev Tagore and Sri Aurobindo influenced him most.

Dr. Malya entered the National Movement in 1930. He took part in the Civil Disobedience Movement, Individual Satyagraha and Quit India Movement and was interned in Velore, Tanjore and Madras Jails. He held a number of offices in the National Movement, public life and academic circles.

He was the President of the South Kanara District Congress Committee (1937-39); a member of the Legislative Assembly, Madras; a Councilor of the Mangalore Municipality (1934-40) and also Vice-President for one term; Director, Canara Banking Corporation; President, Hindi Prachar Sabha; and Member, Governing Body, Canara High School.

He was a great conversationalist, believing in individual contact. Though born rich, he was a friend of the poor. He chose medicine as his profession and served the poor well. He also founded the Mudushedde T.B. Sanatorium. He tried to reform society as President, Harijan Seva Sangha. He believed in the socialism of Gandhiji and encouraged domestic and cottage industries, as President Harijan Seva Sangh.

He believed in the socialism of Gandhiji, and encouraged domestic and cottage industries as President of the All India Village Industries Association. He supported Basic education and founded the Shri Balamaruthi Vyayamashala. He was a most respected and popular leader. Those who saw the sea of humanity that gathered in Srivasanagar, Mangalore, on hearing the sad news of his death, would bear testimony to the popularity of this blessed soul.

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Mama Devgirikar

— See under Deogirikar, Tryambak Raghunath

Mama Parmanand

— See under Parmanand, Narayan Mahadev

Mamman Mappillai, K. C. (1873 — 1953)

K.C. Mamman Mappillai, born at Niranam in 1873, was the founder and first editor of the *Malayala Manorama* and founder of the Bhashaposhini Sabha.

K.C. Mamman Mappillai, the eldest of the nine children (six sons and three daughters) of his parents, was born at Niranam (Travancore) on 4 May 1873. His father, K.C. Cheriyan, and mother, Mariamma, hailed from the two well-known, landholding and enterprising Jacobite families of Kandathil and Thaiyil, respectively.

The Kandathil family was of the upper middle class. Its members were educated and cultured and promoted higher education, large-scale and modern agriculture, banking, insurance and industry, besides serving the Church. They commanded respect.

While aged only 15, Mamman Mappillai led to the alter Kunjadamma, the youngest daughter of Oommen and Aleyamma of the well-known and well-off Modasseril family of Niranam. They had seven sons and a daughter, all well educated and well settled.

Learning the three R's at a traditional type of local school run by Kochunju Vadyar of Niranam, Mamman was intended for family management and agricultural pursuit, customary with the eldest sons of well-to-do Christian families in those days. His formal schooling of the modern type commenced rather late (1886), when he did about three-and-a-half years at the Government Primary School, Thiruvalla.

In 1890, he went to the C.M.S. College High School, Kottayam for secondary education. Before completing the normal course, he matriculated as a private candidate in 1892. Doing one year at the Maharaja's College, Trivandrum, and three years at the Madras Christian College, he graduated from the latter in 1896.

The piety and religiosity of the Kandathil family and its liberal outlook and cultured atmosphere, best typified in his paternal uncle, Varghese Mappillai, left their indelible mark on the character and outlook of Mamman Mappillai. Varghese Mappillai was a renowned litterateur. He was the founder and first editor of the *Malayala Manorama* (1890) and founder-member of the Bhashaposhini Sabha and its invaluable magazine.

Through the journal and the Sabha, Varghese extended his liberal patronage to persons of talent in Malayalam, and substantially promoted the growth of Malayalam literature and learning. He influenced and inspired Mamman Mappillai in diverse fields of activity. Dr. Miller and Dr. Skinner of the Madras Christian College also influenced his personality.

The simplicity, generosity and humility of his mother formed another contributory factor. Deep study of the Bible left its mark on him. The influence of C. V. Kunjuraman, a man of letters, journalist and social reformer, and of Sree Narayana Guru, the inspirer and Prophet of Ezhava uplift, also left a deep impression on his mental and moral make-up.

Starting as a teacher in the M.D.S., Kottayam, in 1896, Mamman Mappillai was its Headmaster for ten years (1896-1906), before he succeeded his uncle Varghese Mappillai in the editorial chair of the *Malayala Monorama.* He filled it up with remarkable success, vastly extended the sphere of its publicity, and made it an increasingly influential agent in the shap-

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ing and dissemination of public opinion in Travancore.

The most effective part of his public activity was between 1921 and 1938. Mamman Mappillai's activities were not confined to journalism. He was a pioneer in the reclamation of land from the extensive backwaters of Travancore for coconut plantations and paddy cultivators. He was also a pioneer, among the sons of the soil in acquiring ownership of plantation estates devoted to the production of rubber, coffee, tea and cardamom. Till then, the estates were practically a monopoly of the British.

The next stage was the development of the processing industry out of the plantation crops. While no large rubber manufacturing units were set up by him in Travancore, he helped to create the conditions which made it possible for his sons to set up subber manufacturing units in and outside Travancore. The Madras Rubber Factory is one such.

Mamman Mappillai was not only a large-scale agriculturist and promoter of plantations, but also a financier.

The Travancore National Bank was the creation of himself and his brothers. It played a leading part in the popularisation of modern banking in Travancore and outside. Its amalgamation with the Quilon Bank (The Travancore National and Quilon Bank) added to its sphere of usefulness. In the late thirties and early forties, the Travancore National and Quilon Bank got into deep waters, and was finally liquidated. Its contribution to the growth of the Banking industry in South India was by no means small.

The establishment of the Jupiter General Insurance Co. was another financial venture of Mappillai. Subsequently it changed hands.

An active journalist and a man of public activities, Mappillai could not resist the bewitching temptation offered by politics. While he was not for long an active advocate of Gandhiji's Non Co-operation programme, and was even opposed to some of its feature in its early days, he was gradually drawn into some aspects of the same in the thirties. The politics of Travancore centered very much, in those days, around the controversial personality of Sir C. P. Ramaswami Iyer, who was for a time Constitutional Adviser to the Maharaja, and later his Diwan.

Mamman Mappillai, through the columns of the *Malayala Manorama*, actively supported the movement for civic equality (1920-22), encouraged the Abstention Movement (1932-34) and, later on, the agitation spearheaded by the Travancore State Congress (1938-48) for responsible government on the British model in Travancore. Some of the articles and editorials in the *Manorama* provoked the Maharaja's Government and resulted in the cancellation of the licence of the press. The latter remained closed for over eight years (1938-46).

It was during this time that criminal proceedings were directed against Mamman Mappillai and some of the other directors of the Travancore National and Quilon Bank.

The forties were bad days for Mappillai. When, after 1946, the *Manorama* was revived, he retired from its editorship, leaving it to one of his sons. He died at the ripe old age of over eighty on 31 December 1953.

Mamman Mappillai was a unique personality, compounded largely of the religious and economic background of his family, the influence of the Professors of the Madras Christian College, of Sri. C. V. Kunjuraman, of Sri Narayana Guru and of his own individuality.

As a large-scale agriculturist and planter he granted uniform cash payments to labours, setting an example to others. His interests and activities were many sided—journalism, large-scale agriculture, plantations, insurance, banking, politics and social reform. Through the columns of the *Manorama* he sympathized with and encouraged the civic rights movement, the anti-untouchability movement, the propagation of education and the politics of the Abstention Movement and of the Travancore State Congress. He bore with

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composure the adverse winds that blew on him in the later year of his life.

In 1929, he founded the All Kerala Balajana Sakhyam. It visualised a united Kerala. The main objective of the Sakhyam was the provision of the best possible training to children for future leadership, and for development, among them, of the sense of self-help and service to others.

He was an active promoter of the Syrian Orthodox Church (Jacobite) and served on many of its committees.

While his best literary effort may be perceived in the editorials of the *Manorama,* a few books (in Malayalam) remain to his credit. They are the 'Lokacharita Samgraha' (Brief History of the World), 'Keralathile Rashtreeya Smaranakal' (collection of editorials on political reminiscences of Kerala) and the posthumous publications 'Jeevita Smaranakal' (Reminiscences of one's life).

The *Manorama* under his editorship was a potent element in fostering political consciousness in Travancore. The latter was a part of the movement of all-India national consciousness. His political influence was never felt on the all-India level. It was, in reality, regional. His interest in the economic development—agricultures, including plantation, industry, finance and insurance—the efforts to run these on modern lines and the encouragement of Malayalam literature and learning through the columns of the *Manorama* and of the *Bhashaposhini Magazine* have been more valuable than his direct participation in politics.

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Manasingha, Mayadhara (1873 —)

Mayadhara Manasingha, born in 1973, was an eminent Oriya poet, playwrights, novelists and critics.

Mayadhara Manasingha, eminent poet, playwrights and critic, was educated at Ravenshaw College, passed M.A. in English from Patna University and obtained Ph.D. degree from Edinburgh University (U.K.). He worked as a College teacher, Educational Adviser for the Eastern States, Inspector of Schools, and as Principal in various Colleges of Orissa.

He edited a literary journal called *Samkha.* He was the chief compiler of the Oriya encyclopaedia, Oriya gyanakosha. His first poems, 'Konark', appeared in *Baruni* in 1926. His most well-known collection of love lyrics, *Dhupa* (Incense, 1931) bears testimony to his poetic genius. *Hemashasya* (Golden crops, 1933) and *Hemapushpa* (Golden flowers, 1935) treat of love and are both sensuous and idealistic. Another notable collection of poems, *Matibani* (The voice of the soil), depicts beautiful scenes of the rural Orissa. *Bapu-tarpana* indicates the poet's sincere love and regard for Gandhiji. *Jiban chita* (Pyare of life, 1947) projects the mysteries of inner life. *Swarajya asharama* contains some beautiful stories based on the Post-Independence times.

His collections of sonnets like *Akshata* (The unbroken) and *Krusha* (The cross, 1956) reveal the metaphysical experiences of the poet. Besides these, he wrote a number of poems which found place in his complete works under the titles of *Sedinar Kabita* (The poems of the bygone days), *Kishore kabita* (Poems of youth)

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and *Bindu o sindhu* (the drop and the sea, 1962). Mansinha also wrote some fine kavyas like *Jema* (1947), *Sandhaba jhia* (1946) and *Kamalyana* (1947).

The first one deals with the tragic life of a widow, the second one centres around the folklore of Too poi, a legendary daughter of a Sadhaba (the Sadhbas area traditional business community in Orissa). *Kamalyana* is written in the epic style and depicts the problems of pre and post-Independence India, through the life sketches of Kamala, the hero and Karuna, the heroine.

Mayadhar Mansingha wrote poetic plays such as *Rajakabi Upendra* (Upendra, the Poet Laureate, 1928), *Pujarini* (1932), *Nasta nida* (The spoiled nest, 1931), *Buddha* and *Durbhiksha. Kabi o kabita* (Poets and poems) and *Matira mahakabi Saraladas* (Sarala Das, the great poet of the land) are critical works of high order. *Siksha bitra gatha* (an autobiography) and *Saraswati Fakrimohan* are also remarkable for their style and approach.

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Manav, Vishwamabhar (1912 —)

Vishwamabhar Manav, born at Dibai in district Bulandshahr in 1912, is an eminent poet, dramatist, novelist and critic.

Vishwamabhar Manav was born at Dibai in district Bulandshahr (Uttar Pradesh). He started his career, as a teacher. Later he worked with the All India Radio for a few years. He is a poet, a dramatist, a novelist, and a critic, though he is better-known for his critical writings. He made a keen study of such trends in literature as 'Chhyavad' and 'Rahasyavad', and wrote about them.

He laid more emphasis on the content than of the form of 'Chhyavad', and held that while an epic excels through its depiction of '*bibhava*' the lyric touches the reader by the power of its '*bhava*;. The esemplastic imagination achieves emotional synthesis. Herein lies the particular strength of '*Chhayavad*'. *Rahaysavad*', dismissed summarily by Acharya Ramachandra Shukla, was given its due by Manav. His commentary on *Kamayani* and such critical works as on *Premchand* and *Khari boli ke gaurav grantha* are well-known.

His play *Lahar aur chatan* (Waves and rocks) was written originally for the All India Radio, but it was not much of a success. He wrote a novel also, *Premikayen* (Beloveds), adopting the romantic idiom of love, but the excess of sentimentalism detracts from the beauty of the work.

He wrote lyrics too in the tradition of the post-Romantic poetry, but here as well his sentimentalism carries him away. Some of his well-known works, besides those mentioned above, are *Mahdevi ki rahasya sadhana* (1944), *Avasad* (Anthology of poems, 1944), *Sumitrananadan* Pant (1951), and *Nayi kavita* (1957).

Manav is essentially an aesthetic critic and writer. He does not subscribe to any external code, but values a work on its intrinsic strength. His criticism aims at understanding the work and its creator. The finest form of such criticism is seen in his *Mahdevi ki rahasya sadhana*. Keeping himself at a distance from political needs he respects human values and the creativity of a work of art.

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Mandana Bandharo (15th Century)

Mandana Bandharo, born in Sirohi, was a Rajasthani saint-poet.

Mandana Bandharo was a poet who was by caste, a bandharo. He lived at Sirohi in

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Rajasthan. He is the well-known author of *prabodhabatrisi* (thirty-two chapters on enlightenment), a collection of didactic verses divided into 32 parts according to subjects.

Here the poet satirized contemporary society; he also employed in his compositions the popular provers of his times. The philosopher poet Akho who lived more than a century after Mandana, was indebted tc the *Prabodhabastrisi* for his satires and one anc cite many a parallel passage from the works of the two poets.

Apart from writing *Prbodhabatrisi*, Mandana also composed some other works. His Ramayana is a versified summary of the famous epic, *Rukhmagad kath*. It presents the mythological story of King Rukhmagada. He also write a few other works which are available in the manuscript form.

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Mandlick, Ramchandra Narayan (1881 — 1958)

Ramchandra Narayan Mandlick, born at Pen in 1881, was an eminent freedom fighter and journalist.

Ramchandra Narayan Mandlick, popularly known as Rambhau, came from an upper middle class Chitpavan Brahmin family of Pen (district Kolaba, Maharashtra). He was born on 1 July 1881. His father Narayanrao was a journalist. Rambhau was married to Sitabai in 1884, but he lost her in 1916 and since then remained a widower for forty-two years.

After his graduation, he joined the Government Law College, Bombay, but he was refused permission to take the final examination by the Government in view of his associations with the revolutionary parties. For this, he fought with the Government for nine years and finally got the permission in 1915. But he did not take the examination for domestic reasons.

He began his political career as an ardent follower of Lokamanya Tilak. He visited Japan in 1910 and Goa in 1912 to secure assistance from those Governments in India's struggle for independence, but these efforts did not bear any fruit. He was a member of the Congress from 1919 to 1927, but after that remained a member of Hindu Mahasabha till his death.

He was the President of the District Local Board, Kolaba (1924-1927), a member of the Bombay legislative Assembly from 1937 to 1939 and again from 1946 to 1951, as a Mahasabha candidate. He was the President of the Prantik Hindu Mahasabha and a member of the Working Committee of the All India Hindu Mahasabha (1947-54).

He did not adopt any revolutionary attitude in social matters; yet he abandoned his early traditional ideas about caste, customs, untouchability, widow- marriage, etc. He remained a traditional Hindu and led his personal life like an ascetic.

As a journalist, he acted as a reporter of *Indu Prakash* (Bombay), a contributor of the *Maratha* (Poona), and a correspondent of *Vande Mataram* (Calcutta). As editor of the extremist Marathi weekly, the *Vihari* he underwent imprisonment for two years and paid a fine of Rs. 1,000/- for his anti-Government articles written in 1908.

He started his own Marathi weekly, the *Kolaba Samachar*, in 1919, which is still published by his nephew from Pen. Under the auspices of the Lokamanya Tilak Publishing Company, a concern founded by the admirers of Tilak, he started a Marathi daily, the *Lokamanya*, in Bombay, which was closed in 1925 after he had incurred a personal loss of Rs. 4,500/-.

He took keen interest in the problems of land and labour, and championed the cause of

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the poor against the Government polices, He was publicly felicitated for his political work from time to time at Alibag (1937), Poona, Miraj, Sangil (1952) and Pen (1957). He donated the purses presented to him for the benefit of his party and for the promotion of certain public institutions.

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Mandlik, Vishwanath Narayan (1833 — 1889)

Vishwanath Narayan Mandlik, born at Murud in 1833, was an eminent politician, journalist and scholar.

Vishwanath Narayan Mandlik, popularly known as Raosaheb, hailed from Murud (District Ratnagiri, Maharashtra) and belonged to a Chitpavan aristocratic family. He was born on 8 March 1833. He was educated in Murud, Ratnagiri, and Elphinstone Institute, Bombay. He passed the final examination in 1852, scoring distinction in all subjects. He took the law degree in 1863. His wife, Annapurana, hailed from the Havaldar family of Anjarle.

Raosaheb was a man of strong religious convictions, an orthodox Hindu, and had an unflinching faith in God, the scriptures and the tradition, and was superstitious in some matters. He was not an upholder of social reform, though he did not oppose the reformists. He favoured women's education, but not co-education. He held that women should be given equal status, and the dowry system should be abolished. He considered widow-marriage as derogatory to the Hindu society, yet he was a member of the Society for the Encouragement of Remarriage. He believed in child-marriage. He never liked state intervention in social reform and held that reforms would be introduced without offending the people. He resented the religious activities of the Missionaries. In his private life he was extremely ritualistic.

Raosaheb believed in the theory of 'divine dispensation' of the British Rule, and did not advocate the idea of a free India. He held that India could progress only under the British patronage. He favoured constitutional methods for getting the grievances redressed. He took a lively interest in international affairs as an objective observer and had written a series of articles on the Austro-Prussian War in his periodical, the *Native Opinion.*

He admired the British principle of constitutionalism and parliamentary democracy. He did not belittle the English laws, yet he held that the Indian tradition should reflect in the laws made for India. He maintained this point in the Governor's Council, of which he was a member.

He believed in the benevolent character of the British, but resented their policy of racial discrimination. Being a loyal subject, he could never think of severing ties with the British. However, he felt the necessity of development of local self-government in India.

He started a news-magazine in 1864, the *Native Opinion,* with the aim of publishing the opinions of Indians without any regard for the reaction from the Government. However, its main purpose was to promote better understanding between the Government and the public. It was praised even in England for its loyalty and independent way of thinking, as well as its criticism of the Government with a view to improving its policies.

The *Native Opinion* was initially an English weekly, but later on a few articles in Marathi were also included in it from 1866. Narayan Mahadeo Parmanand was its first editor. It did not get any aid from the Government. Dadabhai

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Naoroji had promised an annual donation of rupees two thousand towards the expenses of this paper. Mandlik gave up its editorship in 1871 because of the burden of other activities. The *Native Opinion* is regarded as his greatest contribution to the nation. He whole-heatedly supported Western education, though he insisted that the study of Sanskrit should not be neglected.

He emphasised the necessity of the spread of primary education, but held that the education of the masses be preceded by the education of the few. As Visitor of Schools, he tried to improve teaching methods and to formulate a more rational course of studies for Indian students.

After completing his education, Mandlik entered Government service and acted as Educational Inspector, Sub Judge , Curator of the Government Book Depot, and Personal Assistant to the Income Tax Commissioner. He resigned from the Government Service, took the law degree and started practising law from 1863 in the Bombay High Court.

He was a good public speaker and a prolific writer. He studied Sanskrit and Latin. He was interested in the study of the scriptures and the Hindu law system. He wrote on 'Hindu Dharmashastra' in two volumes (published in 1882) and 'Hindu Dharmashastra Vyavaharkhanda' (1867) and translated Elphinstone's 'History of Hindu India' in two parts (1861). He also wrote on law and politics. His essays are collected in 'Writings and Speeches of the Hon. Raosaheb Vishwanath Narayan Mandlik' (1896).

Raosaheb started taking a keen interest in public life after 1871. He was Vice-President of the Royal Asiatic Society, Bombay; a Member, Bengal Asiatic Society, Calcutta; Vice-President, Bombay Association (1875); Secretary, Students' Literary and Scientific Society; a Justice of Peace (1863); a Member of the Legislative Council, Bombay (1874), and of the Governor-General's Council, Calcutta (1884). He was the Mayor of the Bombay Municipality in 1879. As a public worker, he supported the project of compulsory vaccination, and tried to improve the sanitary system of the city during the period of his Mayorship.

He was closely associated with the University of Bombay in such capacities as a Fellow (1862), Dean and Member of the Syndicate. He was a Fellow of the Royal Geographical Society of Great Britain and Ireland, a Fellow of the Statistical Society, London, and so on. He earned the titles of Raosaheb (1855) and C.S.O. (1878). But, he declined the title of Raobahadur. He spent most of his life in Bombay.

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Mandumulu Narasinga Rao

— See under Narasinga Rao Mandumulu.

Mane, Laxman Bapu (1949 —)

Laxman Bapu Mane, born in a Nomadic tribe family, was a leading journalist and writer.

Laxman Bapu Mane belongs to a nomadic tribe. He passed B.A. in 1986 from Kolhapur, and presently he is a freelance journalist. His literature career starts his first book with Upara (Autobiography), which got him the Sahitya Akademi Award in 1981. It was translated into French in 1987. This work is recommended for the students of three Universities.

His second book is for *Band darwaja* (Closed door, 1984). He edits a Marathi magazine exclusively devoted to nomadic tribels research titled *Band darwaja*. From his work, *Upara*, he received a Ford Foundation Fellowship, and many other awards, including Homi Bhabha Fellowship in 1985.

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He is a member of many social and educational institutions.

His works is a clinical expose' of the caste-corroded Hindu society, with the bitter experiences a socially handicapped Dalit has to encounter. Yet the work is fraught with human sympathy and does not have the rancour of a reformist zealot's retributive wrath. The narration shows artistic restraint, and yet it is an acid comment on the upper-class, upper-case hypocrisy and the loud-mouthed but hollow idealism.

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Manek, Karsandas (1902 —1978)

Karsandas Manek, born in Karachi in 1902, was an eminent freedom fighter, writer and scholar.

Karsandas Manek was born in Karachi and had his primary and secondary education there. Thereafter he joined Gujarat Vidyapith (National University) started by Gandhiji, and then moved to the Vishwa Bharati University. He took active part in non-cooperation, salt-'styagraha' and other movements started by Gandhiji and went to jail several times. In the late 30's he shifted to Bombay, and took to journalism.

Manek has successfully tried his hand in almost all the genres, such as poetry, novel, short story, drama, and essay. He began his literary career by translating two of Tagore's verse dramas *Muktadhara* and *Saradutsava* in Gujarati which were published in 1922 when he was twenty.

His composition are *Khakhnan poynam* (1934), which is an elegy, touching the innermost recesses of the heart. *Albel* (1936) and *Madhyanah* (1957) contains lyrics on various topics depicting different moods in an enchanting style. *Mohabatne Mandve* (1942) is a long love poem in a rhythmic style. Kalyan yatri (1945) is an eloquent tribute to Gandhiji. *Aho raijuji suniye* (1945) and *Vaishampayanni* Part I & II (1946) are satirical poems, written in medieval 'akhyana' style. They are his unique contribution to Gujarati poetry. *Ram taro divedo* (1968) is a collection of devotional songs. *Satabdi-nau smito ane ashmo* (1969) which was published in the Gandhi Birth Centenary years, depicts the joy of the pre-Independence era and the tribulation, disillusionment and frustration of the post-Independence era in a graphic style.

His verse drama *Pratigna Pursoltaru* (1967), depicts the final hours of Lord Krishna's early life and is a review of the mission accomplished by him. *Dharma kshetre Kurukshetre* (1969) is a collection of seven verse plays dramatically presenting the message of the Gita.

He has to his credit two novels *Sindhunun samarpan* (1964) and *Darpan ane samarpan* (1968). Both have in the background the history of Sindh. His collection of short stories, '*Matini*' contains psychological interactions.

In his *Mahabharat katha* (1959) he lucidly and artistically narrated the story of the *Mahabaharata* with a commentary in which there are indirect comments on the political situation of the post-Independence era.

His first collection of essays, *vatnan vadan* (1972), consists of 42 essays, mostly philosophical, His second essay collection, *Geeta vichar*, contains 50 essays bringing out the essence of the Bhagvatgita.

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Maneri, Sharafuddin Ahmad (1262 — 1380)

Sharafuddin Ahmad Maneri, born in 1262, was a leading disciple of Maulana Ashrafuddin Tawwama and a distinguished Sufi saint of the Firdausi Silsilah of Bihar.

Sharafuddin Ahmad Maneri (1262—1380A.D.), a leading disciple of Maulana Ashrafuddin Tawwama and a distinguished saint of the Firdausi silsilah of Bihar, was the son of Shaikh Yahya Maneri. He came to Sonargaon with his preceptor in the prime of youth. Sharafuddin is said to have spent many years in such total dedication to learning and spiritual training that he did not even read the letter containing the news of his father's death for several days.

During his stay at Sonargaon he fell ill and was advised by the physicians to marry. He married his slave girl who gave birth to a son. He then returned to Maner with his son and committinghim to the care of his mother, proceeded to Delhi to meet Shaikh Nizamuddin Auliya whose fame as a spiritual teacher had spread far and wide. Shaikh Nizamuddin Auliya did not admit him to the Chishti silsilah, but advised him to join the circle of disciples of Shaikh Najibuddin Firdausi, (also known as Najmuddin Sughra), a celebrated saint of the Firdausi silsilah..

Thereafter Sharafuddin never returned to Bengal, and his subsequent career as a religious figure belongs to the history of Bihar. Tradition refers to yet another saint Badr 'Alam known as Badr 'Alam Zahidi, who lived and worked in Bengal.

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Mangarasa III (1508 —)

Mangarasa III was an eminent literary personality of medieval Kannada literature.

As there are more than one Mangarasa in Kannada literature, it is customary to denote them in numbers according to chronology. Mangarasa the first lived in the middle of 1350 A.D. He was the author of *Khagendramanidarpana* which deals with poisonous medicines.

Mangarasa the Second is said to have lived during he later half of the fourteenth century and was the author of *Mangaraja nighantu*, which comes under the classification of lexicon.

Mangarasa the Third was a Jain who belonged to a royal family, in charge of Kallahalli, located near modern Hunsur and he has to his credit six works. D. L. Narasimhacharya has identified one more Mangarasa, who was later to Mangrasa III and his work, *Manmatha vijaya* is written in Bhamini Satpadi,

Mangarasa III belonged to a learned family and the well-known poet, Nanjunda, the author of *Kumararama charitra* was related to him. The works of Mangrarasa III, as noted by R. Narasimhacharya, are *Jayanrupa kavya, Sripala charite, Prabhanjana charite, Supa shastra, Nemijineshana sangati* and *Samyaktva Kaumudi.*

Jayarupa kavya is written in parivardhini satpadi containing 16 chapter and 1037 stanzas in all. The story of Jayanrupa occurs in Jinasena's *Mahapurana* which is in Sanskrit.

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The poet takes the theme from that book and narrates it fairly well. Mangarasa often gives beautiful descriptions in his work and he tries his best to add poetic quality to the mythological theme. The work is noted by scholars more for its form than for its poetry.

Supashastra is a work on cookery written in *vardhaka satpadi*. There are six chapters and more than 350 stanzas and this deals with the preparation of several dishes. The book is informative and it testifies to the versatile taste of the poet.

Samyaktva kaumudi is also a work written in satpadi, which the poet calls uddanda satpadi. (Though scholars had discussed much the relevance of calling this satpadi uddanda, it is in no way different from vardhaka satpadi). There are twelve chapters. There are a number of stories in this interesting work which uphold the greatness of Jainism.

Mangarasa narrates these stories very effectively. Both the style as well as the art of poetry blend together harmoniously. Even the metre of the work is best suited to the successful narration of the work.

Mangarasa's three other works, viz. *Prabhanana charite, Sripala Charite* and Nemijinesha sangati are written in sangatya metre which was one of the popular metrical forms in the 16th century.

Among the works written in sangatya. *Nemijinesha sangati* happens to be one of the foremost works from all points of view. A close study of his works along with the *Kumararama charita* and *Ramavijaya kavya* by *Nujunda* and Derappa respectively reveals that they were influenced by Mangarasa. The continuous and sincere efforts of these Sangatya poets may be said to have paved the way in Kannada literature for the production of the Ratnakarani's *Bharateshavaibhava* which is regarded as a masterpiece written in sangatya.

Thus Mangarasa III occupies an important place in Kannada literature both because of the variety of his works as well as of his talent and sound scholarship.

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Mangesh Rao, Panje (1874 — 1937)

Panje Mangesh Rao, born at Bantwal in South Kanara in 1874, regarded as the pioneer of Kannada renaissance.

Panje Mangesh Rao regarded as the pioneer of Kannada renaissance, was born in Bantwal, South Kanara. He lost his father when he was sixteen, had his secondary education in Mangalore with the financial help from relatives. In 1884, he was appointed Assistant Kannada Pandit in the Government College, Mangalore.

He took his B.A. degree in 1904 from Madras and also attended the Teacher's Training Course (L.T). Returning to Mangalore he worked for sometime in the Government College but soon was appointed Sub-Assistant School Inspector of Mangalore. Subsequently he became the Headmaster, Teacher's Training School, Mangalore and also the Headmaster of the Central School at Marcara.

Panje edited a monthly literary journal, *Suvasini*, from 1890 to 1903 in which the first short story in Kannada appeared (1900). Other stories and lyrics appeared in the issues of *Suvasini*. With his contact with the Base Mis-

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sion, Mangalore, he got acquainted with new methods of teaching. The Basel Mission's journal, *Satyadipike*, published some of his essays.

In 1905, a Kannada Grammar by Panje was published by the Mission. In 1912, the Basel Mission brought out an anthology of poems edited by Panje which included a few compositions of his own. The second book of poems appeared in 1919. In 1916 the Basel Mission published his *Bala kathavali*—a collection of stories for children. He started his own publishing house for children's literature, Bala Sahitya Mandal Ltd., in 1921. He organised the literary conference of Mangalore in 1927 and was President of the Kannada Sahitya Sammelan at Raichur in 1934.

The distinguishing feature of Panje's prose is its simplicity and directness of appeal. His essays are mildly satirical. His lyrics have an absorbing rhythm and an engaging style. Panje was a notable writer of children' literature. For children's stories he chose fables with animal and bird characters rather than stories from mythology.

He chose the themes suited to the child's mind. Panje was interested in the folklore of the region which he exposed extensively. His *Koti-chennaya* is based on the local legend about two young heroes of yore—Koti and Chennaya.

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Mangeshkar, Lata (1929 —)

Lata Mangeshkar, born in 1929, is a very popular singer of Hindi Cinema.

"I wear my music the way Karna wore his *kavach*", said Lata Mangeshkar, the Indian nightingale, at her golden jubilee felicitation function at Mumbai on September 28, 1992. The popularity that Lata Mangeshkar has gained during her life time shows her excellence in the field of music. Songs have been the life of thousands of movies that Mumbai's film studios rolled out year after year and Lata's contribution to this music has been *par excellence.* She has infused life into the unending stream of songs in her inimitable voice.

The sentiments expressed by Amitab Bachchan, the superstar of the Hindi films, is also shared by millions of people within and outside the country when he said: "For people like me, of my generation, there is a great association with her music. There is a certain era in our lives, when we identified with the songs that Lata sang - at school, at college, while working as a young man". Many would like to associate themselves with the nostalgic notes: "*Abhi na jao chod kar, ke dil abhi bhara nahin*".

Lata sang for Nargis, Madhubala and Nutan in the 1950s. She sang for Sadhana, Asha Parekh and Sharmila Tagore in the 1960s, for Zeenat Aman, Jaya Bahaduri in the 1970s, and for Zeba Bakhtiar in the 1990s. The stars aged, retired and faded, but Lata sang on, almost like an unperturbed immortal. The melody queen has been singing ever since she was 13 and she emerged in films when Noor Jehan had fascinated the people with her acting and melodious voice.

It is hard to believe that it is the same woman who sang the haunting "*Aayega aanewala...*" (*Mahal*) in the 1940s, captured *Anarkali*, Madhubala's agony in "*Bekas pe karam kijiye sarkare-e-Madina*" (*Mughal-e-Azam* in the late 1950s), gave voice to *Bobby's* youthful yearnings in" *Mujhe kuchh kehna hai*", which brought life to Rati Agnihotri's flirtatious antics in "*Hum bane tum bane ek duje ke liye*", and "*Maine Pyar Kiya*", sometime in 1982.

Even Lata was quite influenced by Noor

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Jehan. It is said, when, for the first time, Lata was called by the Music Director, Ghulam Haider, she sang Noor Jehan's song. In 1949, her songs "*Nazr se door jaane wale...baharen phir bhi aaenge magar...*", "*Tute hue aarmano ki ek duniya basaye*", recorded under the direction of Music Director, Shyam Sunder, for film *Lahore*, provides a semblance of Noor Jehan's style.

One also finds Noor Jehan's influence on Lata Mangeshkar's musical rhythm in her song "*Dil mera tora, mujhe kahin ka na chora*", recorded for the film *Mazdoor* in 1948, "*Chale jana nahin nain mila ke, hai saian bedardi*" recorded for the film *Bari Bahin* and again the song "*Uthai ja unke satam aur jiye ja, un hi muskraye ja, aansu piye ja*" for the film *Aandaz*,

Born on September 28, 1929, in Indore, away from the Maratha heartland of Maharashtra, Lata's early life had been a saga of nightmarish poverty, drudgery and hard luck. Her father, Dinanath Mangeshkar, who came from Mangeshi in Goa, was a classical singer trained in the colourful Punjabi school of Baba Mushelkar.

Dinanath owned an itinerant dramatic troupe which made him pitch his tent in nearly every town dotting the State. He roped in his four daughters and a son into this nomadic life. Unable to arrange proper schooling for his children, Dinanath sought to compensate them with liberal doses of music lessons. This was how Lata got the foundation of musical propensities.

For Dinanath's family it was a carefree life where music held the key. It had mostly a comfortable life but a setback came in 1934-35 when due to the exigencies of circumstances Dinanath had to switch over to film company. His four mythological plays in Marathi and one Hindi film, *Andheri Duniya*, were flops. Dinanath resorted to alcohol. For four years, the family survived on Dinanath's meagre income from singing at the Pune station of All India Radio.

In 1942, when Dinanath died on pleurisy, heart disease and frustration, Hridaynath, the only youngest child, was afflicted with tuberculosis of the bones. Lata, only 13 at that time, had to act and sing in *Pahili Manglagaur*, a Marathi film by Master Vinayak Rao, father of Nanda, the well-known actress.

In *Pahili*, Lata played the heroine's sister and had three songs. "I hated putting make-up; I hated standing in the glare of lights. But I was the breadwinner of the family, and there was hardly any choice left. The day I went to work in Master Vinayak's film, there was nothing to eat in the house," she says. Her struggle had, in fact, begun a month earlier when Sadasivrao Nevrekar, a friend of the family, had offered her the maiden chance for playback singing in a film called *Kitti Hasal*. "My first playback song was chopped off at the editior's table", reminisces Lata. Vinayak was happy with her performance in *Pahili*, and signed her as a staff artiste on a monthly salary of Rs. 60. It became Rs. 350 by the time Vinayak died in 1947 and his Prafull Pictures closed down. But, in 1945, the company had already shifted its headquarters to Mumbai, and Lata had moved out into the big city of her dreams.

The first big event for Lata in Mumbai was her introduction to Aman Ali Khan Bhindibazarwala, a classical singer who accepted her as a disciple. But in the wake of Partition, Aman Ali left for Pakistan and Lata had to find a new *guru* in Amanat Ali, an accomplished singer who taught in the same school as Amir Khan, the celebrated classical singer. Amanat Ali's death in 1951 abruptly ended Lata's apprenticeship in classical music. She sang for a film called *Majboor* for the heroine.

She was introduced to Master Ghulam Haidar, a close friend of Amanat Ali and a leading music director during those days. Haider was struck by the range and sweetness of the young girl's voice, took her to Subodh Mukherjee whose Filmistan Studio was Mecca of Mumbai's show business. Mukherjee rejected Lata out of hand, saying that the "poor little thing" had a "sequeaky" voice which would not match with that of the Kamini Kaushal. Haider

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told Mukherjee that this kid will very soon put to shade everyone else, including Noorjehan.

Noorjehan was the biggest name in music in those days. The same day, Lata accompanied Haidar to the Studios of Mumbai Talkies at Malad. It was raining torrentially at the platform Goregaon station. Haider asked Lata to sing the same song that she had just sung for Mukherjee -"*bulbulo mat roa*". She sang, Haider kept tapping a tin of 555 cigarettes. The trains whistled in and out. The combined noise of commuters and vendors filled the platform. The rain pattered on the tin shed. But Haider was immersed in the song. He did not say a word after the song ended.

An hour later, Lata was singing the same song at Mumbai Talkies where she was selected to sing for Majboor. The recording for *Majboor* was not easy. The song was recorded at the 32nd take. A number of music directors were present at the rehearsal room of Bombay Talkies. The first of them to come forward for offer was Naushad, the Lucknow-born music director whose melodies were largely responsible for the success of the musical films in the '50s.

He signed Lata for *Andaaz*, a smashing box-office success. Music director Bhagat Ram got her to sing for *Badi Bahen*. This was followed by *Barsaat* where Lata sang "*jiya bekrar hai*"—a song whose popularity is undiminished even today. From then on there was no looking back.

Lata became popular as a playback singer. But it was a hard life for her going from studio to studio. Her day began at nine in the morning when she would board the train at Grant Road station, heading towards Dadar, Goregaon, Andheri or Malad, where the big studios were located. Eating at the canteens was a luxury and so was a taxi ride.

She would often go off to sleep while returning home late at night. She was frequently over carried to Churchgate and, way past midnight, the sweeper women often nudging her to get off. "I walked back home from Churchgate even at that hour", she says.

Noorjehan's departure for Pakistan after the Partition compelled an initially reluctant Naushad, the ace music director to use Lata's voice in a duet for *Chandni Raat* in 1947 opposite the well-known male singer G.M. Durrani. Compared with the heavy voices of the time, Naushad found Lata's voice too shrill to merit notice. He recognised the potential of her mobile expression and the advantages of a robust classical training acquired from her father and from Ustad Amanat Ali of the Bhendibazaar *gharana* and Ustad Aman Ali.

In 1948, her song "*Piya milne ko aa,mai to jeeti hoon tere bharose*", became a hit. But her subsequent song "*Bedard teri yaad ko seene se laga ke, rolenge tassaveer mein tujhe paas bulake*" for the film *Padmini* put the final seal of approval by Haider on her magical career. Her disciplinarian father had inculcated in her the qualities of perseverance and perfection through constant practice. All this stood her in good stead throughout her life.

The film industry during those days was virtually dominated by Urdu writers and lyricists. This motivated Lata to brush up her linguistic skills. She took lessons from a *maulvi* and perfected her pronunciation in Urdu as she has now over a lot of other languages, including Bengali. An unusual turn of events in 1949 dramatically thrust her career centre stage. Three big films by three major companies found simultaneous release and Lata became a household word. Bombay Talkies' *Mahal*, which had music by the famed master, Khemchand Prakash, immortalised both the songs and the singer. The echoes of "*Ayega, ayega, ayega...ayega aane wala ayega, ayega...*" became classic.

Though Lata had been noticed in other Hindi films, like Majboor, and had already sung over a hundred songs, it was this song that set her apart giving her that distinctive singing identity that was to dominate the next decades.

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With the release of *Andaaz,* which had music by Naushad, and Raj Kappor's *Barsaat,* for which Shankar Jaikishen gave the music, Lata's genius found the permanent niche in the world of playback singing.

Even in her conversation, she pronounces the words in Hindi with an uncanny precision, which is the result of years of practice. Once Dilip Kumar, while travelling in a local train, was amused by her Marathified Hindi and teased her till "my ears tingled in shame". Three decades later, Dilip Kumar himself recalled the incident and said that his own ears tingle in shame when he hears Lata pronouncing each Hindi and Urdu word with a rare eclat.

Lata has been the dominant female voice in Hindi films for over five decades now. There was a time when Geeta Dutt had a slight advantage over Lata. But that lasted only for a brief time. By the mid-'50s most other female singers, including well-known names like Suraiya and Amir Bai Karnataki had dropped out. Only Shamshad Begum remained for a while. The stage began to be clearly dominated by the Mangeshkar sisters.

In 1959, *Time* described her as the "indisputable and indispensable queen of India's playback singers." The reservoir of accomplishment that Lata is today is the consummate end-product of the years of sweating and grinding in a very limited sphere of vocal music. She takes it with a breathtaking ease. In most cases, she sings without a proper rehearsal and sings straight into the film's sound track without any re-take and with the accompaniment of a 70-man orchestra.

In 1977, she flew straight back from a long foreign tour to record for Raj Kappor's *Satyam Shivam Sundaram*, listened for 10 minutes to the Music Director Laxmikant Pyarelal hunming out the tentative outlines of the theme song and walked into the recording studio. The result was a song that topped the charts for nearly two years.

What distinguishes Lata from other singers of her generation is the sweetness and emotional intensity of her songs. One remembers that Jawaharlal Nehru was moved to tears when she sang Pradeep's stirring lyric "*Ai mere watan ke logon*" after the Chinese aggression in 1962. Even now this song brings patriot fervour among the millions.

In the 1970s, Ravi Shankar composed music for Gulzar's *Meera* and Vani Jayaram sang the *Bhajans*. He was asked whether Lata would not have been a better choice. Lata had just then sang Meera's *bhajans* for her brother, Hridaynath Mangeshkar. It was an independent album. The sitar maestro admitted that, of course, no one could do it better than Lataji.

Lata was the inspiration for Raj Kappor's film *Satyam Shivam Sundaram*. The film had nothing to fall back upon than the sheer beauty of Lata's sonorous voice. Naushad is certain that there cannot be another Lata. The veteran composer says: "*Kuch log aise bhi hain jinki jagah khali rehti hain. Unse behtar log bhi aayen to bhi woh Lata nahin ban sakte.*" (Even if there are better singers than Lata, they can never take her place). Khayyam, who is known to be a perfectionist, says: "There are lots of talent available, but Lataji is Lataji. Thee is no comparison.

Young blood is welcome but Lataji has achieved a unique position in the sphere of musical achievement. She no longer belongs to India but to the whole world." When one hears Lata's voice after the conclusion of the "*Mile sur mera tumhara*" spot on TV, a surge of nationalist pride rushes through the arteries. Even the national anthem doesn't evoke the same degree of devotion.

Lata's talent doesn't lie in her God-gifted voice alone. Many of her male contemporaries, Kishore Kumar and Hemanta Mukherjee in particular, had divine voices too. But she's always been in a class of her own for sheer versatility. Give her the mood and she will capture it, beyond the lyrics, and beyond the picturisation.

That is why "*Mohe bhool gaye sanwariya*"

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will remain a classic song after *Baiju Bawra* is forgotten. That is also the reason why her Meera *bhajans* have sanctifying, almost ethereal, quality even though she is not a professional *bhajan* singer.

There was a harsh criticism that Lata did not allow other female voices to emerge, not even that of her own sister, Asha Bhonsle. There were rumours that when Shankar Jaikshen gave a break to Suman Kalyanpur, Lata refusedto sing under their baton. The only other music director, who dared defy the legendary singer, was OP Nayyar, who nurtured the talent of Asha. When Lata noticed a perceptible drop in the number of film assignments by the early 1970s, she found other avenues for her singing.

She decided to capitalise on her wide fan following in India and abroad, and took her troope on its first foreign tour to London in 1974. Anil Mohile, who has been her orchestra conductor since 1970 and accompanied her on the first trip abroad, said that audiences love her old numbers, and songs like *"Ayega anewala", "Aajare pardesi", "Naina barse, rim jhim", "Kahin deepjale kahin dil", "Jo vaida kiya woh nibhana padega", "Aap ki nazron ne samjha", "Rasik balma", "Yeh zindagi usi ki hai"*. Indeed, such songs have become perennial favourites of the people. Her's is the voice that no Indian can miss. Delightfully high, the notes rendered clearly to the last bar, the words pronounced with a rare panache—the voice has haunted Indians for over six decades now. It has chased them wherever they have gone—at film shows, restaurants, barber's shop, picnics, Durga Puja *pandals* and even in train and bus journeys.

It is the voice to which the roadside vendor has become accustomed, the long-distance trucker has sped along the highway, the Army *jawan* in Ladakh has kept guard at his frontier bunker, or the glittering elite of Mumbai and Delhi have dined in luxury hotels. It is now part of unconscious humming of India's teeming millions.

By the early 1970s, Lata had a record number of songs and recordings to her credit, according to The Guinness Book of Records. It seems doubtful if any person has matched her output. It is said that she had sung 300 songs on an average in each of the first five years of her career, and 500 songs annually during the next 23 years. Since 1974, she has managed almost 150 songs in a year. Then there are some songs in her private records. She seems to have out sung her closet rival, the late Mohammed Rafi.

Lata also went for musical ventures outside films. She sang Ghalib's *ghazals* for Khayyam —a sweet and caring performance, and the saint-poet Meera's compositions. She rendered the *Bhagavad Gita* in her mellifluous style, giving the euphonic Sanskrit phrases a touch of ethereal beauty. Devotional songs, such as *bhav geet, Ganapati aartis, Jnaneshwari* slokas (of Sant Janeshwar, the poet-saint of Maharashtra), *shabads* (Sikh devotional songs), and musical renderings of the works of well-known Marathi poets like the late BR Tambe, songs of Chhatrapati Shivaji, patriotic songs by Veer Savarkar, and *koli* (fisherfolk) songs are part of her extraordinary repertoire.

Lata's magnanimity of mind towards other singers of her generations is evident from her songs in Shraddhanjali, the cassette album of her songs released by the Gramophone Company of India on September 30, 1992, where she pays singular tribute to six of the masters who influenced and enriched her own music—KL Saigal, Pankaj Mullick, Mohammed Rafi, Mukesh, Hemant Kumar and Kishore Kumar.

Lata Mangeshkar has completed over 60 years in the musical industry and her vocal magic has enthralled generations of Indians not only in India but people in all over the world. Though the exact record is not available it is believed that she has been the most prolific singer in the world exceeding 8,000 recordings. She has the world record of having sung in almost 20 languages for over 1,825 films and worked with 165 composers.

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Recipient of *Padma Bhushan* in 1969 and Dadasaheb Phalke Award in 1989, Lata has been widely acclaimed by her contemporaries like Dev Anand as well as those who came in years later like Mala Sinha. About her magical melodies, Dev Anand said: "She sang in my first picture, my last picture, and will sing soon in my *Gangster*. She is such a darling, a world-class singer absolutely".

Mala Sinha heard Lata even while at school, and decided to join films only after that She said: "When I was studying for my school exams, my mother put off the gramophone playing one of Lata's songs. But I heard another of her songs playing from afar through the window, and the words in mybook began to blur..." According to Naushad, the discerning master who gave a break to Lata with reservations when Noor Jehan moved to Pakistan after Partition, said: "Lata has the great ability to understand well the nuances of the words she sang."

What makes this incredible singing machine tick is the flexibility of her style and the range as well as quality of her voice. Sweetness of a voice may be indefinable, but its steadiness can be seen on a VU-meter which measures the pitch. A sound recordist at a Film Centre said: "When Lata glides down to, say, the note A, the arm of the VU-meter stands rock-steady at 440 cycles. I have never seen this happen with any other singer." Her voice also has a mind-boggling range. It touches of sharp in the higher octave and descends as low as A in the lower. Above all, she has been rated as the most popular Indian musician both inside and outside the country.

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Maniar, Priyakant (1927 — 1976)

Priyakant Maniar, born in 1927, was a popular Gujarati poet.

Priyakant's poetry is a dialogue with eternity. It has carved for him a special niche in the heart of the people of Gujarat. He has written such powerful and meaningful poetry that so long as Gujarati poetry and language will survive, his poetry will live.

There are seven collection of his poems; *Pratik* (Symbol, 1953), *Ashabda ratri* (Silent night, 1959), *Sparsha* (Touch, 1966), *Sameep* (Nearness, 1972), *Prabal gati* (Powerful speed, 1974), *Vyom lipi* (sky's alphabet, 1979) and *Lilero dhhai* (Green slope, 1979). He always saw the world with a childlike wonder and enjoyed it, and in the same strain, he has written soulful poetry overflowing with emotions. In this sense he can be called a poet of abundance.

He has composed his poems in metrical, prosodi, orthometric and blank verses. Priyakant has written songs in lyrical form full of sentiments with matchless melody. After Meera, Dayaram, Nanalal and Rajendra Shah, Priyakant is the only poet who has written songs like pearls strung in a beautiful necklace. Priyakant's contributions to the lyrical composition is all the more great for his songs of amorous play, separation in love and devotion to Krishna.

Niranjan Bhagat, Priyakant Maniar, Hasmukh Pathak and Nalin Raval are the four principal poets of the modern group who exhibt a new sensibility. In the structure of constructions also a new technique-motive is adopted. Novelty in the use of brackets, new images, new sensation and emotions and the traits of the symbolic composition are clearly perceived. Priyakant's first symbolic poem is '*Dove*'. Then he wrote another symbolic poem, '*Cow*'.

In his collection, *Silent night*, except for 'Squirrels' and 'In silent night', all the poems express harsh reality and a faceless recognition—'we are like thousands of copies of some newpaper' of human agony. Due to his boundless love for India, the world and the whole human race, we get from him his three poems 'Those people', 'Blood of war' and 'Massacre',

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written in healed anger against the exploiters of man, his murderers or the war-mongers.

To Priyakant Maniar poetry flows easily like a stream. He was a poet with an agonized heart. So he wrote passionate poems—songs steeped in emotional love and lust and choked with emotions in devotion to Krishna. On the one hand he composed traditional poems—songs of love, lust and devotion while on the other hand, imbibing fully the consciousness in the context of his age, he also composed the poems of dehumanization and alienation. He wrote with commitment and involvement. Among all these tunes, there lay at the poetic centre the dialogue with—'water merges into water and flows into water'—the supreme being. For this very reason he had a dialogue with eternity. Therefore, with a heart of gopi, he composed melodious songs of longing for Shri Krishna, Like the skill of a powerful accomplished poet, Priyakant has presented all the halos, the geography of emotions and the experiences of life. Gujarati poetry has been enriched by a fresh imagery in every poem, novel symbols and new techniques he adopted. From his skilful poetic work and a continuous enlightened search for the poetic language, Priyakant Maniar will remain immortal in Gujarati literature.

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Manikyachandra Suri (15th Cent.)

Manikyachandra Suri was a medieval Gujarati prose-writer and Jain saint.

Manikyachandra Suri or Manikyasundar Suri was a medieval Gujarati prose-writer, disciple of the Jain sage, Merutungsuri of Anchalagachha. His teacher and mentor was the Jain sage Jayashekharsuri. Since his literary work indicates the date of composition as 1407, it may be surmised that he belonged to that period. No further details are available about his life.

His contribution to literature covers the Medieval Gujarati prose and poetry and small compositions in Sanskrit as well. He has been identified as 'Manikyachandrasuri' by some of the Gujarati scholars and as 'Manakyasundarsuri' by many others.

Pruthvichandracharit (1422) is known to be his most impressive prose compositions. This story, divided into five parts, is greatly fascinating and important on account of its fantastic story element, wonderful set of characters, and minute description. *Neminathkumar Rajimati Charitra Phaag* (Nemishwarcharitphaag, 1442), is yet another composition of this kind. It copies an important place in Medieval Gujarati 'phaag' poetry as it happens to be an excellent specimen of what is known as 'phaag kavya' and also the way in which it reflects the poet's style of dynamic representation of facts, vivid descriptions and use of rhyme.

Apart from these compositions which are published, there are four unpublished compositions such as *Satarbhedi sat prahar katha, Vichar sar satvan, Parshwanath stavan and Chaknaprutra-kathanak.*

His composition in Sanskrit, *Chanradhaval Dharamdatta-katha* (1422) has been published whereas his other compositions such as *Shreedhar-charitra* (1947), *Gunadharmacharitra, Chaturpoorvi champoo-katha, Shukraj-katha*, etc. are still unpublished. He occupies a remarkable and important position as a prose-writer and creative artist in medieval Gujarati literature.

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Manjeri, S. Rama Iyer

— See under Iyer, Manjeri S. Rama

Manjhan (1513 — 1593)

Manjhan was one of the eminent Sufi poets and philosophers.

Manjhan one of the eminent sufi poets, was a disciple of Sheikh Muhamamd Ghaus. His philosophy of life is based on eternal and profound love, achieved through humanitarian acts.

Manjhana is famous for his only work in Hindi, entitled *Madhumalti*. It was written in 1545 in the regime of Salimshah Suri, the son of Shershah Suri.

Madhumaliti is the love story of Manohar, the hero, and Madhumalti, the heroine. In form, the poem is a metrical romance, writen in Awrdhi. The poet follows the traditional technique of *Karvakant Dhatta* of Apbhramsha literature.

Description of physical beauty, separation in love and depiction of nature in different moods are the salient features of the poems. Madhumalti is, indeed, an important work in the sufi tradition, dealing with exalted love and beauty.

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Manjsoori, Adil (1936 —)

Adil Manjsoori, born in 1936, is an eminent Gujarati and Urdu poet, ghazal writer.

His real name is Mansoori Farid Mohammad. He is an eminent Gujarati and Urdu poet, ghazal writer of the younger generation. He ran a texile shop for some years. At present he is working as a copy-writer in an advertising firm at Ahmedabad.

In the beginning, he was writing ghazals only in Urdu, but later, he turned to Gujarati ghazal as well. Even now he continues to write in Urdu and has earned reputation as an experimentalist Urdu poet. With sound background in Urdu poetry, he soon made his mark as a promising young Gujarati ghazal poet.

In fact he, along with some contemporaries, revolutionised the Gujarati ghazal which had by then become too much hackneyed and tradition-bound. He replaced the backoneyed images and symbols with fresh ones, used a new diction and thus changed the entire face of the Gujarati ghazal.

However, he never betrayed the true colour, mood and essence of the form of ghazal. He became an important member of the Rey Group, an off-beat group of young *avant garde* poets and writers of Ahmedabad, which had changed the literary scene of Gujarat in the sixties.

Adil's first collection of poems *Valank* (Turn, 1963) proved a turning point for Gujarati ghazal. The next year he published another collection named *Pagarav* (Sound of footsteps) which enchanced his reputation as a leading young modern Gujarati ghazal-poet. In 1970 he came out with yet another collection of poems named Satat (Continuous).

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His absolute command over Persian metres, successful handling of subtle emotions and bold experimentation earned him a high and permanent place in Gujarati ghazal. He has also written some prose poems which bear his hallmark as a modern creative poet.

Adil is also one of the pioneers who heralded the advent of absurd plays in Gujarati. His two collection of such one-act plays entitled *Haath-pag bandha yela chhe* (Hands and legs have been tied down, 1971) and *Jo Nathi te* (One which is not, 1972) are the examples of his command over the form. However, he will always be remembered as the one who completely transformed the Gujarati ghazal.

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Mankad, Dolararai Rangildas (1902 — 1970)

Dolararai Rangildas Mankad, born in 1902, was a renowned Gujarati critic and Sanskrit poet.

Dolararai Rangildas Mankad is a renowned Gujarati critic, well-versed in Sanskrit poetics. He is also an archeologist. He did his M.A. with Sanskrit and Gujarati from the University of Bombay. After having worked as a professor and principal, he became the Vice-Chancellor, Saurashtra University for five years. He was awarded the Ranjitram Gold Medal for his outstanding contribution to the fields of literary criticism and research. He was honoured posthumously with the D. Litt. degree from the University of Sarurashtra.

He edited two monthly journals *Nagarik* and *Urmi*. He had good command over English and Gujarati. He enjoyed reputation as a learned scholar in his own language and outside for his evaluation and analysis of literature with the help of the tenets of Sanskrit poetics. Works like *Sanskriti natyashastrana vilasni ruprekaha* (1928), *Kalidas and Guptas* (1944), *The Ancient Indian Theature* (1950), etc. earned him the reputation of a scholar and research in the field of the Sanskrit language and poetics.

With *Kavya vivehcan* (1949), *Naivedya* (1962) which brought him the Sahitya Academy Award for the year 1964 and Gujarati kavyaprakasho (1964), he came to be respected as a critic with a discerning vision, balanced view and flexible attitude. He also discussed features of various literary generous like novel, short story, Sanskrit champu katha, one-act plays, etc. Dolarai's significant contribution is his scholarly and scientific attempt to critically evaluate modern poetry with the help of Sanskrit poetics.

Dolarai propounds the theory that the process of simplification is meant to the applied to the process of appreciation by the interested reader. Among his articles on literary criticism are his incisive reviews of the translation of Shakuntalam, Sharvalik, *Gher to pedhar chee jani jani*, etc. Along with his scientific and literary outlook, these also reveal his attitude towards life with his concern for cultural and social progress. In his discussion about language, Dolararai has given the translation of *Nirukta*.

In his articles on archaeology, Doalrarai reveal his devotion to truth, fearlessness and scientific attitude as a researcher. In his *Anustitun yatatattya*, he takes a positive attitude and suggests that one must proceed on the assumption that the details complied in *Anusriti* are most probably anthoritative. He has trans-

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lated *Rudradhyaya* (1929), *Shakradya stotra* (1929), *Ahunavar* (1935).

Apart from these, the most significant contribution by Dolararai is the translation of *Dhvayaaloka* (1964), with commentary, *Rigvedaman vashisthanun Dashar* (1964), *Hindudharman madhyamamarge* (1964), *Gitano buddhijoy* (1960), are good fruits of Dolarair's study of religion and philosophy. *Yugapuranam* (1951), *Kishkindha kandha* (1965) are the well-edited versions prepared after a deep study of those works. *The Puranic Chronology* (1952) and *The Date of Rigveda* (1952) are the two important works of archaeological research.

Dolarnai has also composed a well-knit long poem *Bhagwanani lila* (1948) of 1273 lines in the flowing 'anushtubh' metre based on a folk-tale. Dolarai was a leading scholar who made a thorough study of the concepts in Sanskrit literature and evaluated them in an authoritative manner.

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Manmohan (1911—)

Manmohan, born in 1911, was an eminent Marathi poet and writer. His poetry is both new and non in character.

Manmohan was a pen name adopted by Gopal Narhar Natu. By his book, non-traditional, paradoxical and satirical rhymes he came to be popularly known as Lok Kavi Manmohan, i.e. poet of the mesas. He was educated up to matriculation. His poetry is both new and non in character.

He became the leader of Youth League, Pune in 1932 and joined the freedom struggle. He refused to follow the beaten track and set a new blaze in parody and satire which was his own. His earlier compositions carried the distinct impression of imitations and adaptations, but son he set his own style. He was temperamentally a free bird of forthright expression. He severely attacked blind following of tradition.

In his formative years he was greatly impressed by Gandhiji and his earlier poems reflect the influence. Principal exponent of sonnets in Marathi, he aim to fame with his Suneetaganage which is a collection of his Marathi sonnets. Combining humour and parody, his poems became popular. He came down heavily on contemporary poets attacking them with his caustic intelligence.

He challenged through his poems the vanity and vainglorious attitude of self-styled poets which had then become characteristics of the intellectual so that time. Collegian (1929), Uddhar (Uplift of the untouchables (1933), Bomb (1934), Yugayugache sahaprvasi (Eternal fellow-travelers, depicting Hindu-Muslim unity (1946) are some of his popular long poems. He showed a new style in these compositions expressing his sense of vengeance against a society neglectful of his talent.

He compared himself with Omar Khayyam and proudly proclaimed that he breathed poetry and contrary to the scald 'Rajakavis' (Royal Poets), he was a 'lok kavi' (Poet of the people). His poem 'Rajasinh maza nijala' (Here sleeps the royal lion) on Subhaschandra Bose earned him wide acclaim. *His nadi sarswathi* (the sacred river of Literature), 'Shwaasach asahi tu ge maza' (I breathe thee), 'Shreshtha kavi janmala yava' (So that a great poet be born), and 'Priya hi mazi kavita premal' (My dear loving poetry) ably project his characteristic traits.

Nevertheless, he mellowed down to a humble poet in his later life to say 'Me n maza

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rahilo' (I haven't remained my own self), *Ya nadila ghat chhota banchuni me chalao* (I am going ahead after building a small shore to this river).

His also wrote under another pseunoym Meenakshi Dadarkar. Besides poetry, he wrote several historical novels as well as novels on social themes. A four-part series of novels on Chhtrapati (shivaji) instantly became popular. Zapuza is another best seller he wrote. He also wrote a couple of plays and booklets on games like cricket and carom. Nearly 100 books stand to his credit. A prolific writer, he is still engaged in literary activities.

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Manmohan Natu (1911 —)

Manmohan Natu, born in 1911, is a prolific Marathi poet.

Manmohan Natu began writing poetry as early as in 1921. A prolific poet, Manmohan has to his credit, besides a large number of as yet uncollected poems, thirteen collections of poetry. They are: *Tai teleen* (1926), *Suneet-Ganga* (1928), *Collegian* (1929), *Shankhadvani* (1932), *Uddhar* (1933), *Afoochya golya* (1933), *Jeevanadhar* (1934), *Daryatil khaskhas* (1936), *Yugayuganche sahapravasi* (1946), *Kuhu kuhu* (1949) and *Shiv-Shilpan-Jali* (1965). A representative selection of Manmohan's large poetic output, edited by Sankar vaidya, appeared in 1971 in a volume entitled *Aditya*.

The fact that Manmohan has always chosen to describe himself as Lokakavi (people's poet) as against Rajkavi (Poet Laureate) is in some measure an indication of his nonconformist, rebellious poetic spirit. A man of progressive outlook right form the beginning. Manmohan was fascinated by great historical figures such as Savarkar and Mahatma Gandhi.

His early poetry shows traces of the influence of contemporaries like Madhav Julian and Gadkari. Around 1945, however Manmohan's poetry underwent a change which may in part be related to the change in literary ethos caused by the Second World War. It was during this period that Manmohan became an inconnoclast, sometimes even a bitter one, trying to lash out vehemently at the literary establishment and its outdated poetic conventions. *Yuga-yugayanche sahapravasi* (Fellow travellers of ages), for a long time a forgotten classic of poetry, but now resorted to its proper place, came out in 1946.

A long poem delaying with Hindu-Muslim riots in Bombay, *Yuga-yuganche sahapravasi* is based on the theme of the degrenation of human relationships under the impact of fanaticism in the longer context of poverty, mechanization, power politics and atomic weapons and in general violent bloodshed all over the world.

Equally significant is Manmohan's use of style and technique in this poems he manipulates metaphors in a bold surrealistic attempt to poverty the strange, fascinating board land between drama on reality, conscious and unconscious, life and death. For a poet who began as a rebellious a major achievement. This the reason why a new generation of poets in the societies, fighting a similar battle. Against the iterya establishment, radicoered Manmohan and acknowledge their affinity with him.

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Mannathu Padmanabhan

See Under Padmanabhan, Mannathu

Manohar Lal (1879 — ?)

Sir Manohar Lal, born at Fazilka in Ferozepur district in 1879, was one of the leading economists of Punjab.

Sir Manohar Lal was born on 31 December 1879 at Fazilka in the Ferozepur district of the Punjab in a middle-class family, but which otherwise enjoyed a high social status. His father was a Tehsildar, a pretty high position for an Indian in the nineteenth century.

Manohar Lal was a brilliant student who had his school education in the Central Model School and college education in the Foreman Christian College, Lahore. He did his M.A. in 1899. His first class in that examination was a fitting climax to an outstanding scholastic career. It was no surprise, therefore, that the Government of India offered him a scholarship for higher education in the United Kingdom.

On reaching England in 1900, Manohar Lal joined St. John's College, Cambridge, from where he graduated in Economics with Philosophy as an additional subject. His performance in the final examination won him the Cobden prize in Economics. It also got him an external lectureship in his *alma mater,* a duty he performed while simultaneously preparing for the Bar. He did as well in his legal studies as he had earlier done in Economics and was the proud recipient of the Whelwell Scholarship in International Law for the year 1904-05. He came to India in 1905, but soon after left for England to complete for a Fellowship. After this competition, he finally retuned to India in 1906.

Manohar Lal started life as the Principal of the Randhir College, Kapurthala, and worked in that capacity from 1906 to 1909. In 1909, he shifted to Calcutta as Minto Professor for Economics, a position he adorned with distinction for the next three years.

In 1912, he gave up his teaching career and took to Law. He started practice in the Punjab High Court, Lahore and achieved a quick success. He could do so because during the initial stages of his legal career he gave himself completely to the exacting demands of that profession and curbed his innate interest in politics. But once established as a legal luminary, he could no longer avoid politics but refused to align himself with any particular political group.

His calculated indifference to the rough and tumble of partisan politics paid dividends in 1921 when, on the introduction of the Montagu-Chelmsford Reforms, he was elected to the Punjab Legislative Council. During the next two years, Manohar Lal won a well-deserved reputation as a parliamentarian. His forte was economics and his success during this period was due, to a great extent, to his mastery over that subject.

In two short years, he contributed numerous articles on Indian economics to different papers and delivered many speeches on that subject, both in and out of the Legislative Council. That the Government of India should have invited him to become a member of the Fiscal Commission when it was first formed in 1922, was as much a measure of his reputation as an economist, as the offer made to him the next year of a membership of the Tariff Board. Manohar Lal refused both the offers, perhaps because he was more keen on making a career in the politics of his own Province.

Manohar Lal got his chance when his brilliant expositions of the economic problems of the Punjab attracted attention of the leadership of the Unionist Party founded in 1923. Its founder, Sir Fazal-i-Hussain, suggested his name for a Ministership in the transferred half of the Dyarchy in the Second Council under the Indian Councils Act of 1919.

Sir Fazal-i-Hussain was already a Minister for two years in the First Council (1921-23) and had just founded the Unionist Party. His suggestion was consequently readily accepted

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and Manohar Lal became a colleague of Sir Fazal-i-Hussain. As a Minister, Manohar Lal was first entrusted with the Education Department and subsequently given the key portfolio of Finance. He did remarkably well in both the capacities and had a long and successful innings as a Minister under the Montagu-Chelmsford Reforms.

On the introduction of Provincial Autonomy in 1937, when the Unionist Sir Sikander Hayat Khan took office as the Prime Minister of the Punjab, he naturally invited Manohar Lal to join his Ministry. As under the Dyarchy, now also Manohar Lal first became the Education Minister and then the Finance Minister and as before made his mark in both the fields. He continued to be in the Unionist Ministry till his death.

The secret of Manohar Lal's success as an Education Minister lay as much in his establishing a large number of schools and extending grant- in-aid to many privately managed schools as in his enlightened views on education. He believed that the spread of western education was good for the Punjab and essential for the industrial and scientific development of the Land of the Five Rivers.

Manohar Lal's success as a Finance Minister was also due to his bringing to bear an enlightened outlook in the formulation of his economic policies. He had immense faith in the policy of rapid industrialisation of the Punjab and had no sympathies with the then powerful advocates of cottage industries. For India as a whole, he often advocated development of rapid industrialisation in general and the development of metallurgical industries in particular. He believed that without industrialisation, India would continue to lack an essential factor of strength and would fail to preserve its independence after getting it. His tenures as Finance Minister were maked by the completion of many irrigation projects, of which the most famous was the Haveli Project.

Manohar Lal's service in the field of Education and Finance got due recognition while he was still engaged in them. The Punjab University made him a Fellow and retained him in that position for an unusually long period. Many a time, the University also asked him to be on its Syndicate. Actually, he was first retuned to the Punjab Council from the University constituency. The University conferred on him the degree of D. Litt. (*Honoris Causa*) in 1942.

Manohar Lal's services in the field of Finance received even better appreciation. He was invited to preside over the Indian Economic Conference held in 1935 and soon after made a member of the British Indian delegation to the League of Nations. In 1943, the Government conferred upon him a Knighthood, almost the highest honour it would bestow on an Indian.

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Mansur, Mallikarjun (1910 —1992)

Mallikarjun Mansur, born in Dharwad in 1910, was a great musician of classical Hindustani music.

Mallikarjun Mansur was a great musician. His achievement has identified Dharwad district as the cradle of Hindustani music. By dint of perseverance, Mallikarjun Mansur has scaled the pinnacle of musical glory and is hailed as the musicians' musician. At 82, his voice hadn't lost its vibrancy and with his indomitable willpower he gave concerts one after the other.

Mallikarjun was born on December 31, 1910 under *moola nakshatra* which is believed to be ominous and forebodes the death of either of the parents but luckily nothing of the kind happened. Naturally, everyone in the family was apprehensive and it was decided to gift away the child but his mother Neelamma did't agree and started weeping. The child was, thus,

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not looked after properly except by his mother. Mallikarjun grew up basking in his mother's love. His father, Bheemarayappa, was the headman of the village. He was a godfearing man and was fond of drama, music and folk plays. Bheemarayappa often invited troupes from other places and arranged performances. Mallikarjun was lost in their music. Mother Neelamma also loved music. She could sing melodiously countless umber of heart-rending songs, lullabies and devotional songs. She was large hearted and helped neighbours in their hour of need. She extended the best hospitality to guests..

At the age of five, Mallikarjun was sent to a private primary school at Mansur. There were no government schools then. He was in second standard when Bheemarayappa invited Appayyaswami, a Karnataka musician and a drama teacher, who would sing *kritts* sweetly by accompanying on the violin himself. Appayyaswami collected a number of kids and began to rehearse the play, *Sairandhri*.

Mallikarjun never missed the practice sessions when Appayyaswami taught stage-songs. He would cry a halt to the marbles or *gulli daanda* he was playing, run to the rehearsal room and listen with rapt attention. Mallikarjun's eyes would moisten when he listened to Appayyaswami's singing.

He experienced a strange, sweet agony whenever mother Neelamma sang a song or *bhajan* at night after household chores were over. When the bell rang in Karevva's (village deity) temple Mallikarjuna felt it reverberated in his innermost being. The seeds of music were, thus, shown in young Mallikarjun.

Mallikarjun had no interest in school and there was no opportunity of learning music there. His father was against his learning music. He was sent to his grandfather, Anaad Chanaveerappa, at Dharwad in the fond hope that he would give proper attention to his education there. The Maalaapur school could not hold his mind.

Destiny had something else in store for him. He had his brother's example before him. He longed to be an actor like Basavaraj. He knocked on the doors of the same Vishwa Gunãdarsha Drama Company and through his melodious and untiring performance persuaded Vamanrao to take him in his company, much against the wishes of his father. His father brought him back but school was an anathema for Mallikarjun. It broke his heart.

He wanted to run away and rejoin the Company and be acclaimed as a good artiste. He looked for some kindly soul who would pat his back and assure,"your choice is right". At last, he found this in Ramachandrappa who accepted Mallikarjun in his Company. Bheemarayappa resigned himself to the fate of Mallikarjun. In Vishwa Gnãdarsha Company, within two years, he mastered the art of reaching the hearts of the audience through his songs.

One day, young Mallikarjun pleased Neelanthabuwa, the great musician of the time, with his *shruti* and *laya*, and thus *guru* offered to teach *shishya* the classical music—the rarest of rare events. When Bheemarayappa came to know of this he was busy in preparing for the marriage of Basavaraj.

It was suggested that Mallikarjun also be married off along with Basavaraj. those were the days of child marriages. A girl of five was selected from amongst the relatives and all the Mallikarjun remembered was that he was made to sit in the decorated *pandal* and unhusked rice would be sprinkled over his head.

Immediately after entering *grihastã-sthrama*, Mallikarjun set out for his *gurkula*. There he practised singing to the accompaniment of the harmonium and the violin. He also started practising with the tomboorã, which was believed to be invented by sage Tamburu, the *shishya* of Nãrada and is the *bodhipriksha* of a musician. The training would start at 4 a.m. in the morning and the boy was asked to practise *shadj* (*saa*, the first note of the *saptak*) to the accompaniment of the tuned *tamboorã* whenever Mallikarjun wouldn't get a *swara* right, the

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guru would ask him to go back and start with the *shadj* again. And he would get the *swara* right. There, Mallikarjun also had the practice in different *alankãras* (permutations and combinations of *swaras*).

After a two-hour practice of *swaras* and alankãras the boy was asked to begin a *chhota khyâl* drut, i.e. medium and fast tempo). The morning session would last for four hours and there would also be an evening session when evening and night *rágas* were taught. In six years, Mallikarjun mastered 40-50 *rágas*.

At the age of 16, Mallikarjun's voice cracked, which generally happens during adolescence, but he didn't lost heart. He started practising from ten at night to six in the morning. With his unflinching devotion to music his voice regained steadiness, strength and flexibility after three years. He was now a family man and set up his own home. Despite difficulties to make both ends meet, he invited his *guru* to be with him and continued training for some time.

In 1929, he was invited by Vamanrao to join his Company which was preparing to stage a new play, *Veer Abhimanyu*. Mallikarjun set the tunes of the stage-songs. He played the role of Shakuni. His two songs - "ranarangadi veerarãgi" (râga *deskàr*) and "*arhya prabalanánágtdwãradi banu nintiruva*" (*rãga Kãmod*) became so popular that music lovers thronged again and again to enjoy them. He sang each song for half an hour. The play was a box office hit and in the Hubli camp alone it saw a record 80 successive performances. This was entirely due to Mallikarjun's music.

He acted the roles of Dilãwar Khan in *Kittur Rudramma* and *Maadhavaachaarya* in Warapradaana and had an electrifying effect on the audience. To listen to his half-hour-long songs, people would flock to the theatre in bullock carts from far and near. When, one day, the stage caught fire and everything was burnt Mallikarjun bade good-bye to the stage and settled down to the pursuit of music at Dharwad.

In 1933, he was invited to the HMV Studio in Mumbai where his music was recorded. In the next two years, many more songs were recorded and all this made him well-known to the common listeners. The discs came out under the labels of HMV, Twin and Rainbow. They were of varying size and proved to be watersheds in Malikarjun's musical career.

In 1934, during Ganesh Festival at Mumbai he gave ten concerts on consecutive nights. He was paid Rs. 75 per concert at Mumbai. There were no mikes during those days. Concert began at 10 at night and went on till 5 in the morning. Gradually, all music circles and Ganesh Festivals at Mumbai hosted his concerts. He was also invited to the All India Music Conference at Shikarpur in Sindh where he earned the appreciation from people from far and near.

Mallikarjun's aim was to gain more and more perfection in music like Arjun's aim on the eyeball of the fish. He staged with a clerk in HMV in one-room tenement which was both bedroom and drawing room. It had a small attached bathroom. He had his food on credit and paid promptly whenever he got money from concerts. The singer, the harmonium player and the *tamboora* accompanists had to squeeze themselves into the scanty space.

But all these mundane inconveniencies didn't bother Mallikarjun. One day, he was taking a bath when visitors waiting for him in the *deewaankhaanaa* passed their fingers over the strings of the tamboora in the corner. Mallikarjun said, "Yes, play on" and started humming from the bathroom itself. And, unheeding the wet clothes, sat down and sang. In a moment, the *deewaan-e-khaas* was transformed into *swaramandir*.

But Mallikarjun was not complacent with his achievement. Jaipur *gharaanaa* was then known for a hoary tradition of music stretching back over four hundred years to Nath Vishwambhara, the ancestor of Swami Haridas, the *guru* of Tansen. It was a star-studded line

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of *dhrupad-dhamâr* singers. But it had no distinctive stamp of its own until Alladiya Khan, the innovative genius, appeared on the scene. Alladiya was trained in *dhrupad* of 5 to 6 years and in *khyaal* for the next 7 to 8 years. As a result, Alladiya built up a repertoire of thousands of *cheejs* in 200-300 *raagas*, Mallikarjun, therefore, felt that his exposure to Jaipur should mean singing *dhrupad* itself in *khyâl* style.

One day, luckily he was introduced to Alladiya Khan's son, Manji Khan by Vishnupanth. On listening to Mallikarjun's music, Manji Khan was convinced that he would be able to carry forward the grand tradition of Alladiya *gharânaa* and accepted him as his *shãgird* (disciple). After a fortnight, Mallikarjun was admitted in Jaipur *gharaanã*.

In Jaipur, Mallikarjun was taught *raaga bheempalaas* and saw, for the first time, the delicate distinction between merely singing the *swaras* of a *raaga* and unfolding the *raaga* through the *swaras*. With no discontinuity, the *swaras* were linked to and woven into one another. This was virtually like fireworks exploding first at ground level which would then leap up into the skies and explode there again and rain down dazzling figures of beauty. Thus, there was not an iota of dullness in the whole recital.

Mallikarjun would have his bath early in the morning, drink a cup of tea and set out for his education. Everyday this would go on from 8 a.m. till 1 p.m. Himself an accomplished singer, traversing through various speeds of *laya*, Manji Khan made Mallikarjun Mansur sing along with himself. Even if the same *rãga* went on for several days, it would be born afresh every time.

All this brought out a complete transformation in Mallikarjun's personality. He was now like a thirsty man who was offered nectar. His education went on for a year and a half. Manji Khan groomed him in *ragãs* like *todi, asaavari, bhairav, shivamat, lalit, deskaar, gowd saarang, nand, bihaagdaa, puriyaa, maarwaa, maalkauns, bheempalaas, natbbihaag, sãwni, jayat kalyaan*. very often Alladiya Khan was also present. After his *taleem*, (disciple's education) Mallikarjun practised for 3 to 4 hours at home.

In 1937, his *taleem* abruptly ended. Due to acute financial difficulties he went to Dharwad but when he returned, Manji Khan breathed his last. Before he left for Dharwad, Manji Khan once said, "I have taught you in a year what it would take ten years. The credit of absorbing it so fast is yours".

The loss of mother and his two gurus unnerved Mallikarjun. It took him about three months to come out of his grief. But *sangeetsãdhanaa* went on. Though Manji Khan was no more, his music lived on in Mallikarjun and the intoxication of his music didn't come down for the next 12 years. After some time, Mallikarjun pursued training under Burji Khan. The *cheejs* that Burji Khan taught were well-knit *bandishes*.

It was a difficult task to develop *tãl* in consonance with different speeds of *laya* to ensure that there is no looseness anywhere. He learnt from Burji Khan *cheejs* in several *rãgas* like *khokhar, basanti kaanadaa, basanti kedaar, maalvi, bihaari, shuddha nat*. Burji Khan breathed his last on May 6, 1950, but Mallikarjun kept going to Kolhapur now and then and learnt new *cheejs* from Burji Khan's son, Azeezuddin Khan *alias* Baba.

In 1938, Mallikarjun Mansur's recital at the All India Music Conference, under the presidentship of the Prince of Dharmapur, made a profound impact. AIR, Mumbai, invited his for two recitals in the same month. In 1940, when he found that AIR had discriminatory rates of remuneration for musicians he stayed away from the programmes for ten years.

He would rather starve than yield to injustice, he thought, but as an exception, sang on the AIR on the first Independence Day, August 15, 1947, on February 8, 1950 on the oc-

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casion of the Opening Ceremony of Dharwad Station of AIR, in 1955 at his first National Programme before an invited audience presided over by BV Keskar, on the occasion of the *puniyatithi* of Alladiya Khan, and a couple of special occasions Though the AIR authorities offered enhancement in remuneration and urged him every month to participate in AIR programmes, Mallikarjun refused to be tempted.

In 1960, when BV Keskar was Information & Broadcasting Minister and Bhat, the Director General of AIR, Mallikarjun became Adviser on an honorarium of Rs. 500 per mensem and continued in that capacity till 1969. He was to report on the music programmes of AIR stations of Dharwad, Pune, Hyderabad and Bangalore. He scored the music for two Kannada films, *Subhadraa* and *Chandrahaasa* in 1945 and 1947.

Many holy men have blessed Mallikarjun Mansur all through his life and led him like kindly lights in times of despair. Very early in his career he was blessed by Athani Shivayogi. He visited Athani regularly and paid musical homage there every *Shivarãtri*. In 1976, on *Shivarâtri* he was in a nursing home for treatment of jaundice and he placed a photograph of Athani Shivayogi before him in the hospital room itself and paid homage by singing five *vachanas*.

Before taking his son to Miraj for music training, Mallikarjun's father took him to Siddhaaroodha Swamiji where he sang a devotional song. Swamiji blessed him and wished him "a mark in the field of music". In his younger days, he visited Hukkeri Mutt at Haveri for the *darshan* of Shivabasava Swamiji where he sang for three hours. He also revered Arabhaavi Mahaanta Shivayogi of Murgod, 45 kilometres from Dharwad.

Once Mallikarjun Mansur's concert was arranged at a college in Nagpur on the occasion of its Annual Day. The Principal Bhavaani Shankar Niyogi, a connoisseur, who had listened to many a maestro, never expected great music from Mallikarjun Mansur who was so young and plain-looking. He said, he would sit for half an hour and go, putting forth a lame excuse that his health didn't permit keeping awake late at night. At the stroke of 9 p.m. Mallikarjun Mansur began *rãga kaamod* and presented it for an four. A student came and said that the car was ready to take the Principal home. But Niyogi said, "the music is so good. I will listen to some more". He sat through till Mallikarjun Mansur finished with *bhairavi* at 2 a.m. Not only that, he came to the dais and said, "I thought at first what would this small boy sing. But he held us under his spell for five hours".

In the 1937, All India Music Conference at Shikarpur, he was requested to sing all the three nights. A Young man, who was once captivated by his music in Mumbai, followed Mallikarjun to Thane and listened to him by 2 a.m. There was no conveyance to travel back at the odd hour and the man slept on a tattered mat in the *verandah*. What made his music captivating was the melodiousness of *swara-sangatis*, flawless and long-winded *aaalaap*, the melody of *taans*, their spotlessness, the purit of *swaras*, the precision in producing them, long-breathed *taans*, etc. which made the audience spellbound.

Though steeped in tradition, Mallikarjun Mansur developed an individuality all his own. He produced and not reproduced music. His single-minded devotion and distinct contribution brought him many honours and titles. While he was twenty, the *rasikas* of Gadag in Dharwad district honoured him with the title of *Sangeet Ratna*. The title of *Gandharva Ratna* was conferred on him at Athani in Belgaum district.

In 1962, Karnataka State Sangeet Nritya Akademi honoured him with its award. In 1968, he received the *Rajyotsava* Award In 1981, he had the best of all honours, the Kalidas *Samman* which, like Jnanpith Award, is awarded for excellence in performing arts.

In 1991, Hafiz Ali Khan Award was given to him and in 1992 he was decorated with

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Padma Vibhusan When Mallikarjun received the Kalidas *Samman* from the Prime Minister Mrs Indira Gandhi at a special award ceremony at Bhopal on July 21, 1981, the National Centre for Performing Arts in Mumbai felicitated him at a function organised for this purpose. It was followed by a felicitation by the Karnataka University and the Karnataka Legislative Council.

The maestro passed away on September 12, 1992 leaving the memory of a devoted disciple who could make the expectations of the *gurus* come true and perpetuate their hallowed memory. Mallikarjun Mansur became a living monument to his *guru* who, during his life time, scaled the peak of musical glory. Through his dedicated efforts he not only brought fame to Dharwad as the cultural capital of Karnataka but also made Hindustani music in limelight in India and the world.

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Manu (1st Century A.D.)

Manu is the first Indian who consolidated the prevalent religious and social ideas and gave a codified Hindu law.

Manu was an advocate of the established order. The world for him is a creation by the divine power and everything in it perfectly ordered. A king being a divine authority possesses absolute authority and dispense absolute justice. Castes, Manu says, have been ordained by God and he has assigned specific duties to each caste.

Brahmins come first, followed by Kshatriyas, Vaisyas and Sudras (including Yavanas and Sakas). The *tapas* of the Brahmins is studies, of the Kshatriyas the protection of the weak, of the Vaisyas trade and a agriculture and of the Sudras, service to others. Should one fail to perform his specified duties, he has to face its consequences—social and religious—which may be mild or rigorous, depending upon the gravity of his omission or in case of exceeding the course, his commission too.

A Brahmin, for instance, has to perform sacrifice before seeking *moksha*. But, should he think of reversing the course, he will only sink down. The members of other castes can, however, absolve themselves of sin by carrying out penance ordered by the Brahmins. Obviously, Manu gave Brahmins too much of an upper hand in the social set up, which led to some social and political evils and for these Manu has been severely criticised.

In his *Manavasastra*, also known as *Manava-dharmasastra* and *Manusmriti*, the latter name being more popular, Manu formulated his views in the form of *Grihasutras* and *Dharmasastras*. The *Smriti* essentially an ethical code based on ancient usages, customs and conventions, guided the people's socio-cultural life and thus their destiny for centuries. In such deep reverence was Manu held that nothing opposed to his *Smriti* could ever gain wide social acceptance or approval—a citation from Manu left no ground for questioning the provision or his authority.

In Manu's social hierarchy the right and wrong could be determined on the basis of the *Vedas*, the *Smritis*, *achara* (practice) and the voice of God (conscience). The first three made for social order and proved a great preserving force for customs which were then being undermined. Manu glorified these in the people's eye. But in the longer run, society failed to progress. Manu's ideas proved detrimental to the interests and welfare of the majority of the people.

His prescriptions for Sudras and women are today grotesque. He advised against liberalism for woman and opposed a Brahmin marrying a Sudra woman or one having Niyoga marriage a practice then in vogue, but not favoured;

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but for which he offered the indulgents the prospects of hell.

Manu, it appears, suffered from conflicts in his own mind, otherwise he could have stuck to certain stands. His attitude on some social aspects is just lukewarm and he shirks from giving a lead to the society. Whereas he is against the eating of flesh, he compromises by permitting it on certain occasions, e.g. Madhuparva, Yajna, Sraddha and in connection with rites to honour God. An inexplicable view of Manu!

There is, however, a single thread running through his system, his consideration of 'conscience' as a determinant for social norms. He said, 'one may abandon what was once dharma, if it ends in unhappiness or it has become hateful to the people'. But people rarely follow unless those in authority explicitly give a lead. Anyway, Manu's code today is anachronistic.

Perhaps, his code was, like the *Puranas* and the *Mahabharata*, intended for those who could not reach the fountain head. Yet, no single book in India has perhaps, influenced the course of society as much the *Manu-Smriti* has done. The *Manusmriti* is a voluminous work containing 2694 Slokas. (The other *Smritis* are smaller. The *Yajnavalkyasmriti* has 1009 verses and *Naradasmriti* 895 only.)

Manu literally means the man. The author of *Manusmriti* is one of the fourteen mythological progenitors of mankind and rulers of the earth. Brahma, the creator, the myth goes, created Manu and Satarupa. Manu took Satarupa to wife. This was the seventh Manu and the authorship of *Manusmriti* is ascribed to him. Edward Hopkins thinks that Manu was a Punjabi Brahmin and that the book should have been compiled around 500 A.D. under the patronage of Pulkeshin at Kalyanapuri. P. V. Kane's view is that someone authored it, who it was is not known, and foisted it on to Manu so as to make the work acceptable. Others ascribe it to the second century B.C. Some associate this Manu with the one who survived the deluge and renewed sacrificial ordinances.

Medhatithi, Govindaraja, Kulluka Bhatt, Madhava, Sayana, Narayana, Raghavananda, Nandacharya, Sir Williams Jones and others have written commentaries on the *Manusmriti*. Here are a few sayings of Manu: "A maternal aunt, a mother-in-law and a paternal aunt must be honoured, like the wife of one's teacher; they are equal to the wife of one's teacher. Wealth, kindred, age, the due performance of rites, and, fifthly, sacred learning are titles to respect; but each succeeding cause is more weighty than the preceding one."

Women must be honoured and adored by their fathers, brothers, husbands and brothers-in-law, who desire their own welfare. Where women are honoured, there the gods are pleased but where they are not honoured, no sacred rite yields rewards. Where the female relations live in grief, the family soon wholly perishes, but that family where they are not unhappy, ever prospers.

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Marathe, Narayan Shastri (1877 — 1956)

Swami Kevalanda Saraswati, born at Sudakoli in 1877, was an eminent Marathi saint and scholar.

Swami Kevalanda Saraswati was the name assumed by Narayan Shastri Marathe when he became a Sannyasin at the age of fifty-four, in the year 1931, and was known under this Sannyasin's name throughout Maharashtra and India. Narayan Sadashiv Marathe was born on 8 December 1877 in the village Sudakoli in the District of Kolaba in Maharashtra and died as a Sannyasin (Swami Kevalananda Saraswati) on 18 March 1956 at Wai (district Satara, Maharashtra). His mother's name was Parvati. His father lived

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partly by doing priestly duties and partly by cultivating a small farm.

Narayan received elementary religious education from his father up to the age of ten. At the age of eleven, he left his father's home to receive education in Sanskrit scriptures, Sanskrit grammar, logic and the Dharmashastra and other Sanskrit orthodox philosophical systems in the traditional way under seven preceptors, who were proficient in their particular fields of learning. Among these seven preceptors who, no doubt, exercised powerful influence on Narayan Shastri in his formative years, the most powerful personality was Krishnashastri Paranjape alias Prajnananda Swami, who proved to be the most decisive and revolutionary influence on him.

Narayan Shastri met him in 1900 when he was 23 and learnt Vedanta from him. Once while listening to his master's discourse on a verse in the Kenopanisad (2.2), Narayan Shastri got so much impressed that, as he recorded in his unpublished autobiography, he experienced a spiritual illumination which instantly transformed the whole of his spiritual being and finally served to determine the course of his life which he resolved mostly to spend in the study and teaching of religious and philosophical texts and in the practice of self-realisation. His master Prajnananda Swami passed away in 1904, leaving an indelible spiritual stamp on his illustrious disciple Narayan Shastri. Narayan Shastri took to the life of celibacy, lived by alms, spending the rest of his time in studying, teaching and practicsing meditation.

Narayan Shastri established in 1906 a school named Prajna Mutt in the name of his master in which he admitted about 30 students and taught them in the traditional way Sanskrit grammar, literature, religious texts and the Darsana texts. In the curriculum were also included, with a view to inculcating a modern outlook in the students, such subjects as history, geography, physics, astronomy, etc., which were all taught in Marathi. It was the aim of Narayan Shastri that the products of the Prajna Mutt should serve and guide Hindu society by taking to the occupation of popular religious teachers and preachers.

In the year 1916, the Prajna Mutt was converted into Praja Pathashala (which name still continues), in which were admitted the ex-students of the Samartha Vidyalaya. The Samartha Vidyalaya, a national school, independent of Government recognition and aid, had been stated by Vishnu Govind Vijapurkar, the protagonist and active worker in the field of national education. The Samartha Vidyalaya had to be closed down on account of the repressive policy of the then British Government.

The ex-students of the Samartha Vidyalaya who were of nationalistic persuasion, and who had taken the vow of the practice of Swadeshi, of the boycott of foreign goods and of devotion to the attainment of Swaraj and pursuit of national education, found the teacher after their heart in Narayan Shastri Marathi and an extremely congenial atmosphere in his Prajna Pathashala at Wai. The Prajn Pathashala, thus, developed into a distinguished centre of national education. Among the alumni of the Prajn Pathashala of learned Pandits and nationalists as Dinakarshastri Kanade, Mahadev Shastri Divekar and Tarkatirtha Lakmanshastri Joshi.

Though Narayan Shastri Marathe was bred and brought up in the old orthodox atmosphere and was educated in the traditional way, he kept himself abreast with the spirit of modern times by reading and observation. His mind fired with patriotic forvour was alert and was always open to the winds of change. He advocated the abolition of untouchability and with his pupils identified himself with the anti-untouchability movement of Mahatma Gandhi. He also held that Hindu society must change and advocated that Hindu castes and subcastes should cast off their rigidity and must allow inter-dining and inter-marriage.

With this aim in view, a body called 'The Dharmanirnaya Mandala' (Association for deciding on Religious Reform) was established

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under his leadership with such distinguished members as Mahamahopadhyaya Dr. P. V. Kane of Bombay, Vidvadratna K. L. Daptari of Nagpur, N.G. Chapekar of Badlapur (district Thana) and others. The Dharmanirnaya Mandala played a very active and powerful role in reforming the Hindu society and in simplifying its religious rituals.

Narayan Shastri Marathe, who was an advocate of the historical method in the study of the Hindu scriptures, established in 1927, with the co-operation of his distinguished pupil Laxamana Shastri Joshi, in his Prajna Pathashala at Wai (Satara) a department of activity called the Dharmakosha Karyalaya to prepare and publish the Encyclopaedia of Hindu Religion and Philosophy. This Dharmakosha aimed at presenting historically Hindu religious and social thought on the basis of the Hindu scriptures from the Vedic to the medieval times. The Dharmakosha Karyalaya published, with the active co-operation of Narayan Shastri, seven volumes presenting classified original Sanskrit texts bearing on different aspects of Hinduism, such as law and jurisprudence, religious, philosophical and social thought.

Narayan Shastri Marathe became a Sannyasin on 22 October 1931 and assumed the name of Kevalanada Saraswati. Though as a Sannyasin he retired from active social life, he continued to the last, his academic pursuits and studies and prepared in Sanskrit the 'Mimamasa Kosa' —Encyclopaedia of the Mimamsa System of Philosophy (published in seven volumes), a scholarly work indispensable to students of Indian scholastics and philosophy. He also prepared thesauri or lexicons dealing with the topics contained in Kausitaki Brahmanaranyaka, Aitareya Brahmanaranyaka, Satyasadhasutra, Sankarabhasya.

Tall and fair by complexion, Swami Kevalananda possessed a personality which tried to embody in his life the best characteristics of ancient Vedic of Hindu culture. He had the stoic temperament of a recluse, and lived an abstemious and celibate life from his very youth, though he actually took formal *Sanyasa* at the age of fifty-four.

Though by temperament and training and later on by invitation he was a Sannyasin, he never abjured social activity. He took an active part in the amelioration of Hindu society by educating and sending out from his school ardent social reformers and religious preachers. He was a fervent nationalist, who always helped patriots in taking part in the freedom struggle. Even in his life of Sannyasa, he assiduously continued his academic pursuits, of which the Emcyclopaedia of Mimamsa (Mimamsa Kosha) formed the crowning achievement.

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Mariz (1917 —)

Mariz, born in 1917, is an eminent Gujarati journalist and ghazal-writing poets.

Mariz is a dozen of Gujarati ghazal-writing poets. Born in the Dawoodi Bohra community, his real name is Abbas A. Vasi. He did not have much of formal education. He was interested in Urdu poetry and stalwarts like his Anees, Meer, Momin here his favourite poets. Initially he worked for a shoe manufacturing company, but later turned to Gujarati journalism and worked in the editorial departments of the Gujarati dalies like *Janmabhomi*, *Matrubhoomi* and *Watan*, being published from Bombay. For the last few years he has devoted himself entirely to the writing of poetry.

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While in Surat, he was inspired and guided by Ameen Azad, another stalwart of Gujarati ghazal. Later he devised and evolved his own style which made him more famous and set him apart form his contemporaries.

Totally carefree by nature, are never bothered about publishing the collection of his ghazals, but fortunately some of his fans preserved the manuscripts which enabled the publication of his first-and so far only-collection of ghazals named '*Agaman*' (arrival). It was first published in 1968 and later ran into second edition. Mariz has also written two religious books named *Mazloom-e-karbala*, a rich tribute to Imaam Hussian. The other one is named *Hoor*. He also edited a religious magazine, namely Insaaffor some time.

Though brought up when traditional gahzal was at its best in Gujarati, he has written many such ghazls which retain the never-ending charm of genuine poetry. His ghazals are a thing of joy for all classes of the lovers of poetry. He is respected by the older and the younger generations alike. Always cornered by financial and social crisis in his life, the philosopher-poet mostly takes a detached, objective view of the world in his ghazals.

He expresses the external pain, anguish and longing of human life with a pinto satire and philosophy. Often described by critics as 'Ghalib of Gujarat', Mariz, however, has a voice of his own and has developed a style distinct from others. He lends a new sparkle and meaning to ordinary looking words, frequently crossing the grammatical barriers. Many a time he has uttered the most profound truths of life in simple words, without sermonising. He is a poet of disillusionment. He rarely becomes bitter, but his poetry reveals sardonic humour.

In a couplet he compares life with the regal procession of an emperor, which, though pompous, is totally devoid of any importance or significance. His ghazals mainly revolve round subjects like love, social paradoxes and god. Although the impact of Urdu poetry of his ghazals is obvious, he has never blindly imitated any model. His ghazals come straight from his heat. The poet is conscious of the weaknesses of human beings and more of this own-as well as the meaninglessness of the world.

But he is generous and light-hearted towards them. His first target is his own self. Ghazal is essentially a subjective form of poetry, but Mariz, many time strikes an objective note in his ghazals. He cleverly blends thought and emotions in his ghazals, and never upsets the balance of between the two.

The poet is aware of his 'reputation' as a good 'consumer' of wine. He never defends his weakness. In a memorable '*Maktaa*', he says; You, Mariz, are straining liquor through the same handkerchief of which you had tried a knot while vowing never to touch the liquor again.

Apart from ghazals Mariz has also written a number of '*Nazams*' and '*Rubias*'. Though they dear the stamp of his art, they do not stand comparison with his ghazals. He will always be remembered as a ghazal-poet, who gave philosophical base to the form of ghazal in Gujarat without distorting its lyrical texture.

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Markandeya (1930 —)

Markandeya, born at Arai in Jaunpur in 1930, is a leading short story writer of modern Hindi literature.

Markandeya was born at Arai in Jaunpur (U.P), and showed an inclination towards short-

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story writing from his early youth. His short-stories reflect in a realistic way the changing patterns of rural life during the post-Premchand era. He is not bossed by an unhealthy infatuation for regionalism (*anchalikata*) and local colour but seems keen to represent the life of the rural folk in its totality.

Amongst his remarkable short-stories 'Hansa jai akela', Gulara ke Baba', 'Bhoodan' 'Naun saurupaye', 'Sabun', 'Adarsh Kukkutgriha', Neem ki tahani' and 'Chand ka tukara' need special mention. *Hansa jai akela* is a story of faith and fancy born of the vision of '*suraj*' (independence). It is a representation of living human sympathies. In 'Gulara ke Baba' the Baba's is not only a powerful portrait, but it is also a symbol of the historical forces of the day.

In stories titled 'Gulara ke Baba', 'Savariya', 'Pariphool' 'Sat bachchon ki ma' and 'Dudh aur dawa', 'Markandeya concentrates on the gentle and subtle strands of emotional humanities and he, as well as his reader, gets merged in the intense upsurge of irresponsible emotion.

Bhoodan is the agonizing tale of disillusionment from the much publicized 'Land-gift movement' of our times. It points to a bitter truth of our experience. The faith, infatuation and fancy exuded by 'Hansa jai akela' get completely shattered in short-stories like 'Nau sau rupaye' and 'Unt ka danan'. Adarsh kukkutgirha' (an ideal poultry farm) is a satire. Markandaya's language and style get moulded according to the sensibilities of piece.

His theme and craft aptly reflect his creative urge. Short-story collections of the author. *Panphool* (1954), *Mahue ka per* (1955), *Pathar aur parchaiyan* (1956), *Hansa jai akela* (1957), *Bhoodan* (1961), *Beech ke log* (1961), *Mahi* (1962), *Semal ke phool* (1963).

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Markandeya, Kamala (1924 —)

Kamala Markandeya, born in 1924, is an eminent Indo-anglian novelist, and journalist.

Kamala Markandeya was born in South India. Her travels in India and Europe interrupted her schooling. On leaving Madras University she worked as a journalist. During the War she worked for the Army in India and later returned to journalism. She is married to an Englishman and now lives in London. Her *Nectar in a Sieve* (1924), reminiscent of Thomas Hardy's novels, was published in 1954 and made her widely known.

It is a restrained as well as a touching account of the life of an Indian peasant woman, Rukmani, and her struggle for survival and her abiding love for her husband, Nathan. Besides this, Kamaa Markandaya has published eight novels: Some Inner Fury (1955), A Silence of Desire (1960), Possession (1963), A Handful of Rice (1967), The Coffer Dam (1969) The Nowhere Man (1973), Two Virgins (1973), and The Golden Honeycomb (1967).

These nine novels reveal her deep preoccupation with the changing Indian social and political scene, her careful, conscious craftsmanship and her skilful use of the English language for creative purposes. She excels in recording the inner workings of the minds of her characters, their personal perplexities and social confrontations.

She endeavours to portray them as individuals growing into themselves unfolding the delicate processes of their being and becoming. In their encounter with an alien political power, the anti-colonial or anti-imperialist attitudes are powerfully expressed and Markandeya's major characters project these viewpoints.

However, in *The Nowhere Man,* Markandeya is more concerned with unfolding the sense of alienation of Srinivasa, or the modern man. In this novel political considerations occupy a secondary place, the primary purpose

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being to highlight the isolation of the individual soul and expose the pathos of the human condition.

Kamala Markandeya succeeds in achieving the delicate balance between unfolding the individual's psychological and social predicaments and portraying a wider cultural and political setting which create these crises. This balance is the hallmark of her success as a novelist and it highlights her distinctive art in the choice of her themes and her skilful craftsmanship.

Some Inner Fury presents Mira's inner conflicts as she is divided between her ardent and genuine love for Richard, an Englishman, and the compelling political forces of Indo-British turmoil. These forces pull them apart and her mind, once reveling in romantic love, returns to the harsh realities of life. Some of her novels seem to be autobiographical though she is reticent in talking about herself; they at lest present the first person omniscient narrator. *Nectar in a Sieve* and the *Nowhere Man* are her finest creations which will ensure her a place among the modern Indo-English novelists of distinction.

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Markandeya Pravasi (1942 —)

Markandeya Pravasi, born at Garuar in Samstipur district in 1942, is an eminent Hindi novelist, short-story writer and journalist.

Markandeya Pravasi originally called Markandey Jha, was born at village Garuar, district Samstipur (Bihar). After obtaining the degree of M.A. and B.Ed, severed as a teacher at a high school for some time. Then he entered active politics for a while. Finally, he turned to journalism. He joined *Aryavata*, a leading Hindi daily of Bihar, and is now one of its senior sub-editors.

He is famous for his patriotic theme, well polished langauge, a and lucid, forceful style. Primarily a pot, he writes essays, novels, stories and criticism also. He is an expert in writing satire and humour as well. In *Mithila-mihir* (weekly, Patna) the column 'Jhamlalak Jhama; and in *Mati-pani* (Monthly, Patna) the column 'Kahalani Gonu Jha' are the best examples of his satirical writings.

He has written two novels *Abiyan* and *Ham Kalidas*, both serialised in Mithila-mihir 1979-1980 and 1982-1983. Atadartha (1977), a collection of his poems, and *Agastyayani* (1980), a mahakavya, area testimony of his poetic genius. Besides these, he has written several navagitas, ghazals and dolas. In order to give a new direction to poetry, he propounded a theory, called 'tadarthavada'.

His mahakavya *Agastyayani* is acclaimed as his best work, for which he received the Sahitya Akademi Award in 1981. In its ten cantos, he has described the mission of the sage, Agastya, who is said to have united the tow important cultures of northern and southern India.

Seeing national integrity in danger, the poet finds the ideal character of Agastya for protecting it. The epic poem is thus an inspiring poems of patriotism and cultural and territorial integrity. It is written in a language which is refined and Sanskritised, and in a variety of modern metres interspersed with vivid descriptions.

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Marshman, Joshua (1740 —1837)

Joshua Marshman, born in 1740, made great contribution to the Bengali culture, literature and linguistic.

Joshua Marshman son of John Marshman, contributed a lot to the type-making of the Bengali language. He came to India as a missionary in 1799 and joined the Baptist Mission of Serampore in West Bengal. On coming to India he started a school in aid of the Mission. He, in course of time, with sustained effort upgraded the school to the level of a college.

It is said that his son John Clerk Marshman brought out the first Bengali journal, *Digdarshan*, as well the first Bengali newspaper Samachardarpan in 1818. But in fact Joshua Marshman was the man behind it. Some of his essays written on the issue of Christianity about which he had a debate with Rammohun Roy, were published in *The Friend of India*. Joshua Marshman's contribution to Bengal was three fold: cultural, literary and linguistic.

Marshman became the Head of the Mission after William Carey's death in 1834 and remained there discharging his missionary duty till his death.

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Mary John Thottam (1901 — 1985)

Mary John Thottam, born in 1901, was the first Catholic woman poet in Malayalam titerature.

The first Catholic woman to write poetry in Malayalam, Mary John Thottam, who later came to be known as Sister Beninja, was a native of *Ernakulam* district. After passing the Malayalam Higher examination,, she entered the teaching profession and retired (1961) as headmistress of a Malayalam Middle School run by Carmelites, of whom she had voluntarily become a member in her 27th yea in spite of several proposals for marriage.

Her first collection of poems *Gitavali* (1927) was introduced by Ulloor S. Parmeshwara Iyer. The last 14 poems in this collection have sings of an on coming mystic change in her life which became a reality when she became a run in the following year. The next, Kavitraman (A garden of poems, 1927), consists of 12 poems including the touching 'Lokame yatra' (Farewell, O world).

In one of the them she appears as a champion of the women's cause, condemning men adtrodicies. The collection as a whole has had a deeper appeal and wider circulation than most other lyrical composions of the time and this has been attributed to the simplicity of diction and sincerity of her feeling.

Madumanjari, Kavamela, Bharata mahalakshmi, Vidhivaibhavam, etc. are her other famous poetical contributions. Her most ambitious and most volumious work, however, is a mahakavya entitled *Marthoma vijayam*, based on Christian mythology.

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Mascarenhas, Aloysings Ignatius (1916 —)

Aloyasings Ignatius Mascarenhas, born in 1916, was an eminent journalist and poet of Konkani literature.

Aloyasings Ignatius Mascarenhas was a journalist and a poet whose zeal and great love for Konkani revived among the Mangaloreans a new interest in the mother -tongue during the earlier part of the 20th century. As a student he was keenly interested in natural sciences and languages. He was proficient not only in the English and Konkani languages, but also in French and Marathi, and had a fair knowledge of Latin, Sanskrit and Hindi.

The first Konkani periodical in Kannda script *Konkani driven* (Konkani treasure) was started by Mascarenhas along with U. Kannappa. He was editor of the journal for the first five years, and continued his contribution to the same periodical as long as it was in existence. The periodical was closed down after 27 years of its publication.

He is affectionately remembered as a nature poet, who could express deep sentiments in simple but cultured language, as is evident from the collection of his poems in *Konkani matecham rudan* (Lament of mother Konkani). His poems are considered gems of keen observations and deep thought which he could express in a minimum number of words and within an effortless poetic discipline. He also wrote a few hymns and sacred songs of lasting merit, such as the famous verse collection, *Vell-kal suru zanuchera* akin. His poetically composed Biblical drama, *Abrahamachaem yajnadan*, is considered a masterpiece. He is remembered by the Mangalorean Konkani community as a pioneer poet and a gentleman journalist.

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Mascarenhas, Telo De (1899 —)

Dr. Telo De Mascarenhas, born in Goa in 1899, was an author, poet, journalist and Goa's eminent freedom fighter.

Dr. Telo De Mascarenhas, an author, a poet, a journalist and Goa's eminent freedom-fighter, was born on 23 March 1899 at Mormugao Harbour, Goa, in his maternal uncle's house. His father, Joao Arnaldo De Mascarenhas, was a landlord and belonged to Velsson in Salcete taluka of Goa. Telo Mascarenhas had his early education in the Lyceum at Panaji. Later in 1920, he went to Lisbon for higher studies and completed his Law course in Coimbra University. He was a good linguist, and besides Konkani and Portuguese, he was well versed in French and Spanish.

Mascarenhas showed nationalist leanings even from his early years of youth. The Portuguese administration in Goa always aimed at de-Indianisation of Goa by developing Portuguese language and culture. From his early youth, Mascarenhas tried to focus the attention of the Goans on Indian history and culture. He wrote profusely, in Portuguese on this subject. While studying in the Lyceum in Goa, he started his career as a journalist and wrote frequently in the *Heraldo* and the *O Provincia.*

These nationalist leaning he carried with him even when he worked as a Magistrate in Portugal from 1930 to 1948. He was known for his bold and progressive judgments. It was during this period that he established in Lisbon a society called the Hindu Nationalist Centre to propagate Indian culture among the Goans in Portugal. He always used the word Hindusthan in his writings and so he named his society as Hindu Nationalist Centre.

He started a periodical, the *India Nova* (New India), while studying law at the Coimbra University. He also wrote from Portugal in Goan papers like the *O Bharat*, edited by the well-known patriot Hegde Desai, and the *A India*

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Portuguesa. Portugal wanted to alienate the Goanese form Indian tradition and culture. To undo that, Mascarenhas by his nationalist writings always glorified the history, culture and literature of India and tried to foster bonds of unity between the Goanese and the Indian.

His writing had a large circle of readers and the Portuguese authorities naturally disliked them and kept a close watch on him. Mascarenhas introduced to Portuguese readers the literary wealth in Sanskrit and other Indian languages. He translated Kalidasa's 'Shakuntala' and Shudrak's 'Mrichhakartik' from the French into Portuguese. His book 'Mulher Hindu' (Hindu Woman) depicts the life of Sita, Savitri, Damayanti, Meerabai and Sarojini Naidu.

Mascarenhas had a great fascination for the Indian Epics, the Ramayana and the Mahabharata. In his works, 'Kailash' (Tales and Legends of Hindusthan) and 'Rama and Sita', he depicted the old cultural history of India to Portuguese readers.

His book, 'Rabindranath Tagore and His Spiritual Messages', and his translation of Mahatma Gandhi's autobiography into Portuguese gave a glimpse of the awakening in India to the Portuguese. Mascarenhas also translated later several novel of Tagore—'The Home and the World', 'The Wreck', 'Chaturang' and 'Mashi'. All these he wrote while serving as a Magistrate in Portugal, and may be considered as a part of his nationalist activities.

He returned to India in 1948 after Indian independence and then started a new chapter of active political life for the liberation of Goa from Portuguese rule. After India's independence he naturally felt that Goan independence would not be long in coming. From 1948 to 1956, he lived in Bombay and started a nationalist periodical under the title *Ressurge Goa* (Rise Goa). Copies of this paper were smuggled into Goa and were distributed by the freedom-fighters there.

He came in close contact with Nehru, who offered him financial assistance for the publication of this paper which contributed much to the growth of political consciousness among the Goanese.

From 1956 to 1959 Mascarenhas joined the All India Radio, at the invitation of Nehru, and broadcast in the Portuguese section. He conducted programmes and edited news bulletins for Portuguese listeners in Goa and abroad. During this period he worked both in New Delhi and Bombay.

In 1959, Dr. Mascarenhas resigned from the All India Radio for more active participation in Goa's freedom movement. He was promptly arrested in Panjim and in October 1959 he was taken to Portugal and was kept in a Portuguese prison without trial. After the liberation of Goa in December 1961, the Portuguese Government sought out to avenge their defeat in Goa by putting Dr. Mascarenhas on trial for treason in June 1962. His writing in the *Ressurge Goa* formed the main evidence submitted against him by the Portuguese Government. Mascarenhas, being a lawyer, defended himself in the court. He argued that Goa being then free and an integral part of India, he was an Indian citizen and the Portuguese Government had no right to try him for treason.

He ended his speech in the court with 'Jai Hind.' The Portuguese court, however, sentenced him to twenty-eight years of imprisonment on 22 June 1962. It was a savage sentence, unworthy of any civilized Government. However, through the intervention of international organisations like the Red Gross, the Amnesty International and also of the Vatican and the Brazil government, Mascarenhas was released in May 1970 after ten years in Portuguese jails at Aljube and Caxias. He landed in Free Goa as a free citizen on 13 August 1970. Since then, he has been living at Camurlim, a village in Bardez taluka, not far from Panaji.

Apart from his political and other writings which contributed so much to Goa's Liberation, Dr. Mascarenhas' contribution as a poet in the

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Portuguese language is also immense. While serving as a Magistrate in Portugal, he published 'Cantares de Amor' (Song of Love). In 1959, while in the police lock-up in Panjim, he wrote a series of sonnets which were published in 1972 under the title, 'Goa , My Beloved Land'. While in Portuguese jails, he wrote anovel 'Goan Symphony' and also ' Poems of Despair and Consolation' which were both published in Goa in 1971. His memoirs under the title 'When the Mango Trees Blossomed' and also another book of poems' Goan Cycle' will also be published shortly.

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Mascrene, Annie (1902 — 1963).

Annie Mascrene, born in Trivandrum in 1902, was a prominent political and social worker in Kerala.

Annie Mascrene was born in Trivandrum on 26 May 1902. She belonged to a poor Latin Christian family that had come from Malayattoor in Ernakulam district and settled down in Trivandrum. Her father Gabriel Mascrene was a low-paid Government servant, but he took care to give his daughter a good education. After taking her B.A. and M.A. degrees, she went to Ceylon where she was Headmistress of a High School for three years. Returning to Trivandrum, she joined the Law College and took her B.L. degree in 1936. She soon set up practice as a lawyer, but gave it up after three years and became a full-time social and political worker. She chose to remain unmarried all her life.

Annie Mascrene first came into prominence as a champion of the cause of the Latin Christian Community that was then deplorably backward in many respects. Subsequently, she joined the Nivarthanam (Abstention) Movement that was started by the Christians, Ezhavas and Muslims for adequate representation in the public service and in the State legislature.

In 1938, the Travancore State Congress was formed, and during the agitation that followed for establishing responsible Government in the State, she joined it and threw herself into the thick of the fray. During the struggle she was subjected to bitter persecution and was arrested and imprisoned several times. it was during the State Congress agitation that she had the occasion to meet Mahatma Gandhi and come under his great influence.

With the advent of independence, Annie Mascrene became a member of the Constituent Assembly. Subsequently she was elected to the State Legislative Assembly and before long, became a Minister in the newly-formed Travancore-Cochin state. She held the portfolios of the Public Health and Power with distinction, but later she resigned from the Congress Party as a protest against corruption that seemed to have crept into it in certain quarters.

In 1951, she stood for election to the Lok Sabha as an independent candidate and was duly returned. in 1953 she had the occasion to go to Copenhagen as the leader of the Indians Delegation to attend the first International Democratic Women's Conference. In the next general election, however, she was defeated. Shortly afterwards she retired from active public life as her health was failing, and died in 1963. Annie Mascrene was a woman of outstanding courage, catholicity of outlook and sturdy independence.

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Mashriqi Inayatullah

— See under Allama Mashriqi

Mashruwala, K.G. (1890 — 1952)

Kishorlal G. Mashruwala, born in Bombay in 1890, was a leading freedom fighter, journalist and writer.

Kishorlal Mashruwala was born in Bombay on 5 October 1890 in a middle-class Gujarati family following the Swaminarayan Sampradaya founded by Swami Sahajananda. Father Iccharam and mother Mangalabai were so devout that attributing young Kishorlal's escape from a serious accident to diving grace, they decided to dedicate the child to God; since then, Kishorlal came to be known as Kishorlal Ghanshyamdas.

In 1913 Kishorlal was married to Gomatiben who served him with care and devotion for forty long years. Mashruwala took his school education in Akola and Bombay and graduated from the Wilson College, Bombay, in 1909.

He came in contact with great national leaders and veteran social workers like Gokhale, Tilak and Thakkarbapa and was influenced by them. He held Kedarnathji in great esteem and accepted him as his Guru. He led an austere life and kept the Ashram vows.

Mashruwala was desirous of joining the Champaran Satyagraha started by Mahatma Gandhi in 1917. However, in view of his delicate health, Gandhiji advised him to join the Rashtriya Shala at the Sabarmati Ashram. He joined as a teacher and rose to be its Registrar in 1920.

Mashruwala who was a great freedom-fighter was imprisoned in the Salt Satyagraha of 1930, in 1932 and in the Quit India Movement of 1942. Considering constructive work to be a necessary counterpart of the non-cooperation movement, he guided the destinies of the Gandhi Seva Sangh as its President from 1934 to 1940 and worked on the Committee on Basic Education under the Chairmanship of Dr. Zakir Hussein in 1937.

Mashruwala was a versatile genius. He read widely and wrote profusely. He translated several well-known works like 'The Prophet' in Gujarati and wrote biographies of Rama, Krishna, Buddha, Mahavira, Christ and Swami Sahajananda.

Being a thorough-going rationalist, Mashruwala protested against polytheism and blind acceptance of traditional beliefs. He is criticised as a reactionary in some quarter mainly because of his views on the relation between a man and a woman. He was, however a born reformer who supported divorce and advocated widow-marriage under certain circumstances. He opposed caste-hierarchy and supported equality among all section of the society.

Mashruwala is well-known for his penetrating insight and scientific analysis of Gandhian thought given in 'Gandhivichardohan', 'Ahimsa Vivechan and other works. Like Gandhiji, he was opposed to industrialisation and democracy of the western type. He also shared Gandhiji's belief in the efficacy of Satyagraha as a weapon for fighting all injustice. Multilingual states, decentralised administration and labour-oriented economy are some of the remedies suggested by him for solving our political and economic problems.

More than anything else, it was a revolution—a revolution in fundamentals, 'Samooli Kranti'—which Mashruwala wanted. Education is the most potent weapon for this. The aim of education as visualised by him in his worse on education like 'Kelavanina Paya' and 'Kelavanivikas' is the creation of a moral man in a moral society. Self-help, non-violence and equality are the three main pillars of his scheme of education.

Mashruwala was a journalist of repute. Through his fearless and forthright criticism of

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the Government policies through the columns of the *Harijan,* he acted as the watchdog of democracy. He did his work so ably that his initials K.G.M. became synonymous with M.K.G. whose legacy he inherited.

Though Mashruwala had imbibed the quintessence of Gandhian thought, he was certainly not a star that shone by borrowed light. He was, as he said once, 'a humble but independent devotee of Truth' who, both through his writings and actions, incessantly worked for a brave new world based on justice and love.

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Masoodi, Muhammad Syed (Maulana) (1905 —)

Syed Masoodi, born at Lawt in district Muzaffarabad in 1905, is an eminent freedom fighter and social reformer

Syed Masoodi was born in the year 1905 at Lawt in district Muzaffarabad of Kashmir. His father, Pir Muhammad Shah Masoodi, came of a highly cultured and aristocratic Muslim family. In fact, the members of this family were known for their erudition and literary talents. Maulana Anwar Shah, the Principal of the Deoband College and the famous writer, Agha Hashar Kashmiri, hailed from this family.

Masoodi's early education began at a local school in Muzaffarabad. Later, he was admitted to the Oriental College, Lahore. He attained an exceptionally high proficiency in Arabic, Persian and Urdu. Soon he was offered a Lecturership which he accepted. The Maulana began his career as a Lecturer in Oriental languages in the Prince of Wales College, Jammu, in the year 1928.

Those were times of intensive political agitation in the Kashmir State as in the rest of India. Declaration of the goal of Purna Swaraj, the Civil Disobedience Movement, the famous Dandi March, the Gandhi Irwin Pact, and the London Round Table Conference had made the era memorable. Syed Masoodi resigned from his College in 1932 and took to politics.

In the same year, he became a member of the Muslim Conference (Kashmir) and was elected Secretary for the Reception Committee of its inaugural session. Next year, he became a member of its Working Committee. In 1933 he organised the Muslim Young Men's Association for political work among the educated Muslims.

By this time the Maulana was a known figure in Kashmir politics due to his services and oratory and intellectual calibre. From 1935 to 1940, he was most effective as editor of the *Hamdard,* a newspaper of the Muslim Conference. His vigorous writings in this paper served to change the politics of the State from communal to national. *The Hamdard* prepared the ground for this transformation. In 1936, Masoodi became a Municipal Commissioner of the Srinagar Municipality, and in 1938 he entered the Kashmir Assembly.

In the same year, Maulana Masoodi moved the historic resolution in the Muslim Conference, purporting to convert it into the 'All Jammu and Kashmir National Conference'. The resolution was carried through his forceful advocacy and matchless eloquence. A manifesto signed by twelve prominent leaders of Kashmir was issued, declaring complete responsible government under the Maharaja as the aim.

Sheikh Abdullah, M.A. Beg, Prem Nath Bazaz, G.M.. Sadiq, Budh Singh, Bakhshi Ghulam Muhammad and Maulana Masoodi were some for the signatories. Fittingly, the Maulana served as the General Secretary of the National Conference for more than a decade (1939-49).

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In popularity and rank he was, perhaps, next only to Sheikh Abdullah.

During his political career the Maulana was imprisoned in the years 1932, 1934, 1938, 1942, 1946. His role in the 'Quit Kashmir' movement of 1946 was outstanding. He was released from the Muzaffarabad jail only a week before the Pakistani invasion of the Valley. He was appointed as a liaison officer between the people and the Military Authorities.

The Maulana suffered heavy personal losses from the Pakistani attack. He was even wounded while commanding a section of the Kashmir National Militia.

Next year (1948), Maulana Masoodi was sent to represent Kashmir in the Indian Constituent Assembly. From 1952 to 1957, he was a member of the Indian Parliament (Lok Sabha).

The Maulana possessed a modern and liberal outlook. He remained free from consideration of caste, creed or region. As a Muslim, he believed in widow-marriage and equality for women. Throughout, he shunned communal attitudes, and worked assiduously to keep the State free from communal tension.

He supported the accession of Kahmir to India. In the year 1953, when Sheikh Abdullah began to think in terms of an independent Kashmir, the Maulana tried to dissuade him but failed. With the passage of time, the Maulana too began to advocate the right of self-determination for the people of the Kashmir.

His mode of life was simple, almost ascetic. He liked to work quietly. He was, however, a powerful and persuasive orator. As a journalist, he was brilliant.

In an atmosphere where public leaders tended to be demagogic, Maulana Syed Masoodi stood as an intellectual in politics. The grace and charm of the demeanor and personality were enhanced by the sincerity of his political conviction. He functioned at a time when politics meant danger and sacrifice rather than opportunism. His editorial in the *Hamdard* and the *Khidmat* strengthened national consciousness and secularism in Kashmir.

India at that time was experiencing the great thrill of patriotic upsurge under Gandhiji. Powerful movements were being launched to challenge the might of a great Imperial power. If this patriotic upsurge and these great ventures had their counterparts in the State of the Kashmir more than in any other Princely State, the credit goes to leaders like Maulana Masoodi.

The transformation of communal politics in Kashmir into a national movement can also be attributed to the role of Maulana Masoodi and some other leaders. In fact, in this subcontinent of communal tensions, Kashmir was more or less an oasis. For this alone, Maulana Masoodi has earned for himself a high position. He is presently leading a quiet life in his village.

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Mastani (18th Century)

Mastani was wife of Bundela king Peshwa Bajirao. She accompanied him in his campaigns and her company inspired Bajirao.

Know you, Bajirao, I am in the same sad plight in which the famous elephant was when it was caught by the crocodile. The valiant race of the Bundelas is losing. Come and save my honour.

This appeal of the Bundela King Chhatrasal to Peshwa Bajirao I in 1729 against the harassment of the Moghuls did not go unheeded. The Peshwa by forced marches reached Mahoba with his army and was met by the Bundela king. The combined forces of the

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Marathas and the Bundelas routed Muhammed Khan Bangash, the Moghul Subedar of Allahabad. The latter was allowed to return to his headquarters on giving an undertaking that he would never again return to Bundelkhand nor would he harass Chhatrasal.

The aged Chhatrasál was grateful to the Peshwa and lavished on him honours and riches, including a jagir in perpetuity. He also presented to him the most charming woman of the time named Mastani.

The origin of Mastani is shrouded in mystery. Tradition makes her the offspring of a Hindu father and Mohammedan mother. *Tarih-i-Mohammadshahi* mentions that she was highly accomplished in dancing (she was a Kanchana) and skilled in riding and handling the sword.

M.G. Ranade on th other hand says that Mastani was the daughter of the Nizam of Hyderabad and that the Begum had proposed his daughter's marriage to cement friendship between the Nizam and the Peshwa. The marriage was celebrated with a dagger and Baji Rao later brought Mastani to Poona and housed her in a mansion, especially built for her.

After enjoying the hospitability of Chhatrasal for a while, Bajirao left with Mastani for Pune on 23 May 1729. She was adept in music and gave public performances during the Ganapati celebrations in the palace. Bajirao was infatuated with her and in 1730, he added a portion to the Shanwar Wâda (palace) that he built in Pune, and named it after his lady love. Mastani dressed and lived in Hindu fashion and looked after Bajirao's comforts with the devotion of a wife.

She accompanied him in his campaigns and her company inspired Bajirao. In 1734, Mastani bore Bajirao a son who was named Shamsher Bahadur. (Later Bajirao transferred to Shamsher Bahadur, part of the jagir he had received from Chhatrasal and Shamsher became famous as the Nawab of Banda. Chhatrasal expired on 14 December 1731.)

Bajirao had two sons, Ragunath Rao and Sadashiv Rao, from his Hindu wife Kashi Bai. The favour shown by Bajirao to Mastani disturbed the peace of the Peshwa family. The orthodox people as well as kith and kin of Bajirao were opposed to her as in her company he had developed taste for wine and meat. When the question of the thread ceremony of Raghunath Rao and marriage of Sadashiv Rao came up, the Brahmins refused to conduct the ceremonies in the presence of Bajirao who they said was a degenerate.

When Bajirao was out on a campaign, Nana Sahib and Chimnaji Appa (the latter was the younger brother of Bajirao) seized Mastani and kept her in confinement. The ceremonies were concluded in early February 1740 when the Peshwa was out.

The orthodox detested Bajirao's relations with Mastani; they even wanted to do away with her. But when the consent of the king was sought for this, he objected to it strongly. Bajirao learnt of these behind the scene activities and was heart-broken.

Bajirao was on campaign against the Nizam. He defeated Nasir Jung, the eldest son of the Nizam, and concluded a formal treaty on 27 February 1740. But he was in a disturbed condition. Chimnaji Appa wrote : " I do not know what fate is in store for us. We should send her (Mastani) to him (Bajirao) upon my return to Poona".

Bajirao had been ill and Kashibai arrived to see her husband. Suddenly on 28 April 1740 Bajirao expired. His body was taken to Shanwar Wada. There are two versions about Mastani's death. According to one, as soon as Mastani learnt of Bajirao's death, she died in the place at Poona either by suicide or by shock. Her body was removed to Pabal, which Bajirao had granted her, where her unpretentious tomb reminds passers-by of the story of her love and tragic end. The other version is : 'The Royal Mastani, the accomplished charming companion went Sati. Separated from her lover in this

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world, she passed fearlessly through the flames to greet him in the next. Bravest of the brave, fairest of the fair, Bajirao died like a most fascinating figure in the romance of love'.

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Mate, Shripad Mahadeo (1866 — 1957)

Shripad Mahadeo Mate, born at Shirpur in Berar in 1866, was well-known progressive and thoughtful Marathi writer.

Shripad Mahadeo Mate was born at Shirpur in Berar on 2 August 1866. His father Mahadeo was a learned Shastri. Shripad matriculated from the New English School of Satara in 1905 and joined the Fergusson College, Poona, from where he took his M.A. degree in 1915. Those were days of intense political and social reform activities in Poona. Mate followed Tilak in politics but was influenced by the ideas of social reform of Agarkar. His views were rational, progressive and democratic.

From 1915 to 1935 he worked as a teacher in the New English School, Poona. Then he was appointed Professor of Marathi in the Sir Parashurambhau College of Poona. He incessantly wrote articles and delivered lectures about the removal of untouchability and the uplift of the untouchables. *Aspurha* is the Marathi word for untouchability and by his incessant advocacy of their uplift he was himself nicknamed'Asprusha Mate'.

He wanted to educate the untouchables and opened twenty-two primary schools for them in Maharashtra. He was a keen student of Hindu religious books, Western thoughts and history, Maratha history and Maharashtrian saints. Although he became a Professor in 1935, the old name ' Mate-Master'(teacher) stuck to him to the last.

He may be said to be one of the pioneers in modern Marathi style of writing. Kelkar, N.S.Phadke and others wrote in this new style of short easy sentences with human touch of a personal kind. The classical Marathi writers wrote, while modern writers *speak* as a person to a person. He published several books, including collections of short stories and hundreds of essays on social and religious subjects.

He became well-known as a progressive and thoughtful Marathi writer and was rightly given the honour of presiding over the Marathi Sahitya Sammelan (Literature Conference at Sangli in 1948). In 1946, a function was held in Poona to congratulate him on his 60th birthday and a book named 'Mate, Vyakti Ani Wangmaya' (Mate's personality and his works) was published on that occasion.

He never took any part in politics. Yet, his advocacy of Hindu unity and progress made him a Hindu Sabhaite in the eyes of the Government. In April 1950, alongwith several other Hindu Sabhaites, he was put into 'Preventive detention' for about three months. He was released alongwith others after Habeas Corpus petitions to the High Court. He was an active founder member of the body called `Maharashtra Sahitya Parishad' in Poona.

Including his autobiography, 'Chitrapata', published in 1937, he had published thirty-four Marathi books. His first book on untouchability, 'Asprusha Vichar', was published in 1922 followed by 'Asorushancha Prahna' in 1933 and 'Upekshitanche Antaranga' in 1941. 'Paschatya Purushashrestha' (biographies of great men in the West) and 'Paschimeche Ware' (The impact of Western thought) published in 1937 and 1956 showed that he welcomed western influence with discrimination. He died of cancer on 25 December 1957.

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Mathur, Girjankumar (1919 —)

Girjankumar Mathur, born at Ashok Nagar in 1919, is a poet and writer of great sensibility and perception.

Girjankumar Mathur was born at Ashok Nagar, Andhra Pradesh. He took his M.A. and L.L.B. degrees form Lucknow University. From a short time he practised Law. In 1943, he joined the All Indi Ua Radio, but left it in 1959 to join the United Nations Organisation as Information officer. In 1953, he returned to the All India Radio. In 1956, he went to Nepal as a member of a cultural delegation. He visited Russia and Czechoslovakia also as a member of the All India Radio delegation. Later, he shifted to Television from where he retired as Deputy Director General.

Mathur's writings are all influenced by the environment and setting he knew from his very childhood. The old historical background of Malva, the heroic past of Bundelkhand, the delicacy and elegance of Lucknow, and scientific and modern outlook of the West—all have their impact on his writings, He came into prominence as a poet with his inclusion in *Tarsapatik* in 1943. The Government of Czechoslovakia gave him a prize for his *Prithvi kalarpa* (a short epic) in the year 1960. Besides poems, he has written one-act plays, criticism and opens. An experimentalist, he is a poet and writer of great sensibility and perception.

Some of his better known writings are : *Manjir* (Poems, 1941); *Nash aur nirman* (Poems, 1946); *Dhup ke dhan* (Poems, 1954); *Jo bandh nahin saka, Janam quaid* (Plays, 1957); *Shila pankah chamkili* (Poems, 1961) *Chchay mat chcuna man* (Poems); *Radium ki chcya* (Poems); *Bhitari nadi ki yatra* (Poems), *Sutaub ke kandahar* (Poems); *Sakshi rahe vartman, Adhure git* (Poems,); Budha (Poems) *Kalpantar* (Poems), Nai kavita: *Seemayain aur sambhavnayain* (Criticism).

He got awards from Sahitya Kala Parishad, New Delhi, Uttar Pradesh Hindi Sansthan, Lucknow and Madya Pradesh Sahitya Parishad, Bhopal. At present, he is the Honorary Editor of Gangananchal, a well-known Hindi journal of I.C.C.R., New Delhi.

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Mathur, Jagdishchandra (1917 — 1981)

J.C. Mathur, born in 1917, was an important Hindi dramatist and one-act playwright from Uttar Pradesh.

he received his education at the University of Allahabad, and served as an ICS officer in Uttar Pradesh, Bihar, and Delhi. For a number of years, he held high positions as Director-General, All India Radio, and Hindi Adviser to the Government of India.

Mathur had a keen understanding of the theatre and its requirements. A realistic approach to life, visualization of dramatic situations, a linguistic style conforming of charters and their milieu, and stage ability from the basis of his strength as a playwright. *Konark, Sharadiya, Pahla Raja and Dashrathnandan* are amongst his celebrated plays.

Konark is a major Hindi play. It builds up dramatic conflict in the backdrop of oppressive feudal forces the framework of the story being the building up of the famous Sun temple.

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The 'Prologue' and the 'Epilogue' are on the pattern of the Greek Plays, while the dramatic devices of 'Vishkambhak' and 'Upakathan' have been borrowed from the Sanskrit tradition. The play thus tries to amalgamate the dramatic tradition of the West with the dramatic and folk traditions of the country. The interplay of situational discrepancies and inherent contradictions of life finds adequate expression in the play. Moreover, its poetic content adds to its artistic richness.

Though not very impressive in number, his one-act plays are qualitatively of a high order. He is a successful Radio playwright. His first one-act play 'Meri Bansuri' was published in 1936. His early collection of one-act plays were *Bhor ka tara* and *Kalinaga vijay*. A later collection, entitled *Mere Shreshtha ranga-ekanki*, tried to piece together some of his best attempts in this genre. The prefaces to these collections represent his views on the art and craft of play-writing.

Bolte Kshana is the first collection of his creative writings.? Though these pieces are spread over a period of a quarter of a century (1937-1960), there is no inconsistency in them. Then we have such reminiscences and pen-portraits as *Das Tasviren*, and *Jinhone Jina Jina*. The later contains the pictures of twelve characters, including literatures, public figures, thinkers and artists.

The writer strikes here a remarkable personal note. In the portraiture of Bhikkari, Mathur is perhaps the most touching and impressive. Mathur's language has indeed a finesse that comes from meticulous care and precision inexpression. Apart from plays and one-act pieces, he has written some criticism also, notably *Paramparashil natya* and *Prachin bhasha natak Sangrah* (in collaboration).

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Mathur, Mathuradas (1916 —)

Mathuradas Mathur, born at Jodhpur in 1916, is an energetic leader, shrewd politician and able organiser.

Mathuradas Mathur was born on 22 August 1916 in a middle-class Kayastha family of Jodhpur. He took his B.Sc. and LL.B degrees from the University of Lucknow and started legal practice at Jodhpur in 1937. Highly impressed as he was by the modernism at Lucknow, his young mind reacted sharply to the anachronism deep-rooted in the orthodox society at Jodhpur. He gave a lead in setting up the 'Nav Jeevan Sangh' with a view to fighting against the evil custom of early marriage, dowry, etc.

Mathur's indomitable will to work, his zeal and enthusiasm for welfare activities, his charming personality and active habits soon attracted the attention of senior leaders like Ranchordas Gattani and J.N. Vyas, who inspired him to join politics in 1939. He was elected a member of the Jodhpur Municipal Board twice (1939 and 1944). He actively participated in the movements launched by the Lok Parishad under the leadership of J.N. Vyas and was interned twice (1940 and 1942).

Mathur's popularity increased rapidly. He was elected President of the Marwar Lok Parishad (1944). He made the people's movement grow more intensive and widespread. Mathur's fight was not against the Maharaja of the State. He raised his voice mainly against the foreigners who were at the helm of the State affairs and the coterie of advisers and big official who tried to bluff the Maharaja and ruled the people of Jodhpur with the utmost cruelty and disregard for their rights.

He was for a responsible government under the aegis of the Maharaja. It was only in the later forties that he, alongwith other leaders of Rajputana, raised a slogan for complete independence and a merger of the Rajputana States with the Indian Union.

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In the forties, Mathur was a strong advocate of the peasantry in Marwar. He toured the countryside widely and organised Kisan Sammelans at various places, one at Debra (1947), where he and his associates were mercilessly beaten by the agents of the jagirdars. But this did not make him slacken his activities. He successfully aroused the people's enthusiasm for reform and change to such a feverish pitch that the State authorities had very often to be on the defensive.

After independence, he was the Education Minister in Jodhpur State (1948-49), Education and Health Minister in the Rajasthan Government (1951-52), a member of the Vidhan Sabha (1952), Chief Whip of the Rajasthan Legislative Congress Party, Chairman of the Estimate Committee and of the Public Committee and General Secretary of the Rajasthan Pradesh Congress Committee.

He was a Member of the Lok Sabha (1957-58), leader of the fraternal delegation to the Soviet Union (1958) and a member of the delegation of the Indian Association for Afro-Asian Solidarity to Guinea (1959) and of the National Advisory Board of Co-operative Farming.

In the sixties, he again plunged into the State politics, joined the Sukhadia Cabinet and was Minister for Planning, Statistics, State Enterprises, Law, Judicial Affairs, Publicity, Co-operation, Transport, Home and Finance in succession. Mathur is an energetic leader, a shrewd politician and an able organiser.

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Mathura Prasad

— See under Prasad, Mathura

Mathura Singh (Dr.) (1883 — 1917)

Mathura Singh, born at Dhudhial in Jhelum district in 1883, was one of the leading revolutionary freedom fighter.

Dr. Mathura Singh was born in village Dhudhial in Jhelum district (now in West Pakistan) in 1883. His father, Sardar Hari Singh, was an agriculturist by profession and had a daughter also who died in 1913. His was a middle-class family. Mathura Singh was a religious-minded man, but he never hated other religions. It is said that his last wish was to hear 'Akhand Panth' (recitation of the 'Granth') at the time of his death. He was married once only and his wife died in 1913.

He had his early education in his village school at Dhudhial. Thereafter he joined a High School at Chakwal. After passing his Matriculation, he started learning medicine privately with Messrs Jagat Singh and Brothers at Rawalpindi. He visited many foreign countries like Canada, Singapore, Shanghai , Afghanistan, Russia, Germany, Iran Mesopotamia and Egypt. Baba Gurdit Singh, Hirday Ram, Parmanand of Jhanshi, Raja Mahendra Pratap and some other active leaders of the Ghadar party were his close associates who greatly influenced his mind and character.

After learning medicine Mathura Singh set up his own medical shop in the name of H.D. Thakur Dass at Naushehra Cantonment. In 1913, he left India for Shanghai and there too he set up a medical shop. Later on, he became the Chief Medical Officer at Kabul in Afghanistan, but left it shortly after. He mostly lived out of India and spent most of his time in Canada.

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It was he who advised Baba Gurdit Singh to take a ship on lease. He joined the Ghadar Party and started playing the active role of a revolutionary.On his arrival at Calcutta in 1915, he was put under surveillance and sent to Punjab under escort. He had a suspicion that he might be imprisoned on reaching the destination and therefore, got down at an intermediate station without the knowledge of his guards.

With great difficulty he reached Punjab on his own and joined the revolutionary party already very active there.By this time he had acquired an efficient knowledge in bomb-making. Two bombs manufactured by him were used in the Mansuran Dacoity, an incident prominently mentioned in the Lahore Conspiracy Case. Having found his stay extremely risky in Punjab, Mathura Singh escaped to Kabul and then attempted to cross the frontier to go to Russia.

At Kabul, he joined Raja Mahendera Pratap who had set up an independent Government of India there.He was first sent to Germany, and then to Iran and Russia. He reached Tashkent with great difficulty and sent through a competent agent a letter to the Czar, a task enjoined by his party leaders. He was satisfied to learn that the letter actually had reached the Czar, who expressed sympathy for India's aspirations. Subsequently, it transpired that due to internal troubles the Czar was not inclined to do anything more and Mathura Singh had, therefore to return to India.

In the meantime, at the intervention of the British government, the Russian government arrested Mathura Singh and he was brought to Punjab from there and kept in the Lahore jail from the last week of January 1916. He was tried and awarded capital punishment. On 27 March 1917, he was hanged in the Lahore Central Jail.

Like other Ghadarites, Mathura Singh was also very liberal towards social reforms and was against caste, untouchability and other social evils then prevalent in the society. He was also very liberal towards other religions. He was a true nationalist and believed that "Death is better than the wretched life of a slave." When he heard of his death sentence he remarked, "No one should feel sad on my death because I am happy that I am going to sacrifice my life for my country." He was more a revolutionary than a terrorist. He had an all-India outlook and was against regionalism. He was in favour of complete independence for India. His mode of life was heroic.

Dr. Mathura Singh's devotion and dedication to the cause of India's independence is thus truly revealed by the fact that he never thought of even his family during the course of his whirlwind tours of the Asian and European countries. His work for the Ghadarites will be recorded for all time to come in the list of great national leaders who ultimately preferred to be martyrs.

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Matiram (1617 — 1716)

Matiram, born in 1617, was the court poet of Maharao Bhao Singh of Bundi. He is remarkable for the fusion of the two basic characteristic of rhetoric and amoriousness.

Matiram the younger brother of Bhushan, was the third son of Ratnakar Tripathi. He lived as the 'court poet' of Maharao Bhao Singh of Bundi, whose generosity was proverbial. Matiam lived almost like a prince at his court. He represents the Ritikal school, predominately concerned with the erotic sentiment. His famous work, *Rasraj*, deals with the two aspects of

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union and separation in love, and offers a lucid exposition of 'Nayikabheda' *i.e*, classification of all kinds of heroines.

Another work, *Lalit lalam*, is one of his best works on 'alankars' (figure of speech). This work has been dedicated to Maharao Bhao Singh. It was completed during the period 1659-1681. "The poetry of this work so fascinating that its study of the *alankars* is rendered extremely pleasurable. Matiarm had rare poetic gifts and if he had not been fettered by the limitations of his own items, his genius would have shown brighter skill".

His other famous books are *Chhandsara*, a book on prosody, dedicated to Maharaj Shambhunath Solanki, Satsai, a collection of 702 couples, comparable with those of Bihari and *Phulmanjari*, written at Agra during the reign of Jahangir at his behest. The first extant comply of Phulamnjar goes back to 1793. In this book each couplets has a dual meaning. These are the four books usually ascribed to him. The others namely, *Sahityasar*, *Lakshan Shringar*, *Vritta kaumudi* and *Alankar panchasika*, were probably written by some other poet bearing the same name.

Matiram is remarkable for the fusion of the tow basic characteristic of Ritikai, rhetoric and amoriounes. As compared with the other poets of Ritikal, he wrote with great naturalness in chaste Brajbhasha. Mishrandus placed Matiram almost on the same pedestal as Dev.

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Matiyani, Shailesh (1931—)

Shailesh Matiyani, born at Barechchone in Almora in 1931, is a prominent Hindi modern fiction writer.

Shailesh Matiyani a modern fiction writer, was born in Barechchone, Almora (Uttar Pradesh). He lost his parents in early childhood. Matiyani studied at a school at Barecchone, receiving education up to high school only. Thereafter he left home, wandered here and there, came to Delhi in search of a job, then left for Bombay, and finally settled down at Allahabad.

His life is a record of suffering and struggle against economic compulsions and social injustice. Ideologically non-committal, he is an idealist. In his writings he deposits the life of the poor people living in the suburb and slums of Bombay, Delhi and Allahabad and exposed the decadent of the semi-feudal structure of our society.

His books include: Collections of short stories: *Do dukhon ka ek sukh, Atit tath anya kahaniyan, Safar par jane se pahele, Mahabhoj, Suhagini tatha anya kalaniyan, Hara huwa, Bhereyan aur gadariye, Cheel, Kohra, Meri tetis kahaniyan, Chidda pahalwanjwali gali, Meri priya kahaniyam* (an anthology of his select stories). Novels *Hauldar, Chithirasen, Borivali se brodandar tak, Mukhsarover ke hans, Bhage huway log, Do bund jal, Punarjanam ke bad, Ugte surj ki kirn, Akash kitna anada hai, Muthr*. Memories Essays, Articles etc: *Lekhak ki haisiyat se* (Memoir). *Janta aur sahitya* (Essays), *Lekhak aur samvedna* (Article), *Triya* (a miscellaneous collection of memories, articles and short stories).

As a story-writer, he is known as one of the most authentic writers of the 'New Story (Nai kahani) Movement', 'Cheel' is supposed to be one of his best stories which reflects the suffering of a little boy and is reminiscent of his own boyhood. 'Pyas', 'Rahamtulla', 'Mitti'

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and 'Bhavishya' are among his other well-known stories.

His novel *Muksarover ke hans* is based on the locale and social condition of the hilly region of Kumon and its surrounding area. Borivali se boribander tak is a suburban people. *Muthber* (1984) is his latest novel writen in a descriptive style and deals with the exploitation of poor people. It was given 'Phanishwaranath Renu Award' in Hazaribagh (Bihar) in 1984.

Matiyani is committed in his writings of social justice and freedom of man from economic and social exploitation. He has a staunch belief in man's will which triumphs, ultimately. 'It is not circumstances but the human resolution that countrs' is the message that emerges from his writings.

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Matthan, George (Rev.) (1819 — 1870)

George Matthan, born at Puthenkavu in Alleppey district in 1819, was an eminent Malayalam writer who laid a solid foundation for Malayalam prose.

George Matthan was born on 25 September 1819 at Puthenkavu in Alleppey district of Kerala State. His father Kizhakkethalakkal Matthan Tharakan died even before George was born. Therefore, George was brought up by his uncle Kuriyan Kathanar, who was Vicar of the Puthenkavu Jacobite Church. Matthan learnt Syriac at the feet of his uncle. Even as a boy, he was initiated into the preliminary stage of priesthood.

Matthan had his religious and secular education in the old Seminary at Kottayam. There he received a fair grounding in English, Greek, Hebrew,Syriac and Sanskrit. European missionaries like Bailey, Fenn and Baker were the teachers in the Seminary in those days. Eminent scholars of Kerala also served as teachers there.

In 1837, Rev. Peet, Principal of the Seminary, recommended George Matthan's name for higher studies at Madras. George made good use of the new opportunity and became a distinguished scholar in philosophy, mathematics and languages, in addition to theology which was the main subject. Recipient of several prizes and honours, George Matthan was held in high esteem by the Madras Government who invited him to join their services as a translator. But he refused the offer as the call of the Church was more important for him.

He left the Jacobite Church and served the Church Missionary Society as a devoted servant of Christ in various capacities, He also served the cause of Malayalam language and literature with great distinction.

The most important work from the pen of George Matthan is the Malayalam Grammar. Though the work was completed before 1851, it could be published only in 1863. The first part of Rev. H. Gunderts's Malayalam Grammar was published in 1851. George Matthan had no resource to this work when he wrote his Grammar. Matthan was quite familiar with both Western and Indian approaches to the subject. It is noteworthy that Matthan's Grammar is the first major effort by a scholar of the soil to explain the structure of Malayalam. A new edition of the Grammar was brought out in 1970.

George Matthan wrote several prose works, some on Christian teaching and some purely of an academic nature. Whatever the subject, he is profound in thought and attractive in

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presentation. He imbibed the best traits of English prose and demonstrated a way of writing which was clear, logical, well arranged and convincing. Modern historians of Malayalam literature agree that it is George Matthan more than any one else, who laid a solid foundation for Malayalam prose.

The following are his important works: 'Satya Vadakhetam' (1861) {a prize-winning dissertation on truth and honesty}, 'Vedasamyukti' (1862) (the truth of the Scriptures), 'Oru Samvadam' (1864) (a dialiogue between Gurupada Panditar of Benares and an English Judge) and 'Balabhyasanam' (on teaching young ones).

He also contributed learned essays on such subjects as the round earth, the atmosphere, the heavenly bodies,r ebirth, the defects of the matriarchal system, the place of women in society, and health and medical care. George Matthan died on 4 March 1870.

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Mattu, Valiullah (1858 — ?)

Valiullah Mattu, born in Vahangam in 1858, was a leading Kashmiri poet.

Valiullah Mattu was born in Vahangam. The year of his birth is not known. Matu was the first poet to chose his native language, Kashmiri, for narration in verse the well-known tale of Himal and Nagrai. He also rendered into Kashmiri verse two Persian works of religious nature. *Chihal Israr* and *Zaruriyati Din*. He also composed some devotional verses.

Descendant of a family of religious instructors, he taught pupils in his own village. He was of a religious bent of mind and passed away at Medina.

Himal, first published by Ghulam Muhamamd Nur Muhammad in 1938, is romantic tale. In spite of his efforts to harmonise romance with sufi mysticism, the poet narrates the facts naked and in bold language in his poems. Indicating a puritan mystic strain, he introduces a Muslim 'fakir'. This carts some confusion and is at variance with the oral tradition, as the events are attributed to the pre-Christian age.

Matu occasionally comes forward with moral sermons while comparing a good wife with a bad one. His language is by and large simple thought has a fair sprinkling of Persian words. Examples of a whole verse in Persian nailed down to a single Kashmiri word are not hard to find.

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Maulvi Sidiqqullah (1832 —1900)

Maulvi Sidiqqullah, born in 1832, was an eminent Persian and Arabic scholar and poet.

Maulvi Sidiqqullah was born in a Maulvi family. He went to a legal school where he studied Persian and Arabic. He continued to study Persian and Arabic literature and came under the influence of the devotional poets of the two languages.

His early lyrics are full of rapture and fervent religious adoration. He looked nostalgically to the early periods of Islamic culture for purity

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and meaning of life. He was a true lover of Muhammad and in him he found the 'Mard-i-kamil', the perfect man.

He devoted his whole life to the singing of the glory of Muhammad, the beauty of his soul and body, and tried to produce his image of the modern world which he felt was promiscuous, aberrant and devoid of all spectral values.

His *Maghazi-i-ul-Nabi* (The sacred wars of the Prophet), *Maujzat-i-Rasul* (The miracles of the Prophet) and *Shakaul-Shumail Antazarat* (From and features of the Prophet) reveal his deep-rooted love for the Prophet.

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Mauzo, Damodar Yashavant (1944 —)

Damodar Yashavant Mauzo, born at Majorda in 1944, is an eminent fictioneer of Konkani literature.

Damodar Yashavant Mauzo is a fictioneer. He was born at the village Majorda and went through his schooling in Goa. He graduated in Commerce from the University of Bombay and returned to Goa and engaged himself in the family business. He started his literary activity at the age of 21, and was quick in compiling and publishing his short stories under the title *Ganthan* (A garland, of fish, 1972).

He continued to write to bring out the second collection of short stories under the title Zagranam (Sleepless nights, 1975). Living in a village where majority of the population belongs to the Catholic religion, Mauzo has availed of the opportunity of his contacts with the Catholic community to depict local themes and characters in his writings.

Mauzo is known for his simple style and undiluted narration which at times make his notes lengthy, but nevertheless interesting. His stories are essentially narratives of a well-knit plot or peculiarities of characters around whom the theme is developed. Critics sometimes feel that his lengthy narrations of facts do not quite fit in the technique of a short story.

Not many short stories in Konkani are written on the semi-urbanished villages inhabited by the Catholic population, who are engaged in such diverse occupations as those of sailors, musician's artisans, etc., and many of whom work in distant lands, leaving behind their families. This gave a new dimension to his writings which were new not only to Konkani but even to the regions around Konkana.

His novelette *Sud* (Revenge, 1975), was also well-received. *Ek ashilo babulo* (There was a boy, 1976) and Kani eka khomaschi (Story of a shirt, 1977) are his contributions to children's literature.

Damodar Mauzo has tried his hand at writing a full length play, *Nilem nilem savanem* (A blue bird), which is yet to be published. Some of his stories have been translated into English, Marathi, and Gujarati. His work, *Karmelin* (1982) which won him the Sahitya Akademi award for the year 1983, is considered to be an outstanding contribution to the Konkani literature for its sympathetic handling of emotional conflicts and understanding of human nature, gripping narrative and powerful language.

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Mavalankar, Ganesh Vasudeo (1888 — 1956)

Ganesh Vasudeo Mavalankar, born in Ratnagiri district in 1888, was a leading freedom fighter, politician and social activist.

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Ganesh Vasudeo Mavalnkar, alias Dadasaheb Mavalankar, was born on 27 November 1888 and died on 27 February 1956, with a life-span of 67 years. He belonged to the well-known Mavalankar-Sardesai family of Karhada Brahmins of the Koushika Gotra, from Mavalngay in the Ratnagiri district of the sea-side Konkan region of Maharashtra. Several sections of the family were *Khots* (village head-men) in Ratngiri district, in the Peshwa period. Sections of the family migrated to Baroda, Ahmedabad and other parts of Gujarat along with the ruling Maratha family of the Gaekawads of Baroda. The noted historian G. S. Sardesai, who belonged to the same family, has published the history of all its branches in three volumes in Marathi.

G. V. Mavalankar was born in Baroda in his maternal grandfather's house. His father, Vasudeo, was a Munsiff (a Judicial Officer) in Ratnagiri district. Up to the 5th Standard in English Ganesh Vasudeo was educated in Ratnagiri district. He then migrated to Baroda where he passed his Matriculation (1904). His mother Gopikabai influenced his character in this formative period. In 1908, he passed B.A. with Science from the Gujarat College, Ahmedabad, and secured the Dakshin Fellowship. In the First LL.B. examination in 1911 he came out first in the Bombay University and next year passed the Final LL.B.

Owing to his zeal to serve the public, he proposed that he would join the Servants of India Society. However, guided by the advice of his relatives he took up the legal profession, but immediately engaged himself in public work side-by-side. He joined and took a keen interest and an active part in the work of the well-established Gujarat Association, which had been working for all-sided progress of the society.

He practiced at Ahmedabad. He first came under the influence of Sardar Vallabhbhai Patel and then of Mahatma Gandhi. He took a prominent part in all Gandhiji's campaigns in the freedom struggle, from the Kaira District Agriculturists' Satyagraha up to the Individual Civil Disobedience in 1940 and the 'Quit India' Movement in 1942. He was imprisoned several times during the period.

He gave up legal practice in 1922-23 in the non-cooperation movement, resumed it there-after and gave it up for a year in 1927 for relief work for the sufferers in the Gujrat floods. From 1930 he gradually lessened his legal work and left practice altogether in 1937.

In 1921, he was Secretary of the Ahmedabad Session of the Indian National Congress and surprised everybody by producing the complete balance sheet and accounts within twenty-four hours from the end of the Session. In 1920-22, he was Secretary of the Gujarat Congress Committee and also the General Secretary of the All India Congress Committee. He worked wholeheartedly since then to promote Gandhiji's constructive removal of untouchability.

He acted as Professor of Law in the Gujarat Vidyapeeth in 1920-22, and successfully achieved the entry of Harijans in the Pandharpur temple in Maharashtra by organising a Satyagraha campaign for it. He wore khaddar clothes and followed Gandhian simplicity in life thereafter. He was a member of the Ahmadabad Municipality since 1919 and was unanimously elected its President in 1930 and again in 1935. He was a member and the Speaker of the Bombay Legislative Assembly from 1937 to 1945. Next year he was elected President of the Central Legislative Assembly.

In 1947, after independence, he was unanimously elected Speaker of the Lok Sabha. He was again elected Speaker in 1952 and ably guided its proceedings. Pandit Nehru called him 'Father of the Lok Sabha'.

In 1916, he helped to make the Bombay Provincial Conference at Ahmedabad successful. In 1920, he carried out the non-cooperation movement in Ahmedabad Municipality and in 1928, made a great success of the students' strike in Ahmedabad as a part of the boycott of

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the Simon Commission. He was the Founder-Chairman of the National Rifle Association (1948). After independence, he worked for the collection of funds for the Gujarat University. Throughout his career he was a member of the Gujarat and the All India Congress Committees.

After independence, he led the delegations to the Commonwealth Parliamentary Conference in 1948 and 1852. He also led the delegation to the Inter-Parliamentary Union Conference in 1950. He was a member of the Constituent Assembly. In 1944, he collected the Kasturba Memorial Fund and in 1948 the Gandhi Memorial Fund. He was Chairman of the trustees of both the funds.

He had reformed social views, but followed normal rituals like the thread and marriage ceremonies of his sons. Morally and spiritually, he was deeply influenced by the 'Bhagwatgita'. He maintained a broad national outlook, free from parochialism.

His first wife Kashibai or Manoramabai died in 1920. Thereafter, he married Sushilabai, his second wife. He had one daughter Kamala and four sons, Balkrishan, Vishnu, Purushottam and Narahari. All of them are well-educated. Purushottam is the Director of the Harold Laski Institute of Political Science at Ahmedabad.

He wrote and spoke in Marathi, Gujarati and English and published books in all the three languages. The notable amongst them are; 'Kahee Phulay' (some flowers) in Marathi (1948), and 'Manavatana Zarane' (Springs of Humanism) and 'Samsmarano' (Reminiscences) in Gujarati in 1952 and 1954. His English book 'My life at the Bar' was published in 1955. After his death a collection of his writings and speeches was published in 1957 in Hindi.

He was connected with almost all educational, social and political activities in Ahmedabad and Gujarat. He was an active supporter of the All Maharashtra Conferences and was a trustee of Satkaryottejak Sabha of Dhulia and the temple of Samartha Ramdas at Jamb. He was thus a cultural and social link between Gujarat and Maharashtra.

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Mazhamangalam Nambuthiri (1525 — 1595)

Mazhamangalam, born in Trichur in 1525, was an eminent Malayalam poet.

There were three poets of merit, Sankaran, Narayanan and Parameswaran belonging to the family of Mazhamangalam in Trichur. Of them Narayanan the son of Sankaran, was the most famous, and he later came to be known in the literary field as Mazhamangalam. At the end of his renowned Sanskrit work mazhamangalam bhanam, the poet refers to the king Raja Raja.

This is the famous Veera Kerala Verma Raja who ruled Cochin from 1537 to 1565. *Rajaratnaviliyam champu* of Mazhamangalam was written in praise of the King Rama Varma Raja who reigned in Cohin form 1565 to 1601. It is from these evidences that the period of the poet is deduced.

Mazhamnglam was a profound Sanskrit scholar. He had deep knowledge in Astronomy

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also which he learnt from his father. He was endowed with rich poetic talent. Though he was born in a family without any Vedic background, he studied the three Vedas and six shastras and acquired mastery over them. His *Smartta prayaschita vimashini* (Ethical expiation—a critique) bears ample evidence of this. This is a great work divided into five parts dealing with the provisions for expiation required in the 'yajanas'. There is no other work in the Kerala to equal its authenticity.

Kodungalloor Bhavatan Godavarman Thampuran has brought out an annotated edition of this. There was not a single consolidated and comprehensive book in Kerala on the basic laws for handling civil and criminal cases and it was under these circumstances that Mazhamamgalam wrote *Vyavaharamla* (Series of cases), urged, perhaps, by one of his patrons, the King of Cochin. The Poet has moulded his work after the two ancient Sanskrit works on the subject, *Parsaramanhaveeyam* and *Vyavahara ninayam*. The book is divided into nineteen sections.

It deal thoroughly with all sorts of possible cases. All the Sanskrit masters on the subject available then also have been referred to by the poet. *Vyavaoharamala* has been translated into Malayalam both in poetry and prose. Since it was written, this book had been an authentic law book in Kerala for centuries. *Mazhamangalam bhanam* is yet another of his great Sanskrit works. As was the usual practice, Mazhamangalam did not give any particular title to his early works, but it is considered to be second to none in the particular gener.

Rasakrida kavyam and *Utara Rmayana champu* are his tow other Sanskrit works. His Malaylam works are; *Bhasha Naishadham*, *Rajarathnavilayam*, *Kotiyavirabam*, *Banayouddham*, *Rassakrida*, *Vishumaya*, *Charitam*, *Tirunrittam*, *Darako Vadham*, *Parvati Stuti* and *Sarswati* Stuti. The first four are champus and the rest are 'brahmani songs' which are supposed to have been written for his wife. Exact dates of composition of these works are not available.

In the absence of clear evidence, based on some internal facts, Ulloor concludes that the four champus are of the same author and adds that Bhasha Naishodham may be the earlier. *Bhasha Naishadham* is divided into two parts. Authors of champus used freely either to quote or translate from Sanskrit champu quartains to suit their contexts. But that Mazhamangalam has not done this in his *Bhasha Naishadham* is something which demands special notice. As sit was wont to the Nambuthiri poets then, Mazhamangalam also was very keen on making use of all occasions to be humous.

His unrivalled ability to give expression to any idea in grand poetry and his unique mastery over language can be seen in other champus also. He wrote some memorable in Brahmani songs as well meant to be sung in the temples in a musical rhythm resembling the chanting of the Vedas. Pattathil Padmanabha Menon edited and published an edition of Bhasha Naishadham champu (1934).

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Mazhar Ali

See under Azhar, Mazhar Ali

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Mazharu'l Haque (1866 — 1930)

Mazharu'l Haque, born at Bahpura in Patna district in 1866, was an eminent freedom fighter, journalist, poet and writer.

Mazharu'l Haque, son of Shaikh Ahmadullah, was born in Bahpura, District Patna, on 22 December 1866. He belonged to a wealthy family of landholders and indigo planters (the *Searchlight*, 5 January 1930). Many of its members were Wahabis. Hague passed the matriculation examination from the Patna Collegiate School in 1886 and studied for a short time in the Patna College and the Canning College, Lucknow.

In May 1887, he proceeded to England where he came in contact with Mahatma Gandhi, Ali Imam and Sachchidananda Sinha. He formed the Anjuman-i-Islamia, a popular society for Indian students in England. He was called to the Bar in 1891, returned home and the same year, was appointed a Munsiff in Awadh. He resigned the post in 1896 and started practice at Chapra. He did relief work during the famine in the Saran district (1897) (the *Searchlight*, 5 January 1930).

In 1892, he married Ghusia Begum of Kharsanti, District Ballia, U.P. She died in 1902, and in 1906 he married Kishwar Jahan, a relative, by whom he had two sons. After her death, he married Munira Begum, a niece of Badruddin Tayabji in 1917.

Haque's public life commenced in the first decade of the present century—a stirring period in the history of Bihar, as also of India. He was one of the early organisers of the Bihar Provincial Conference which sought, among other things, to promote the interests of Bihar. He advocated the constitution of Bihar as a separate province 'with Legislative and Executive Councils, a High Court and a University of its own' Presidential Address, Bihar Provincial Conference, Gaya, November 1911. But, he also appreciated the 'numerous benefits' Bihar had derived from its contact with Bengal, particularly its 'awakening'.

A staunch nationalist, Haque vehemently opposed the separate electorate scheme, particularly its introduction in the local bodies. But once introduced, he accepted it as a temporary evil and was elected to the Imperial Legislative Council under the new system. He organised the Home Rule Movement in Bihar and was the President of its Bihar unit (1916). He took it to mean 'Self-Government under the British Crown' and regarded it as the 'birthright' of the Indians (Speech in a meeting held in Patna City, December 1916, to form a Home Rule League). He played host to Mahatma Gandhi and participated in the Champaran Satyagraha (1917).

He participated in the activities leading to the formation of the Muslim League and served it in different capacities. He also presided over its Bombay session (1915). In all these capacities, he 'nursed ' and 'organised' the infant League along healthy, nationalist lines.

The most fruitful phase of Haque's political life begins with the Non-Cooperation and Khilafat Movements. While many staunch nationalist felt doubtful about the efficacy of the new method, Haque joined it with sincerity and enthusiasm; he gave up his lucrative practice and withdrew from the council's election. In a long, thoughtful editorial of his newly-established *Motherland* he set forth the ideology of Non-Cooperation (the *Motherland*, 16 June 1922).

In pursuance of the programme of boycotting Government educational institutions and substituting them by national schools and colleges, with accent on functional training, he participated in the foundation of the Bihar National College (1925). The Bihar Vidyapeeth was also constituted 'to Co-ordinate the activities of the new national institution in the province' and he was elected its Vice-Chancellor. At about the same time, he founded the Sadaqat Ashram at Digha which housed for a long time the Bihar Vidyapeeth, and has

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since long been the head quarters of the Congress in Bihar.

The *Motherland* was another important result of Haque's activities of the period. Owned and edited by him, this eight-page English weekly (later-bi-weekly) was started in September 1921 and soon became a mouthpiece for the non-cooperation movement. It incurred the Government' displeasure for criticising the severities upon the political prisoners in jail, and in May 1922, the Inspector-General, Prison, sued it for certain 'defamatory' articles on the subject. Haque refused to pay the fine imposed, and was imprisoned. The paper suspended publication shortly afterwards.

Haque was deeply stirred by the attacks on Turkey first by Italy and then by the Balkan States. He viewed it as 'a war between the Asiatics and the Europeans, a war between the Cross and the Crescent' and hence the concern of all Muslims (Speech as Chairman of the Reception Committee, 27th session of the Indian National Congress, Patna, December 1912). He visited Turkey in this connection and was received by the Sultan.

He welcomed the crisis as paving the way for Hindu-Muslim rapproachement, and was grateful to his Hindu countrymen for their moral and material support. He was an ardent champion of communal harmony. It was his 'life's work', the 'question of questions' on whose successful solution depended the Swarajya.

He was also interested in the treatment of Indians in South Africa. The question was not of a few thousands of Indians in South Africa, but one of 'principle, involving the dignity and self-respect of 315 millions of His Majesty's subjects' (Speech, Chairman, Reception Committee). He was a member of the delegation sent to London by the Congress regarding the South Africa Immigration Act.

A believer in democratic decentralisation, Hague organised the Panchayats in the Saran district during the Non-Cooperation Movement. He demanded that the local bodies be 'unofficialised' and that the representation of the 'children of the soil' be increased. An advocate of compulsory, free primary education, Haque suggested the formation of Education Leagues to induce people to send their children to schools.

He deprecated the existence of only one Government College in the Province with a population of thirty millions, and urged the upgrading of the Bihar School of Engineering (Speech, Chairman, Reception Committee). A protagonist of the Swadeshi in the earlier period, Haque, as Chairman of the Saran District Board, worked out an arrangement with Messrs Martin & Burn for introduction of light railways in the district.

Conscious of some for the benefits of English rule, Haque advocated self-rule under the Crown, but by 1920 his views changed and he advocated complete independence as 'the birthright of every nation'. With remarkable prescience Haque observed, 'Love and respect for each other (Indian and Great Britain) will come only with independence. When the two nations are independent, nothing will be left to quarrel over' (the *Motherland*, 19 January 1922).

During the last few years of his life Haque 'retired' from politics—perhaps, disillusioned and sad. The resurgence of communal trouble, which he fought bodily and constantly, frustrated him most. He settled in Faridpur, District Saran, and died in his home, 'Ashana', on 2 January 1930.

A journalist and publicist, Haque was also a poet and a writer. Two of his books, one entitled 'Tufan-i-Nuh', and the other on pigeon-keeping were published, but copies are scarce. He also learnt French while in England (the *Searchlight*, 5 January 1905). A wealthy man, Haque lived and dressed in the earlier period in western style. Subsequently, his life and living completely changed; he made a bonfire of his western clothes, donned Khadi, grew a beard and lived like a recluse.

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Unfortunately, these are very scarce.

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Medhi, Kaliram (1880 — 1954)

Kaliram Medhi, born at Ramdia in Kamrup district in 1880, a pioneer in the field of the application of modern scientific methods of textual criticism to old Assamese works.

Kaliram Medhi, a pioneer in the field of the application of modern scientific methods of textual criticism to old Assamese works, was born in the Ramdia village in the Kamrup district in the family of Medhis of the local Ramdia-Sattra. He had his usual school and college education, and took his M.A. in Physics in 1902 from the Calcutta University. He was only the recipient of the Calcutta University Gold Medal in his subject, but was also the second M.A. in the whole of Assam by 1902.

In 1905, he was admitted to the Assam Civil Service as a Sub-Deputy Collector, and retired from the service in 1935 as a Deputy Commissioner. He died on 24 January 1954. As a member of the Civil Service he travelled throughout the length and breadth of this corner-most state of Assam and mingled with varied types of people to attend to their problems.

He had an open and scientific attitude towards various issues of life: on religion, education, economic problems and social reforms. He formed opinions on logical and scientific enquiry as reflected in many of his articles scattered in various old journals.

In spite of his very busy life as a senior civil servant he was very particular in day-to-day activities. he dressed neatly and soberly and led an austere and painstaking life till the day of his death. He was not addicted to smoking or any other kind of intoxicant.

He published a number of essays in the periodicals, the *Assam-bandhava* and the *Alochani*. These essays made their mark by dint of their language and style and the manner of exposition, But his first notable work in literary study is the critical edition of 'Prahadacarita', a poem written by the pre-Sankaradeva poet, Hema Sarasvati. This is the first ever work of textual criticism carried into the field of old Assamese literature.

His next publication 'Asamiya Vyakarana aru Bhasatattva' (Assamese Grammar and Origin of the Assamese Language) presents his lonely and hard labours in linguistic and grammatical study. It contains a large mass of materials about the growth of Assamese language and literature. The introduction covering 124 pages speaks of his very close study of the subject and his erudition.

Medhi culled the remarkable sayings of Sankaradeva, scattered through the latter's poetical works and organised them into different sections according to the subject matter in his 'Mahapurusa Sankaradevar Vani'. This altogether makes for an effective introduction to the thought and teachings of the great Vaishnava saint of Assam.

Another work of study in important old Assamese texts is Medhi's edition of 'Ankavali', including six anka dramas of

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Sankaradeva, nine ascribed to Madhavadeva, two of Gopaladeva of Bhavanipura, one by Ramacharana Thakura, one by Bhusana Dvija, and two by Daityari Thakura. His introduction to the volume gives a fine analysis of the origin and growth of *ankiya nats*.

A keen student of Indology, Medhi associated himself with the Kamarupa Anusandhana Samiti (Assam Research Society), of which he was President for a time, and the Assam State Museum, which was opened in April 1940, when Medhi was its President. He contributed a number of well-written papers to the Journal of Assam Research Society and other periodicals, the value of which may not perhaps be taken away by time. He had the unique honour of presiding over the Third Annual Conference of the Assam Sahitya Sabha held at Barpeta in 1918.

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Meera Behn (1892 —)

Meera Behn, born in England in 1892, devoted her life to Gandhiji's freedom movement.

Meera Behn was born as Madeleine Slade in 1892 in England. Her father, Admiral Sir Edmond Slade, came of an aristocratic conventional family and was a typical English Gentleman, affectionate but strict, reserved and always correct. Her mother was beautiful, artistic and came of aristocratic, but unconventional parentage. In her family there was a strain of gypsy blood, which according to Meera Behn was responsible for her wander lust.

Madeleine was a solitary child who hated school and was educated at home by a governess. She learnt to read and write, could not master mathematics, but loved flowers, birds, trees and animals. She studied Botany and Anatomy and development appreciation for the beautiful and the artistic. She was fond of riding and gardening and learnt French, German and later Egyptian.

She was six feet tall, with attractive features, a sharp hooked nose and beautiful eyes. She was much sought after by young men, but she felt bored by the London society. She did not like to go dancing and instead enjoyed being with nature. She loved music, Beethoven roused in her a spiritual hunger. She made a pilgrimage to Bonn and Vienna, the place of Beethoven's birth and death. She read 'Jean Christopher', a novel based partly on the life of Beethoven, written by Romain Rolland and went to meet the French Philosopher. In order to talk to him in French, she first went to live in France in order to master the language.

Romain Rolland introduced Madeleine to Mahatma Gandhi. She read his book 'Mahatma Gandhi' at one sitting and it changed her life. "Now I knew what that something was, the approach of which I had been feeling." "It was to go to Mahatma Gandhi who served the cause of oppressed India through fearless truth and non-

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violence, a cause, which though focussed in India, was for the whole of humanity."

In order to prepare herself to come to Gandhiji, she gave up alcoholic drinks, became a vegetarian and studied the Bhagvad Gita. She wrote to Gandhiji congratulating him at the end of his 21-days fast in 1924 and sent him 20 from her pocket money for the cause. She wanted to join him. He welcomed her and she landed at Bombay on 6 November 1925 and was at the Sabarmati Ashram, Ahmedabad, on 7 November. Life in the Ashram was hard, but she made an adjustment, adopted Indian dress, learnt Hindi and mastered spinning and carding.

She never married, though she fell in love twice. Once in England with a married Pianist whom she was helping to get established and once in India. She took a vow of Brahmacharya, shaved off her head and in later years adopted saffron robes. She wanted to become a Hindu. Gandhiji dissuaded her. All paths lead to the same God, he said, there was no need for any one to change his or her religion. Asked about her religion in London, she said, she followed Gandhiji's religion, but was not a Hindu. "There was a Christ and a Buddha. Now there is Gandhi," she said. To a New York representative she said, "You have your Christ. to me Gandhi is Christ."

She studied the Vedas, the Upanishads and the Puranas. She writes, " As the days went by, I became more and more devoted to the Vedas. They entered into my innermost being through the medium of the very elements which had drawn them out of the human heart thousands of years ago."

Gandhiji gave her the name of Meera in view of her devotion to him and her dedication to the service of India. Soon after she came to India, she was sent to the Kanya Gurukul, Dehradun, where she had to choose between receiving visitors or letters from Bapu. She chose the latter. In the Gurukul she taught English, spinning and carding and studied Hindi and the Scriptures.

At first, Gandhiji did not allow her to join the political struggle. She toured Bihar, Bengal and Madras to propagate *khadi* and to teach improved methods of carding and spinning. The poverty in Bihar distressed her. She taught the villagers sanitation and nursed the sick when she was free from fever in between attacks of malaria.

She accompanied Gandhiji to the Second Round Table Conference in 1932 and acted as his interpreter on the Continent on his way back. She said India was her home and he felt like a foreigner in England. She joined the Satyagraha movement later on and was in prison alongwith Kasturba once and twice by herself.

She tried to settle independently in several villages to serve them, but every time she fell ill and came back to Bapu. In 1934, she started work at Segaon, a village near Wardha. Bapu told her that if she left Segaon, he would have to go and settle there. She did leave it and Bapu had his last Ashram at Segaon which he named Sevagram.

During the Second World War, Bapu sent Meera to Orissa, Assam and Bengal and it was on the basis of her reports that he worked out a scheme of non-violent civil defence, non-violent resistance against possible Japanese invasion. She went to see the viceroy, but he would not meet her. His Secretary, Mr. Laithwait, met her instead. She told him that the time had come for the British to end their rule in India. They should quit India.

Bapu sent her to the A.I.C.C. at Allahabad with a draft on Quit India Movement which was later accepted at the Bombay A.I.C.C. meeting in August 1942 as the Quit India Resolution. She was arrested alongwith Bapu on the morning of 9 August and was in the Aga Khan Palace Detention Camp from August 1942 to May 1944.

She kept a little ivory statue of Balkrishna in her room ad made beautiful floral decorations around it, which all inmates of

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the detention camp loved to see. She played carrom, badminton and table tennis in the detention camp. She had many discussions with Gandhiji which she has narrated in her book 'The Spirit's Pilgrimage'.

After her release, she started a centre for the service of the villagers and old cows and bullocks near Rishikesh, called Kisan Ashram. She later named it Pashulok. She worked as an Honorary Adviser to the U.P. Government in connection with the newly-launched "Grow more food" campaign for some time. Later, she did similar work in Kashmir for a short while.

After Bapu's death, however, the pull for India was not the same. It was on 18 January 1959 that she left India for good and settled in a small village about 30 miles out of Vienna. Here she spents her time in listening to Beethoven's music,fraternising with working men and is in communion with nature. She goes for long walks and is called by the workers and farmers miles around as "The Indian Lady"

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Meghani, Zaverchand (1896 — 1947)

Zaverchand Meghani, born at Datha in 1896, was an eminent socio-political thinker, journalist and writer in Gujarati.

Zaverchand Meghani was born on 17 August 1896, at Datha, Police headquarters at the foot of the Chalitha mountain in Kathiawad. His father, Kalidas Meghani, was a police officer at Kathiawad and belonged to a middle-class family. Starting his education in a Taluka School at Sadar, Rajkot, it was completed in various schools at Datha, Paliyad and Bagasara. Subsequently he joined the Bhavanagar College, Bhavanagar, and passed his B.A. with English and Sanskrit.

In 1922, Zaverchand married Damayantiben. Damayantiben died in 1932. In 1934, he was married a second time to Chitradevi of Nepal who had been a child widow.Zaverchand Meghani was very much interested in literature and folklore. Darbar Vajasurvala of Hadala was a personal friend of Meghani and helped him a lot in his researches in folk literature. Among his collection of folklores of Kathiawad; Amritbhai Dani was instrumental in his composing nursery rhymes for children, His letters indicate his personal friendship with men of letters of the Gujarati world—including Umashankar Joshi, Dhumaketu Pannalal Patel and Ishvar Petalikar (Meghani Smriti Granth).

Meghani had immense capacity for making friendship with the high as the low. In 1909, he went to England with Jivanlal, the owner of the Jivanlal &Co., Calcutta. He was interested in English literature and translated with immense success the poems of some of the less known English poets into Gujarati.

Meghani held very progressive and liberal views towards social reforms, such as the uplift of the Harijans, independence and education for women, widow-marriage, etc. He was deeply religious and his immense faith in God is evident in the many references to Him in his works.

In religion, Meghani was catholic in outlook. Among his close friends were many Muslims and Parsis. As an admirer of Western 'learning', he visited the various centres of education in England. The aim of education, according to him, was to create consciousness of our country's heritage. The importance of primary education was realized by him and he declared emphatically that so long as the teachers were not paid adequate salaries, all talks of high idealism would remain merely a dream.

Meghani's ideas about nationalism were very progressive. His songs of patriotism and

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characters depicted in novels like 'Kalachakra' show a healthy love for the motherland. He admired and appreciated the patriotic feelings of the Irish people, the revolutionary freedom-fighters of Gandhiji. However, his admiration for the brave revolutionary nationalists in India and elsewhere, as depicted in his novels or songs, leads one to believe that if circumstances demanded, he would not mind people taking resort to revolutionary means for freeing their motherland. Meghani was fully aware of the political movements in Europe and Asia. He rosefor above regionalis.

In his attitude towards the British Government, Meghani expressed his opposition and resentment to the policy of suppression followed by the rulers of India, especially after 1930. His poems, written when Gandhiji was leaving the shores of India for the Round Table Conference, are a complete account of the grievances of the people of India for the unfair and unjust administration of India by the British.However, Meghani was obviously an admirer of the democratic system of government and this is revealed from his articles in the Gujarati weekly *Fulchhab*, of which he was an editor for some time.

Meghani took a keen interest in the economic issues of the time. He took an active part in encouraging the cottage industries among the farmer families. He established his reputation as an honest and frank journalist in Gujarat.From 1922 to 1926, he worked on the editorial staff of the *Saurashtra* (a Gujarati weekly); in 1934 he joined the *Janmabhoomi*, a Gujarati daily from Bombay. He was very much interested in literary criticism.

In 1936, as editor of the Gujarati weekly, the *Fulchhab*, Meghani rendered great service to Gujarati literature. He was perfectly at ease on public platforms. His speeches, usually containing references to the folk-literature of Kathiawad, were punctuated by instances from folk-songs, which he used to sing in a typical melodious voice which held his audience spellbound. It may well be said that whatever he had to say, he preferred to say it through the medium of poetry. He did not merely speak, but sang as well. Apart from these, he also delivered extremely specialised lectures on Kathiawad folk-literature, which was the subject of his life's research.

In a comparatively short span of 25 years (1922-47), Meghani's contribution to the Gujarati literature is amazingly wide.He has to his credit 88 published works, out of which not more than 6 are translations from Bengali or English. His publications were in various forms—research publications, essays, biographies, reminiscences, travel accounts, history, novels, short stories, criticism, plays and songs. Throughout his literary works, there runs an unconscious—conscious only at times—current; an effort to rouse the people of India from lethargy responsible for the great popularity of Meghani even during his life time.

Zaverchand Meghani hated to join any groups or parties and firmly believed that stagnation begins no sooner one enters a group. Hence, he always chose to be an independent. However, he had infinite capacity to make innumerable friends, and with them he maintained personal contacts through mutual visits and correspondence. Gandhiji gave him the title of "Rashtriya Shayar" —the poet of the nation. The whole of Gujarati-speaking world knew him by the name of "Meghani Bhai".

Thus, Meghani stands out as a great writer and social worker. He married not only a widow, but that of another country and thus gave a seal of his general approval to widow-marriage and inter-caste marriages.He freely mixed with the untouchables and that ultimately led to the softening of the outlook of his admirers on the topic. The personal behaviour of Meghani was of importance because he was always in the midst of people and thus people got every opportunity to know him well. And secondly, he earned a great deal of popularity during his own lifetime. An immense number of admirers looked up to

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him as their ideal. Militant politics was not Meghani's love, but patriotism he had in ample measure.

As a journalist, he was frank and sincere with the result that the *Fulchhab*. the Gujarati weekly (of which he was the editor), incurred the displeasure of the British Government and was discontinued in 1942. A mere casual glance at his books convinces one about his contribution in raising and giving a meaning to the feeling of nationalism amongst the Gujarati-speaking world.

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Meharunnisa, Parvez (1944 —)

Parvez Meharunnisa, born at Pratapganj in 1944, is a leading Hindi poet, novelist and writer.

Parvez Meharunnisa was born at Pratapganj in Madhya Pradesh. She studied upto the B.A. level only but is a fiction writer of great talent. The major area of her concern is feminine sensibility and the modern woman's response to the issues of life today. She depicts the Indian woman as a 'burning twing' in her story 'Sulagati tahani'. She portrays reality in its base essentials.

She adopts some of the features of reportage and memoir in her stories, but offers no intrusive commentary or sentimental reporting of a social reality. She rather allows the story to unfold itself through semantic contexts, allusions, symbols and images. Her collections of stories are: *Aadam aur Aauva, Gulata purush, Tahnaiyon par dhoop, Phalguni and Antim chadayi.*

Parvez's world of fiction is wide enough. She has authored novels like *Aankhan ki dehaliz, Usaka ghar, Koraza* (1977) and *Akela Palash* (1981) and in all of them she has used the technique of the of the stream of consciousness. The theme of all these novels is the ruined world of the expectations of the middle class, but the gamut of experience is wide and extensive. In her fiction there is less of artistic acrobatics and more of meaningful experience revealing itself in a flash, at it were, in a language rich and vibrant.

Parvez, in the seventh decade of the 20th century, presents a new idiom for story writing in Hindi. She belongs to the movement of 'Sachetan kahani' and is famous for writing such bold satires as 'Panchar kabra'. The special issue of the *Anima* magazine and a decade of fiction in the *Dharmayug* journal gave a special identity to Parvez as a woman story writer.

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Mehboob Alam (Maulvi) (1862 — 1937)

Maulvi Mehboob Alam, born at Beraki Vazirabad in 1862, was an eminent Urdu writer and a staunch Muslim, who worked for the uplift of his community all his life.

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Maulvi Mehboob Alam was born in the village of Beraki Vazirabad, District Gujranwala, West Pakistan. His father, Maulvi Allah Din, was a very poor man. One of his uncles, Maulavi Ahmed-ul-din was a teacher at Bruj Atari near Lahore, while his second uncle, Master Muhammad-ul-din, was a Headmaster in Kasur.

The Maulvi had his primary education at Bruj Atari and his Middle Class examination at Kasur. The death of his father at this stage put a stop to his regular education and he moved to Lahore, where he privately appeared in the Munshi and Munshi Alam examinations of the Punjab University, standing first in the former. The Maulvi had married young, but nothing is known about his wife and her parentage.

The Maulvi's whole career was that of a journalist. He started two Urdu papers at Gujranwala in 1887, named the *Himmat* and the *School Master*. The *Himmat* was later on re-named as the *Paisa-Akhbar* and the *Maulvi* shifted in 1889 to Lahore where he remained till his death. He had separate papers, the *Sharif Bibian* for women, and the *Bachun-Ka-Akhbar* for children. Besides, in 1895, he started his *Intikhab-i-Lajawab* on the pattern of the *Tit-Bits* of London.

To study the working of the newspapers abroad, he travelled all over Europe in 1900, and on his return wrote a travel-book, 'Safar-nama-i-Europe' published in 1908. In 1911, he visited Mecca for Haj, in 1917 accompanied a Government of India Deputation to Iraq as a Press Reporter and visited England and France once again in 1918.

In his *Paisa -Akbhar,* the Maulvi showed a keen interest in the international events such as the Russo-Japanese War of 1905 and the Anglo-Russian convention of 1907, and in 1908, he condemned the bad treatment meted out to the Indian in South Africa.

At an early stage, he interested himself in the activities of the Indian National Congress, but later on became a follower of Sir Syed Ahmad and 1907 joined the Muslim League. He also was a member of the *Anjuman-i-Islam* and the *Anjuman-i-Himmayit-i-Ialam.*

The Maulvi was a staunch Muslim, who worked for the uplift of his community all his life. But he was no fanatic. The travels abroad widened his outlook, and though he joined the Muslim League and also advocated separate Muslim electorates, he stood for co-operation between the different communities where needed. He championed the cause of women and children and strongly supported the proposal regarding compulsory primary education.

The Maulvi wanted only Dominion Status for India through constitutional means. He was never tired of recounting the benefits of the British rule, yet he often bitterly criticised the harshness of the Anglo-Indian official, and condemned the deportation of Lala Lajpat Rai and the Government enactment such as the Seditious Meeting Act of 1907.

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Meher Ali, Hazrat Syed (1808 — 1868)

Hazrat Syed Meher Ali Qadiri, born at Midnapur in 1808, was a great Sufi saint, scholar and organiser.

Hazrat Syed Meher Ali Qadiri, better known as *Hazrat Ali Huzur,* was born in 1808

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at Midnapur and died in 1868 at Taltala in Calcutta and was buried at Midnapur. He was a great saint and organiser.

By virtue of his high scholarship and forceful discourses, he successfully maintained a lot of missionary centres at Midnapur, Howrah, Hooghly, Bankura, Burdwan, Murshidabad and Birbhum to the great benefit of the people at large.

His *khanqah* sharif at Taltala Lane, Calcutta, in the meeting ground of his disciples even today. Sufi Fathe Ali Waisi was his contemporary.

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Meher, Gangadhar (1862 — 1924)

Gangadhar Meher, born at Barpali in Sambalpur district in 1962, was the famous poet of Orissa.

Gangadhar Meher, the famous poet of Orissa, was born on 9 August 1962 on the full moon day of Sravan in the village Barpali in Sambalpur district, Orissa. He belonged to the weaver caste locally called Bhulia, members of which are found only in western Orissa. The early Bhulia settlers of this tract are believed to have come from the Chhatisgarh region of Madhya Pradesh.

The ancestors of Gangadhar Meher had originally settled in the town of Sambalpur, from where they came to Barpali in the last quarter of the 17 century A.D. Kesav Meher, the great-grandfather of Gangadhar, was a notable weaver, and besides weaving on his looms, was carrying on money-lending business also. He had five sons, of whom the youngest one named Sadasiva was the grandfather of Gangadhar. Sadasiva was a man of talent and had earned a reputation as an astrologer and a village doctor. Of his two sons, the eldest, Chaitanya Meher, was the father of Gangadhar. Chaitanya Meher did not sincerely attend to his family profession and maintained a village school as a source of income.

By the time Gangadhar started his education, the school of his father was no longer there and he had to get his early education from a school (Pathasala) run by one of his relations. Later on, however, Chaitanya Meher reorganised his village school with his son Gangadhar as one of his students.

Gangadhar married when he was a boy of ten years and his father had to incur a loan of rupees sixty to meet the expenses of his marriage. The indifference of Chaitanya Meher towards the family profession and his borrowing money for the celebration of his son's marriage led to family dissensions and he was ultimately forced to remain separate with his own family consisting of himself, his wife, his only son Gangadhar and two daughters. He had to struggle hard to maintain the family with his small income. Gangadhar's education stopped for a year or two after the separation of his father from the joint family.

Sometime in 1875, the Tahsildar of Bargarh came to Barpali, which was within his administrative jurisdiction, for persuading the people to get their sons admitted to the Branch School of the village. The villagers were then afraid of enrolling the names of their sons in the School Register; and it was with the purpose of harassing Chaitanya Mehar that a neighbour, who was not on good terms with him, caused to enrol the name of Gangadhar in the School. This was, however, a blessing in disguise and Gangadhar could read in that school up to class five.

Gangadhar had his second marriage in 1878 at the age of sixteen, and after that as-

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sumed the responsibility of maintaining the family. He excelled in weaving fine cotton cloth, and the dhotis and sarees manufactured by him were widely appreciated. he was also earning occasionally by writing legal documents.

In 1885, Nruparaj Singh, the zamindar of Barpali, appointed Gangadhar as his 'Amin' with a monthly pay of seven rupees only. Gangadhar was promoted to the post of 'Mal Mohrir' under the zamindar; and later on, in 1889, he got a Government appointment as a Judicial Mohrir. At the time of his retirement in 1917, his pay was Rs. 35/- per month. As a Judicial Mohrir, Gangadhar worked in Barpali, Sambalpur, Bijepur and Padmapur—all these places being in the district of Sambalpur.

He never travelled outside Orissa and his only long journey in life was from Sambalpur to Cuttack and back. But although Gangadhar had no higher education, no contact with Western culture and had a small income with great social liabilities, he could develop his extraordinary literary genius and his works showed the trend of modernism, with a strong backbone of India's cultural tradition. By his rare qualities of head and heart, he became the centre of attraction of th famous poets and writer of his time, notable among whom were Radhanath Ray, Fakirmohan, Madhusudan, Nanda Kishor Bal, Nilamani Bidyaratna and Braja Mohan Panda.

Gangadhar is considered to be a great poet of nature and in almost his works nature is represented in living form, sharing joys and sorrows of the human world. His works like 'Tapaswini' and 'Kichakabadha' are regarded as masterpieces and there the poet has depicted with great success the ideals of Indian culture as revealed in the lives of Rama, Sita, Draupadi and others.

In many of his writings, he expresses his strong resentment against the oppression of rich and the privileged few over the poor and the dumb mass of people. He preaches that man becomes great by his work and conduct and not by his birth. In his later life, Gangadhar wrote against the British rule. His 'Bharati Bhavana' went a long way to expose the maladministration of the British in India.

His writing contributed towards making Oriya the official language of Sambalpur at a time when that district was a part of the Central Provinces. Sambalpur with some neighbouring princely States subsequently merged with the Province of Orissa in 1905.

Gangadhar died on 4 April 1924 on the new moon day of Chaitra. The Premier College of Sambalpur University has been named after him as a Gangadhar Meher College.

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Meherally, Yusuf Jaffar (1903 — 1950)

Yusuf Jaffar Meherally, born in Bombay in 1903, was a bachelor and had dedicated himself entirely to nationalistic activities.

Yusuf Jaffar Meherally was born in Bombay in 1903 in an aristocratic Khoja Muslim family. His father, Jaffar Meherally, was a prosperous businessman. Yusuf had his primary education in Calcutta and secondary education at the St. Xavier High School and New High School, Bombay. He passed his Matriculation in 1920-21. He joined the Elephinstone College, Bombay, and graduated in 1925. He also took his LL.B. degree form Bombay, but was refused the *Sanad* by the High Court for his political activities.

Among his close friends were Minoo Masani, Upendra Desai, Asok Mehta, K.F. Nariman, Achyut Patwardhan, Jayapraksah Narayan and Kamaladevi Chattopadhyay.

He was a voracious reader and fond of biographies and Persian poetry. The works of

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Mazzini, Garibaldi and Socialist writers had a special attraction for him.

All his activities aimed at the national emancipation of his country. Yet, a college student, he started the Young Indian Society in 1925. Meherally's was the moving spirit behind the Youth Conference, held in Bombay in 1928. The Conference, which had 1,700 delegates from the Bombay presidency, established the Bombay provincial Youth League. The Conference proposed a change in the Congress objective and demanded full independence. It also passed a comprehensive resolution, the first of its kind in India, on Imperialism.

On 3 February 1928, Meherally organised a band of 400 resolute young men in a procession and marched to the Bombay harbour before daybreak to demonstrate against the all-white Simon Commission. They were cruelly manhandled and Meherally was badly hurt. The news spread like wildfire and all the establishments in the city were closed. The boycott was complete.

In 1929, Meherally launched a volunteer organisation called the National Militia on military lines, with himself as the General Commanding Officer. It was divided into regiments, each led by a Captain. The volunteers were to educate the people on the freedom struggle and rouse them to action.

Each regiment of smartly dressed volunteers was supplied with a set of written speeches, slogans and road maps of the locality. Morning and evening, the volunteers would go round the locality allotted to them, stand at street corners, shout the slogans and read out the speeches not exceeding two minutes. During the 1930 Civil Disobedience Movement, when procession and public meeting were banned, the volunteers did splendid work in keeping up the public morale.

Thanks to the energetic leadership of Meherally, the Bombay Provincial Youth League had become a formidable organisation in the Bombay Presidency. it had branches in all the important towns.

During the Salt Satyagraha (March-April 1930), Meherally and his associates gave a tough fight to the bureaucracy when the leaders were imprisoned. The whole movement was run by these youths. At this time, Meherally published an interview with Gandhiji in his *Vanguard*. The journal was suppressed and Meherally was jailed for four months. In 1934, he was charged with a conspiracy to overthrow the British Raj and was awarded two years imprisonment in "C" class in the Nasik jail. Here close contacts were established with his latter-day colleagues and the Congress Socialist Party was born.

In 1935-36, Meherally toured the country extensively on behalf of the Congress Socialist Party, addressing five public meetings a day. In 1940, he was again arrested during the Individual Satyagraha but was released next year. In 1941, he presided over the All-India Students' Conference in Patna. He was soon arrested and put in the Lahore prison for one year. While still in jail, he was elected Mayor of Bombay. The Government was embarrassed and had to release him. At that time he was the General Secretary of the Congress Socialist Party.

A few days before 7 August 1942, he had organised a Congress Socialist Party Camp and prepared a comprehensive plan of action in pursuance of the Quit India Movement. The police got scent of it and he was arrested. When released in 1943, he was a mere bundle of bones. Thereafter, he was practically bedridden. Although he went to the U.S.A. for treatment (1947), he did not live long. He died in 1950 at the early age of forty-six.

Meherally was a member of the Bombay Pradesh Congress Committee, the All-India Congress Committee and the Socialist Party of India. In 1938, he travelled to Europe, England and the U.S.A.

Meherally was an atheist. Religion was

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never a consideration with him while forming friendships. His best friends were Hindu and Parsis.

Himself a product of the liberal Western education, he felt that the youth of the country should be educated on the nationalistic lines.

He believed that each country should be governed by its own people. He was well acquainted with International political changes and took special intersect in the national upsurge in other countries, especially Russia and Egypt. Though dead against Imperialism, he would have no objection to continuing relation with the British, but only on terms of equality. He was also an admirer of the British parliamentary form of Government.

Meherally participated in the Salt Satyagraha which was a symbolic fight against the economic exploitation of India by the British. He was an ardent advocate of Swadeshi but was in favour of Industrialisation; he only wanted that the workers were properly protected against its evils.

He organised the clerks and shop assistants into a Trade Union. The Gumasta Mandal, perhaps the first white-collar trade union, soon became one of the most powerful organisations in the country.

In 1929, he started the *vanguard*, a progressive dynamic journal for the youth. It was suppressed by the Government in 1930. In the last years of his life, he guided the Socialist Party monthly, the *Janata*.

He made extensive use of the public platform; he was an impressive speaker, he lived in an aristocratic style. He was a bachelor and had dedicated himself entirely to nationalistic activities.

Among his publications may be mentioned: 'Leaders of India', in 2 Parts (Bombay, 1942), 'A Trip to Pakistan' (Bombay, 1943), 'The Modern World' (Bombay, 1945) and 'The Price of Liberty' (Bombay, 1948).

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Mehmud Wazu (1834 — 1924)

Mehmud Wazu, born in 1834, was an eminent Kashmiri poet in his own individualistic style. His poetry has an overtone of earthy love.

Mehmud Wazu has composed many 'ghazals' and 'vatsuns' in his own individualistic style. His verse has come down to us mostly through oral tradition, maintained and preserved by professional amateur singers generally, who happened to be his devotees. Jammu and Kashmiri Academy of Art, Culture, and Languages has paid due attention to the preservation and printing of the mystic and other variegated Kashmiri poetic treasure from its very inception in 1958.

Mehmud's mastery over prosody is evident from his poetic compositions which include vatsuns in particular and ghazals in general. He explored new areas of poetic contents and that may be the reason why the popularity of his songs still continues.

His poem, 'Come, I will sing thee a lullaby', obviously points to the loss of the most dear and young one to the poet, maybe his own self, resulting in an elegy 'vatsu', which has undoubtedly become the most popular song. His verbal felicity and spontaneity are refreshing. His poetry has an overtone of earthy love, though at places it suggests the mystic treatment of his inner experience.

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Mehta, Ashok (1911 —)

Ashok Mehta, born at Bhavanagar in Saurashtra in 1911, is a leading socialist, politician and journalist.

Born at Bhavanagar in Sauashtra on 24 October 1911, Ashok Mehta plunged into political agitation for Independence at the age of seventeen, barely after he had passed his School Leaving examination. He was in the van of every subsequent political upheaval with the inevitable imprisonment for time to time. Wedded to an unstable private life at such an early age, it is not surprising that Ashok elected to remain a life-long bachelor in the service of the country and the socialist cause.

He received his higher education at the Scottish Missionary Wilson College at Bombay and worked for some time at the University school of Economics which he left to join the Civil Disobedience Movement of 1932.

Ashok Mehta's father, Ranajitram V. Mehta, and mother Shantigauri, belonged to the middle-class. Ashok had two sister, Aruna and Urvashi.

Ashok Mehta can claim a mental background of almost pure Indian vintage. It was not till a few years after Independence that he went abroad to Europe, the U.S.A., Japan and Australia to present the Indian viewpoint on the great issues of the times. Among politicians, he stands out among the few, who cultivate assiduously studious habits and never tires of broadening the basis of their knowledge.

While Ramakrishna Paramahansa, Vivekananda, Tagore and last but not the least, Gandhiji seem to have given him *Weltanschauung*, he became in later life an enthusiastic worshiper at the shrines of Harold Laski and Karl Marx. This balanced approach is probably the key to his unshakeable faith in the value of the individual as individual, democracy and economic egalitarianism.

While in jail and therefore in intimate contact with his future lifelong friends, Jayaprakash Narayan and Achyut Patwardhan, he joined forces with them to launch the Indian Socialist Party. This was in 1934 at the age of 23 when the pressure of immediate political events permitted few to think of the future, post-Independence objectives.

He edited the *Congress Socialist Weekly* from 1934 to 1939 with conspicuous ability and as a member of its National Executive and Chairman of the Praja Socialist Party, he steered the cause of Socialism against heavy odds from 1934 to 1963. Others tired or suffered disillusionment, but Ashok had continued to shine as the polar star in the Indian socialist firmament.

Future generations will remember him not as a successful party or political leader, but as the founder-Member of the Socialist Party who taught, inspired and guided Indian Socialism in its critical formative stage.

His labours in the cause of Indian Labour deserve to be recorded. Founder and first Secretary of the Hind Mazdoor Sabha, he was connected with a wide range of trade union activities. Nor did he overlook the peasants. Even after Independence, he suffered one year's imprisonment for espousing the cause of the peasants in Gujarat.

The subjects of his well-studied and diverse publications, the Inquiry Committees or Delegations he headed, etc., are an index to his richly stored mind. These range all the way from Wages, Profit-Sharing, Food-Grains Shipping to Democratic Socialism, Planned Economy, Communal Tangle, Rebellion of 1857, etc. As President or Vice-President, Chairman or Member, he is connected with many organisations which

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are devoted to economic research, world affairs, public administration, etc.

Ashok Mehta's participation in the storms and stresses of post-Independence politics was not less full-blooded. He was elected twice for his highly analytical, closely reasoned and well-studied speeches. He was for a short time Deputy Chairman of the Planning Commission and subsequently a Minister of the Union Cabinet.

Despite his record of long public service, he is not likely to go down in history as a spectacular public or political success. For one thing, his mind is essentially academic and does not permit him to make adjustment and compromises with the bewildering heterogeneousness of the Indian situation.

He lacks the personal ambition which drove many of his contemporaries to seek allies and friends in any and every camp. For another thing, with the decline of the Praja Socialist Party due largely to the eclectic adoption of socialist policies by Jawaharlal Nehru, Ashok Mehta and his Socialist allies found themselves deprived of the very instrument by which they could have built their political base and power. Although a sincere champion of the underdog and the masses, Ashok's temperament and personal preferences make him more suited to be a professor rather than a politician.

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Mehta, Babalbhai (1910 — 1981)

Babalbhai Mehta, born at Halvad in Saurashtra in 1910, was a leadin Gujarati writer and scholar.

Babalbhai Mehta was born in Halvad in Saurashtra. He was highly impressed by the works of Swami Vivekananda and Swami Ramtirthha and the nationalist movement started by Gandhiji. He was a regular reader of *Navjivan*, a Gujarati weekly edited by Gandhiji and he decided to make reconstruction of villages the goal of his life.

After passing the matriculation examination, he joined Gujarat Vidyapith Nationalist University started by Gandhiji and took up the cause of reconstruction of villages. He joined all the nationalist movements from 1930 to 1942, and was sent to jail five times.

He took up the reconstruction of village Masra in Kheda district of Gujarat, and after all sorts of experiences made it an ideal village. His experiences in the village about how he won the affection of the entire village, have been related in his book *Marun gawdun* (My village) published in 1937. After Gandhiji's death, he joined Vinoba Bhave's 'Bhoodan Movement'.

He wrote 27 books, which include his autobiography, *Mari jivan katha* (My life story, 1982), *Russianun ghadtar* (reconstruction of Russia, 1935), *Biography of Ravishanker Maharaj, a Gandhian Social Worker* (1948), *Budan gito* (Songs of Bhudan), 1952, *Bhint patro divora lok shikshan* (Mass education through wall papers, 1944), *Shil sanchaya* (Pen Portraits, 1969), *Bapune pratape* (Influence of Bapu, 1969).

Babalbhai's literary output is based on his long practical work-experience in village reconstruction. His works have a high literary value. His pen portraits depict his keen sense of observation; retain his charm till the end.

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Mehta, Balwantray (1899 — 1965)

Balwantray Mehta, born at Bhavnagar in the Saurashtra in 1899, was an eminent politician and became chief minister of Gujarat in 1963.

Curiously enough Balwantray was born on 19 February 1899, was married on 19 April 1936 and died on 19 September 1965 in a plane crash alongwith his wife Sarojben during the Indo-Pakistani conflict of 1965, when his plane was shot down by the enemies.

Born in Bhavnagar in the Saurashtra region of Gujarat in a lower middle-class family of Ghoghari Dasha Porwad community of a Vaishya caste, his father Gopalji Tribhuvandas eked out a living while working in the audit department of the Bhavagar Railways. His mother's name was Zaverben. In later life, he fondly recalled his happy childhood spent at his maternal uncle Dr. Harivallabh K. Parekh's house, where he was to get interested in reading good books and study of the history of the native State of Bhavnagar. His disciplinarian uncle early impressed upon him the value of discipline in life.

After a year of primary education in a village school of Jesar in the Kundata sub-division of the Bhavnagar State, he studied in Botad Secondary School up to the fourth standard and then joined the Alfred High School at Bhavnagar, matriculating therefrom in 1916. He passed his B.A. examination from the Bombay University with Economics as his subject, but in obedience to the call given by the Nagpur session of the Indian National Congress in 1920, he did not take his degree, and in the following year he graduated from the Gujarat Vidyapith, Ahmedabad, in that very subject.

This step of Balwantray explains that he held Gandhiji's philosophy in high esteem. During his stay at the Vidyapith, Gandhiji's history of Satyagraha in Africa mad him aware of the humiliations of slavery and alien rule. Following his master, he too, in his fight for democratisation in the Princely State of Bhavnagar as well as in other such States in Saurashtra, adopted the method of non-violent non-cooperation.

His simple living and wearing of khaddar, his fondness for Gujarati literature, the classical Indian literature and modern English and American authors like Dryden, Scott, H.G. Wells and particularly upon Sinclair, the author of 'Uncle Tom's Cabin', the modern American classic, were to be with him for the rest of his life. His abiding interest in Indian archaeology and history, zest for social reform and contempt for racial superiority claimed by British officials were to mark out certain definite guidelines of his life.

Balwantray's career of nationalistic activities commenced with his work with the Bhavnagar Railway Union, which he helped to be founded in 1920. After placing this Union on a sound footing, he busied himself with the work of female emancipation in general, Harijan welfare activities and relief measures in times of natural calamities. A near female relation's ill-treatment by her husband goaded him to found the Mahila Vidyalaya, an institution that provided educational facilities for women and an opportunity for social work in Bhavnagar.

In 1927, inspired by Thakkar Bapa, the prominent Harijan welfare worker, Balwantray established the Thakkar Bapa Harijan Ashram that opened a wide new world for the Harijan children of the Gohilwad area around Bhavnagar. In that very year, he organised a Saurashtra Seva Samiti for flood relief work, and became a life member of the Servants of People Society founded by Lala Lajpat Rai.

Earlier in 1921, while working for the

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Kathiawad Political Conference, he had joined the Editorial Board of the *Saurashtra*, a Gujarati weekly, championing the cause of the people living in the Princely States. The State of Bhavnagar was his first arena for political activity.

In 1923, he helped to found there the Bhavnagar Praja Mandal, crusading for People's rights of self-government. Largely due to his efforts municipal, elections based on adult franchise were held for the first time in 1923. He was elected and worked as a member of its Standing committee.

Lajpat Rai's Society used to hold annual All India States People's Conference and published a periodical called the *States people*, which was edited by Balwantray for some time. From 1928 to 1947, he also worked as the General Secretary of the All India States People's Conference that took him to work in distant native States, such as Mysore and Patiala. At one stage when he felt that the Congress was less attentive to movements in the Native States, he even protested before it. But, this did not prevent him form participating in the Satyagraha Movement, under Congress auspices.

In 1923, while participating in the Flag Satyagraha at Nagpur, he was arrested. Five years later, Sardar Patel called him to Bardoli and placed him in charge of the Mota camp where he was arrested. In 1930, Gandhji asked him to lead the Salt Satyagrahis at Dholera, and again he was arrested. In 1932, he became the President of Dhandhuka Taluka Congress. The year 1938 saw him in Orissa inquiring into the affairs of the Native State of Orissa. In 1940, he offered Individual Satyagraha and courted arrest, and thereafter in the widespread Quit India Movement of 1942 he again found himself in jail. In all he spent seven years in different jails.

In 1946, his dream came true when Bhavnagar came to have a State Legislative Assembly, and getting himself easily elected, he became the leader of the Opposition. In 1948, he was appointed the Prime Minister. From 1946 to 1959, he worked as the member of the Indian Constituent Assembly. On the formation of Saurastra State in 1948, he became its Deputy Chief Minister. In 1952 he was elected to the Lok Sabha. From May 1958 to 1959 he worked as the Chairman of the Estimates Committee, drafting some 100 reports.

Between 1958 and 1961, he was seen as the President of the All India Panchayat Parishad and thereafter leading the Planning Commission's team on Community Projects and National Extension Service.Moreover, at Prime Minister Nehru's instance he headed the Board of Editors appointed to write the 'History of the Freedom Struggle in the Indian States'.

As a member of the All Indian Congress in 1948, President, Gohilwad Congress Committee in 1950, and the General Secretary, Gujarat Pradesh Congress in 1950-52, he had gained a reputation for selfless work and sacrifice. In September 1963, he became the Chief Minister of Gujarat State and, as few people deserve, died in harness. During his visit to the border areas at the time of the Indo-Pakistani hostilities, his plane was shot down and thus he became a martyr.

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Mehta, Chandravadan Chimanlal (1901 — 1991)

Chandravadan Chimanlal Mehta, born at Surat in 1901, is an eminent Gujarati poet, novelist and dramatist.

Chandravadan Chimanlal Mehta known by the pseudonym 'Chandamama' was born at Surat. He graduated from the Elphinstone College, Bombay, in 1924. He worked in the All

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India Radio as a Station Director in Bombay and Ahmedabad. After retirement he worked as a professor in the department of drama of M. S. University. He was an editor of the *Congress Bulletin*.

He travelled in different countries to study drama. He was the President of the Gujarati Sahitya Parishad during 1978 and 1979. He is the recipient of the Sahitya Akademi Award (1971) on his travelogue *Natya Gathariyan* and also the Sangeet Natak akademi Award.

He has written poems, drama, autobiography, travelogue, criticism, etc. He is a dramatist of high rank. He deals with the brother-sister relationship in his collection of poems, *Ila kavyo* (1933) and in a verse tale, *Ratan* (1937). *Yamal* (1926), *Chandarnan* (1935) *Chado re shikher Raja Ramana* (1975) are his other collections of poems.

As a dramatist he learns heavily on farce and satire and aims at stage ability. His prestigious dramatic works are *Akho* (1927), *Aaggadi* (1933), *Hoholika* (1957) and *Dharagurjari* (1968). In Aaggadi, he has evoked the world of railways and in *Hoholika* he has exploited Bhavai, the medieval folk-drama form.

From his autobiographical work, *Gatharia* (1954-1976), in more than nine parts, he emerges as a master prose writer. *Lyric ane lagaric* (1962) and *Natyarang* (1973) are the principal collections of his critical writings. He passed away on May 5, 1991.

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Mehta, Dhansukhlal (1890 — 1974)

Dhansukhlal Mehta, born at Surat in 1890, was an eminent Gujarati writer, critic, dramatist and humourist.

Dhansukhlal Mehta was born at Surat. He received his diploma in electrical engineering and joined Scindia steam navigation in Bombay. He was an editor of *Strihitopadesh*. He was the recipient of Ranjitram gold medal in 1940.

Mainly a humorist, he also worked in the field of short story, drama, novel, autobiography and memoirs. *Hasyakathamanjari* (1924) Hasyavihar (1931), *Pahelohal* (1947) and a few more collections of short stories contain his original and adapted works.

Garbani zumapdi (1958) is his full-fledged three-Act play. *Premanun parinam* (1951), *Rangotsava* (1957) and *Rasaranjan* (1959) are the collections of one-Act plays. *Ame badha* (1942), an autobiography written in collaboration with Jyotindra Dave gives a picturesque and humorous life-sketch. *Aramkhurashiethi* (1947) and *Sarjanane Aare* (1956) include his light critical wirings.

Bindhandhadhari Rangbhumino itihas (1956) and *Natak bhajawata pahela* (1959) are works of history and drama production respectively. He translated maeterlinck's essays and Moliere's dramas into Gujarati.

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Mehta, Digish Nanubhai (1934 —)

Digish Nanubhai Mehta, born at Patan in 1934, is a leading Gujarati novelist and humourist.

Digish Nanubhai Mehta is a Professor of English in the School of Languages of Gujarat University. He was born at Patan in North Gujarat. He had his primary and secondary education at Siddhapur. He graduated in 1953 with English and Psychology. He took his M.A. degree from the University of Leeds (U.K.) in 1968. He was awarded a Ph.D. by Gujarat University for his thesis on T.S. Eliot's poetry.

His experimental short novel, *Apano Ghadik* sang was published in 1962. Following the tradition of Max Beerbohm, it spins out in a light vein the caricature of the central character, Professor Dhurjati, through devices of wit, irony and satire. He charges, at the same time, his humour with a subtlety of emotions.

He has made his name, however, with *Doorna-e-Soor* (1970) a collection of personal essays. His intimate tone is highly loaded with allusions from Western writers such as Shakespeare, Tennyson, Eliot, Robert Frost and Stephen Spender.

He creates innerscapes. The memory of and nostalgia for his homeland mark his creative prose. *Paridhi* (1973) is a collection of his critical writings. In collaboration with Harshad Desai, he has written *Pashchatya navalkatha* which contains the history of the novels of different European languages as well as the appreciative articles on the major Western works.

He has published a short biography, *Shrimad Rajchandra* (1980) in English. His *Stephen Spender: a Bibliography: 1928 to 1955* gives the well-known British poet, a proper perspective.

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Mehta, Durgaram (Dave, Durgaram Mamchharam), (1809 — 1876)

Durgaram Mehta, born in 1809, was an essayist, social reformer and teacher.

Durgaram Mehta was an essayist, social reformer and teacher. After studying at Bombay for some time, he started a school at Surat in 1826 and started teaching. It was here that 'Pustak Prasarak Mandali' was founded. He also founded 'Manavdharmasabha' along with some friends in 1844, and started a printing press. He used to jot down all his ideas and experiences in connection with the field of education and such activities in a sort of diary regularly. Out of this, however, only particulars upto 1.1.1845 are available, on the basis of which Mahipatram prepared *Mehtaji Durgaram Manchharamnun jivancharitra*. It has been considered as the first available autobiography in Gujarati, though not written as an autobiography. It gives glimpses of the prose-writing of Mehtaji Durgaram.

He had served, for a brief period, at Olpad, and then at Rajkot. In Rajkot, he started 'Gun Grahak Mandali' in 1856, and later on started organisations like 'Vidya-Nivardhak Mandali'. It was under the auspices of this organisation and also the goodwill of Colonel Lang that 'Kathiawar General Library' came into existence which was accommodated in the Bungalow of Colonel Lang, and later on which came to be known as 'Lang Library'. In this manner, Mehtaji Durgaram had accomplished the great task of creating a well-arranged library

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through meticulous care and deep sense of understanding. From his account-books, Minute-books and explanatory notes on the essays read by him, we get exact information about many facts, all of which are written in his own handwriting.

All these particulars speak of him as a great social reformer. Also he was an accomplished teacher of Mathematics and a profound scholar in subjects like Science and Astronomy. His diaries, reports and autobiographical writings have created for him an important place among the contemporary prose-writers and social reformers.

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Mehta, Gaganvihari Lallubhai (1900 —)

Gaganvihari Lallubhai Mehta, born in Ahmedabad in 1900, was an eminent scholar and sucessful businessman.

Gaganvihari Lallubhai Mehta, familiarly known as G.L.Mehta, was born in a well-placed, progressive Nagar Brahmin family in Ahmedabad on 15 April 1900, though the family hailed from Bhavnagar. His father Lallubhai Shamaldas Mehta, after a distinguished official career in Bhavnagar, became a leading businessman and financier at Bombay. His mother Satyavatiben was an enlightened lady. G.L. inherited love for economics from his father and progressive outlook in social and religious matters from his mother. He married Saudaminiben, daughter of Sir Ramanbai Nilkanth and Vidyagauri, in 1924 and thus got connected with an eminently known Nagar family of Ahmedabad.

He received his primary and secondary education in Bombay, matriculating from the New English School, Bombay, in 1917. Joining the Elphinstone College at Bombay, he graduated with History-Economics Honours in 1921. He was sent to England, joining there the London School of Economics, but indifferent health compelled him to return home without taking the degree. A little later in 1928, he wrote a thesis on the Social Philosophy of Bertrand Russel that earned him his M.A. degree.

In London, he had come in contact with such other well-known thinkers as Professor Hobhouse, Professor Harold Laski and Professor Graham Greene. At the sametime, he cultivated tastes for religious and classical Sanskrit literature and closely followed Modern and Gandhian philosophy. The cumulative effect of all these varied trends was the universal and liberal being of G.L.Mehta. His keen perception, quick understanding, mild demeanour, sharp knowledge, dignified presence and great humility easily cut him out for important assignments, both at home and abroad.

He commenced his nationalisitc activities by taking over the Assistant Editorship of a nationalist daily, the *Bombay Chronicle*, in 1923. Working here with a great journalist, S.A.Breivi, the Editor of the *Bombay Chronicle*, he not only developed a warm friendship and regard for him, but wielded his pen with equal ease by writing articles exposing the hypocrisy of the British rule in India.

In 1926, he took up the managing job of the Scindia Steam Navigation Company at Calcutta, which his father had helped in floating, as a Swadeshi enterprise in the field of shipping. The Company had to fight an uphill battle for its existence as well as try to prevent Indian money being carried away by the foreign, particularly

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British, cargo companies. He remained at this post for 22 years and helped in saving the Indian Shipping from being ruined.

During this period of association with the Scindias, G.L. continued to take an active interest in Indian economic problems and played an important part in trade, commerce, labour, capital, employment and tariff conferences held in and out of India. In 1939-40, he became President, Indian Chamber of Commerce, Calcutta; in 1942-43, he was chosen as President Federation of Indian Chambers of Commerce and Industry.

In 1937, he went to Berlin as a member of the Indian Employers' delegation in the International Labour Conference; and in that year also he was a delegate at Berlin in the International Chamber of Commerce; in 1944, he went as a deputy leader of the Indian Delegation to the International Business Conference convened at New York; in 1947, he went to Geneva as a member of the Indian Delegation attending the International Conference on Trade and Employment and also represented India at the International Chamber of Commerce held at Montreaux, Switzerland.

From 1947 to 1950, he headed the Indian Tariff Board. Moreover, in 1947 he sat as a member of the Constituent Assembly of India. In 1950-52, he worked as a member of the Planning Commission. In 1952, Prime Minister Nehru sent him India's Ambassador to the United States of America, and for six years he worked for greater co-operation between the two countries. On his return to India in 1958, his knowledge of Indian Shipping was utilised. He was made the Chairman of the Hindustan Shipyard Ltd., and he also headed the National Shipping Board in 1959-63.

In 1965, he was made the Chairman of the Air India and the Indian Airlines Corporation and thus he contributed his mite in placing these huge enterprises on their sound footing. At present, he is the Chairman of the Industrial Credit and Investment Corporation of India Ltd., the Indian Investment Centre of New Delhi and the Capital Issues Control Advisory Committee of the Indian Government. He is also a member of the Central Advisory Council for Industries.

During this hectic life, he maintained close association with several learned and academic institutions and in turn was honoured by a number of such others at home and abroad. He was a member of the governing body of the Council of Industrial and Scientific Research, Indian Institute of Science, Bangalore, and Nuffield Foundation Advisory Committee. In 1965, he was the Chairman of the Indian Institute of Technology, Bombay, and was closely concerned with the work of the Indo-American Society as its Executive President.

In 1958, he was made an Honorary Fellow of the London School of Economics, and was the recipient of the Honorary Degree of Law from three American institutions, namely, Rollins College, Winter Park, Florida; Simpson College, Indianola, Iowa; and College Education, Province, Rhode Island.

Though catholic in religious outlook, G.L. was never a sectarian narrow-minded person, and had a very large group of non-Hindu friends. He even permitted his daughter to contract an inter-caste marriage. He wholeheartedly supported the cause of untouchables and is leading a simple but elegant life. In 1959, in recognition of his services to the nation in various fields, he was decorated with the Padma Vibhushan by the President of India.

Throughout his life, his leisure was spent in writing. He wrote both in English and in Gujarati. His first work was in Gujarati called 'Aakash na Pushpo' and was published in 1932. In the following year came out 'The Conscience of a Nation of Studies in Gandhism' (1933). 'From Wrong Angles' (1935), 'Perversities' (1942) and finally 'Understanding India' (1959) are his well-known works. Suave and unassuming, G.L.Mehta is a typical product of what is best in the East and the West.

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Mehta, Hansa (1897 —)

Hansa Mehta, born at Surat in 1897, was an eminent freedom fighter, educationist and social activist.

Hansa Mehta was born on 3 July 1897 in a progressive Nagar family belonging to Surat. Her father, Sir Manubhai Mehta, was the Diwan in both the former, Harshadgauri, at an early age, she looked primarily to her father, who, by telling her stories and reading books to her, cultivated her taste for literature. Her early contact was Sayajirao III, the progressive ruler of Baroda, who had also an influence on her.

Her initial education was in Baroda. She graduated from the Baroda College in 1918 with high honours in Philosophy, after having awarded the Gangabai Bhatt Scholarship by the Bombay University in the Intermediate Arts examination. In 1919, she left for London to study Journalism and Sociology. During her stay in London, she came in close contact with Sarojini Naidu and Rajkumari Amrit Kaur.

After an educational tour to the United States she returned to India via Japan in 1923. In 1924, she was married to Dr.Jivaraj Mehta, then one of the most promising of the medical men in Bombay. It was an inter-caste marriage.

Her active association with the national movement commenced with the agitation against the Simon Commission; and later she participated in the Civil Disobedience Movement, during which she organised and led women pickets against shops selling liquor and foreign goods. There was nothing personal in her opposition to the British; it was a struggle against British rule as such. In 1931, she was elected to the membership of the All-India Congress Committee.

During the Civil Disobedience Movement, Hansa Mehta held several active posts, like the President of the Vigraha Sena in Bombay. She organised women to spread the messages of freedom throughout the country, and in Gujarat in particular. She was jailed both in 1930 and in 1932.

Likewise, she took an active part in social reform and educational activities and was associated with a number of institutions. She has been actively associated with the women's movement since 1920 when she represented India at the Women's International Conference held at Geneva. In 1931, she was the first lady to be elected to the Bombay Legislative Council.

After Independence, Hansa Mehta's role has been equally significant. She was a member of the Constituent Assembly and was in 1948 a delegate to the Commonwealth Parliamentarians' Conference. She was a member of the Human Rights Commission and worked with Eleanor Roosevelt to define and frame these rights. In 1955, she was the President of the Indian Conference of Social Work.

No mention of Hansa Mehta's work would be complete without mentioning her pioneer and imaginative role in laying the foundations and building up the M.S. University of Baroda as its founder Vice-Chancellor from 1949 to 1958. It was under her guidance that this University, in a short span, became one of the best Universities in the country.

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Mehta, Hansabahen Jivrajbhai (1897 —)

Hansabahen Jivrajbhai Mehta, born in 1897, is a Gujarati translator and dramatist.

Hansabahen Jivrajbhai Mehta is a translator and dramatist. She passed her B.A. examination in 1918. She was also awarded the degree of D. Litt. She was always deeply interested in educational and administrative works. She served for many years as the Vice Chancellor of Maharaj Sayajirao University of Baroda.

Her great mastery and skill as a translator are reflected in her verse for verse translations of *Bal-kand, Ayodhya-kand, Aranya-kand, Kishkindha-kand, Yuddha-kand* and *Sunderkand* of the *Valmikiya Ramayana*; and likewise, in her translations of plays such as *Hamlet* (2nd ed. 1955) and *Moliere-na be natako. Tran natako* and *Himalya-swaroop ane beeja natako* are also among her notable works which deserve our special attention.

Golibarni musafari Part 1 and 2, is the Gujarati version of the well-known book of Jonathan Swift, and *Bavlana parakramo* (1929) is a similar book translated into Gujarati by her.

Her books bear testimony to her sense of understanding and her narrative skill. In collaboration with Sitanashu Yashchandra and C.C. Mehta, she edited the *Ketlak dekho* (1979). Among the books she edited are *Dahapanni dookan* and *Aathmi koonchi*.

She had a mastery over the 'anushtup' metre. Her capacity to recreate the original sentiment in the translation and the lucidity of her prose are the outstanding characteristics of her creative abilities. For these reasons she holds a prominent position among the women writers in Gujarati.

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Mehta, Jamshed Nusserwanji (1886 — 1952)

JN. Mehta, born at Karachi in 1836, was a successful businessman and generous doner for constructive work.

Born at Karachi on 7 January 1836 of an angelic mother, Goolbai and a rich father, Khan Bahadur Nusserwanji Mehta, Jamshed was bred and brought up in the lap of luxury. And yet, his character took a different turn because of the examples of his parents. From his mother he imbibed habits of austere living and renunciation of worldly pleasure. From his father who was a successful businessman, Jamshed inherited the traits of hard work and sincere devotion to whatever task he chose to take up in life.

Born of Parsi parents, Jamshed grew to be

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a true Zoroashtrian, but had a very liberal and catholic outlook on religion. He believed in the unity of all religions and brotherhood of all mankind.

Jamshed remained a life-long bachelor, not only for the engrossing public duties to which he dedicated himself, but also for his physical ailment, a severe type of hernia, which he developed from his young days.

A shy and retiring child that Jamshed was, he did not appear to have made any friends while having his primary, secondary or even college education. As a student he did not show any brilliance in the conventional sense, and although he took a college course for a commerce certificate, he did not take it very seriously since his emotional fervour and spiritual aspirations led him to a different direction.

Although he failed to achieve any conventional academic distinction, it did not really affect his real intellectual calibre as he showed throughout his life. He no doubt had a very secure financial prospect considering his father's flourishing business into which he stepped in and ran the business even more successfully than his father. But, money-getting was not his mission in life, and although a successful businessman, he devoted most of his time to various fields in public life, in which he created a reputation rivalled by few in modern Sind.

In this, he inherited the good qualities of his father whom he described thus: "I looked upon him in my heart of hearts as a Yogin....Losses never worried him. Profits never elated him." Added to this parental influence, what moulded Jamshed's character was the teaching of theosophy. While he was still in his teens, he came in contact with the Theosophical Movement started by Mrs. Annie Beasant. To Jamshed, Dr. Beasant stood for all that was great and noble in human spirit.

He was also influenced by other Sind leaders of the time like Dayaram Gidoomal, G. M. Bhurgri, Seth Harchandrai Vishindas, Dewan Kauramal and others, but none influenced him so deeply as Mrs. Besant, not even Mahatma Gandhi whom he adored and followed in most ways.

Despite his physical ailment which persisted through life, Jamshed by his devoted service and dynamic energy created a position in public life for nearly half a century which few could equal. He no doubt took over his father's business and made it more thriving than before. But he looked upon business from a different point of view. As he once said: "Even business, conducted honestly, is service."

After nearly twelve years of efficient business, Jamshed made his debut in public life in 1918, when he was elected to the Karachi Municipality. Because of his long association with the Karachi Municipality for nearly two decades, he was described at the time as the maker of Modern Karachi. After serving for six years, as a Counsellor of the Karachi Municipality, Jamshed became its President for a long thirteen years. Subsequently, he became the first Mayor of Karachi when the status of the Municipal Corporation was raised.

It was mainly Jamshed's untiring energy and compaigning zeal that transformed Karachi from a small sea-side fishing hamlet into a big beautiful city, an important naval baseand airport, a vast thriving emporium of trade and commerce and an attractive centre of education and culture. With a prophetic vision, Jamshed turned the Municipal services not merely for the basic civic amenities in Karachi, but also for the promotion of the health, education and culture of the people.

Apart from his services to the Karachi Municipality, Jamshed was actively connected as Chairman, Director or Secretary with a large number of public welfare institutions. With his untiring zeal, he guided quite a number of social, religious, cultural and political movements.

In the field of religion, Jamshed was drawn to the Theosophical Movement even in his early teens. He became so greatly attached to the

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movement that for many years, he was the chief exponent and promoter of the Theosophical Society in Sind. In 1944, he became the President of the Karachi Theosophical Society.

Jamshed was also deeply interested in the co-operation movement. The Co-operative Banking were the absorbing passions of his life.

As a successful businessman, Jamshed, very early in his career, began to take interest in the Karachi Port Trust and the Karachi Buyers' and Shippers' Chamber. He was elected a member of the Karachi Port Trust Board and in 1924, he joined the Buyers' and Shippers' Chamber and tuned it into an influential business organisation. Two years later, he was elected as its Chairman and served in that capacity for several years. As Chairman of the Chamber, he evinced a keen interest in the welfare of the people of Sind and did much to promote the interest of Sind, which was at the time a rather neglected part of the Bombay Presidency.

One of his most important services was the pressure he put on the Government of Bombay to introduce an irrigation scheme in northern Sind for the improvement of agriculture in that arid region. As a result, the Lloyd Barrage Scheme was formulated in 1922, but quickly shelved for eight years by an apathetic bureaucracy. It was not till eight years later that the irrigation scheme, now known as Sukkur Barrage Scheme, was actually implemented, turning large tracts of desert land into fertile green areas.

Jamshed also took an important and active part in the political movements of the time. He was, however, not enamoured of Gandhiji's non-cooperation policy, but preferred the Home Rule Movement of Dr. Annie Besant. In 1917, he became the President of the Home Rule League at Karachi, and the Movement quickly spread all over the province till 1921, when it declined after the launching of the Non-Cooperation Movement by Gandhiji.

Jamshed was, however, interested in the constructive nation-building programme of the Non-Cooperation Movement, specially in social and educational fields. He was particularly interested in national education and was mainly responsible for the starting of the national college at Hyderabad, Sind, and a national school at the same place. The greater portion of the financial burden of maintaining the national school and college was borne by Jamshed.

After the decline of the Non-Cooperation Movement, there was a revival of the Home Rule Movement in Sind. When in 1926, Dr. Annie Besant launched the Commonwealth of India Bill in the British Parliament, Jamshed came to the fore and orgainised a big conference at Karachi on 14 February 1926 under the Presidentship of Dr. Annie Besant. Among the other political activities of Jamshed during this period was his untiring campaign for the expansion of the scope of Local Self-Government and changing the feudalistic zamindary system.

Jamshed was particularly interested in rural reconstruction and contributed a series of articles on the subject in the *Sind Herald* edited by his nationalist friend, Jethmall Parasram. These articles showed his great concern for the unfortunate village labourers. When in October 1927, the Royal Commission on Agriculture visited Karachi, Jamshed gave evidence before it and pleaded for the improvement of facilities in rural areas.

In all natural calamities like fire, flood or famine Jamshed was in the forefront, organising relief and rehabilitation work. In this respect he was the person most trusted by the officials In the Sind Government. Specially, memorable was his relief work during the Quetta earthquake in 1935. He was the President of the Karachi Health Association for a long time.

Jamshed also took an interest in introducing social reforms, specially among the Hindus, and vehemently opposed child-marriage.

In 1928, he founded the Cosmopolitan Housing Society at Karachi for the benefit of the people of moderate incomes. Although a

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prosperous businessman and a big capitalist, he was a friend of the poor and specially of the landless peasants.

In 1930, he presided over a conference of the landless tillers of the soil, so much confidence did the landless labourers have in him. He also enjoyed the confidence of the factory workers, and on many occasions during the management-labour disputes, Jamshed was chosen as the representative of the factory labour.

Another important service of Jamshed was his untiring efforts to secure justice for Sind in the vast and unwieldy Bombay Presidency. Even against the opposition of the Hindus and Sikhs in Sind, he carried on a campaign for the separation of Sind from the Bombay Presidency. After 1947, however, he was disillusioned, specially when he saw the miseries of the minority community in Sind at the time of the partition of India.

In 1933, he was nominated as a member of the Bombay Legislative Council and he did a lot to effect improvements in the rather neglected province of Sind. In November 1933, he was elected the first Mayor of Karachi, but was soon disappointed over the inadequate powers of the Mayor and resigned within a few months. His interest in Local Self-Government was so great and well-known that in April 1936, he was elected to preside over the second All India Local Self-Government Conference held at Lahore. In his presidential address he laid particular stress on the improvement of rural areas.

In April 1937, Jamshed was elected to the first Sind Legislative Assembly, but here again he was soon disappointed to find that being an independent member he had little voice in influencing the Government policy. he was too individualistic to join any political party and within a short period he resigned his membership of the Assembly.

Although a prosperous businessman and selling wine was one of the important items of his business, Jamshed vigorously campaigned for prohibition, and during a discussion of the Dry Law Bill in the Bombay Legislative Council, he declared that he was ashamed of being a wine merchant. Among his other public welfare activities may be mentioned his keen interest in the Boy Scout and Girl Guide Movement, of which he became the Honorary Organising Commissioner. He was also interested in the Ayurvedic System of Medicine. One of his most important contributions to public service was the foundation of the Hiranand Leper Hospital,of which he was the Vice-Chairman for thirty years.

Jamshed was a good writer in Gujarati although he was not very strong in English, in which he nevertheless contributed a large number of articles in different periodicals. He was a voracious reader and had a good library of his own. His friends and admirers had compiled some of his articles in Gujarati and English in book form. One of the important of these works was 'Golden Words of Jamshed'. Another of his popularly known books was 'The Karachi Municipality'. Jamshed was not a fluent, but an impressive speaker. Apart from speeches at public functions, he held weekly lecture classes at the Theosophical Society Hall.

Although he was a protagonist of the separation of Sind from the Bombay Presidency, Jamshed was dead against Jinnah's two-nation theory and opposed the partition of India. He had ultimately to swallow the bitter pill, but he stayed on in Karachi till his death in 1952, trying to give relief to the minority community in Sind. He was, however, very popular and his untimely death was mourned by people of all communities.

Although a wealthy businessman, Jamshed lived a very simple life. He was almost austere in his dress and mode of life. He was a strict vegetarian.

Jamshed's multifarious public services made him a popular figure among the people as also among the Government officials. On the completion of his sixty years a memorial vol-

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ume was published by the Jamshed Memorial Committee. Jamshed was undoubtedly one of the worthiest sons of India and one of the makers of modern Sind.

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Mehta, Jivaraj (Dr.) (1887 — ?)

Dr. Jivaraj Mehta, born at Amreli in Saurashtra in 1887, was a well-known physician, administrator, political agitator, financier, diplomat and politician.

Dr. Jivaraj Mehta was born in the small township of Amreli in Saurashtra, and once a portion of the native State of Baroda, on 29 August 1887. His father, Narayan Mehta, and mother, Zamakben, had great difficulties in looking after the family on account of dire poverty. Even Dr.Jivaraj's blind grandmother worked with such a sense of service and self-help that he always remembered her with gratitude. He belonged to the Kapol Bania community of Gujarat.

In 1921, he was appointed personal physician to the ruler of Baroda, Shrimant Sayaji Rao III; and it was during his stay at Baroda that he met his future wife, Hansa Mehta, daughter of the Baroda Dewan, Sir Manubhai Mehta. This was an inter-caste marriage solemnised in 1924 in the month of January. Hansa Mehta, belonging to an advanced Nagar Brahmin family,highly progressive and educated, and herself one of the first lady graduates, proved a worthy consort of Dr. Jivaraj's multi-fangled rise in life.

As a young boy, Jivaraj was deeply impressed by the selfless service of a Parsi doctor, the Civil Surgeon of Amreli, Dr. Edalji Dadachanji, and hoped to become a doctor like him. After compeling his primary and secondary education with the help of freeships and doing private tuition, Jivaraj passed his matriculation in 1903.

To fulfill his life's ambition, he now joined the Grant Medical College at Bombay, while staying in his community's boarding house as a free boarder and paying his fees out of merit scholarships that he had received. He passed L.M. & S. examination with distinction and bagged scholarships and prizes in seven out of eight subjects for topping the list and shared half the scholarship in the eighth subject too with a class fellow. In the hundred years' history of the college, Dr. Jivaraj was the first to bag 94% of its total prizes.

In 1909, he secured a loan from J.N. Tata Fund with a travelling scholarship of the Bombay University and sailed for England for further studies. In 1914, he passed the M.D. examination with distinction, topping the list. In the following year, he cleared the M.C.P.S. examination of the College of Physicians. He was awarded London University's Gold Medal when he topped the list in the M.D. examination. He also passed the M.R.C.P. examination and thus qualified himself to be a topmost physician. He returned to India in 1915.

During his seven year's stay in England, while diligently prosecuting his medical studies, he took a keen interest in Indian students'activities, and with the blessings of Gopal Krishna Gokhale and the active help of Sarojini Naidu and Muhammad Ali Jinnah, formed the London Indian Association that was to become a great welfare centre for Indians in London.

It was in London, when Gandhiji came for a medical check-up in August 1914, that Jivaraj came to Gandhiji, thereafter serving as his personal physician off and on. It was during this period that he joined a delegation that waited upon Lord Crewe, the Secretary of State for India, when a Memorandum was presented to the

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Minister in respect of the humiliating treatment to which the Indian in South Africa were subjected.

On his return home, he stared roaring practice in Bombay and soon established his reputation. In 1916, at the call of his previous benefactor, the Tatas, he accompanied the ailing Sir Ratan Tata and Lady Tata to England, looking after them in the midst of great hardship, when the ship in which they were travelling was torpedoed. On his return home, he lost his father in 1919 and was deeply grieved. At this stage he was to join in the national protest against the cruel massacre of Jallianwala Bagh and gave his services as a member of the Inquiry Committee appointed by the Indian National Congress.

The year 1920 saw him in Switzerland for treatment of tuberculosis with which he was afflicted and he got cured. It was here that he met Sayaji Rao Gaekwad, who took him into his service, and after spending three years with him as his physician, Dr. Jivaraj came to be appointed as the Chief Medical Officer of the State General Hospital at Baroda in 1924. However, fate had destined him to serve two other hospitals for a longer time, and in 1925, he was to take charge of Sheth Gordhandas Sundardas Medical College and Hospital at Bombay. He was also appointed the Dean of King Edward Memorial Hospital and both these institutions bore distinct imprint of this humanitarian doctor and administrator during his seventeen years of association with them. In between, the Bombay Government made him a Justice of Peace in 1926, which honour he renounced in 1930 when he was involved in the 1930-32 Salt Satyagraha.

He was jailed in 1932 alongwith Gandhiji in the month of April and it was at this time that he lost his mother too. He retired from his post as the Dean, K.E.M. Hospital, in 1942, and was soon found in the midst of the Quit India Movement and behind the bars again.

In 1944, he was appointed a director of the Kamani Industries where he worked till 1947. By this time, he had thrice presided over the Indian Medical Conference in 1930, 1943 and 1945. In 1946, he was elected to the Bombay Legislative Assembly. In independent India in 1947, he worked as the Secretary to the Ministry of Health Services, Government of India, and also as a Director-General of its Medical Services.

In 1948, Sardar Patel sent him to Baroda as its Dewan and here he prepared for the eventual merger of the State on 1 May 1949. From 1949 to 1954, he was the President of the Indian Conference of Social Work. In 1949, he was the Minister of Public Works in Bombay and in 1952 became the Finance Minister.

On the bifurcation of the old Bombay State, Dr. Jivaraj was the obvious choice for the Chief Ministership of the now State of Gujarat in 1960. He had the most arduous job of launching a new infant State on the path of a progressive, socialist, welfare State. But he achieved this with his consummate skill. He remained the Chief Minister until 1963, when he resigned due to an internal conflict in the Gujarat Pradesh Congress. During his term he successfully carried through the Land Ceiling Bill, the Democratic Decentralisation and Panchayat Raj Bill and the Co-operative Societies Bill.

In 1963, Pandit Nehru appointed him India's High Commissioner in London. After his retirement from there in 1966, he has been devoting his time to educational institutions like the M.S. University of Baroda which was established by him during his Dewanship of Baroda, and to several institutions in his native town of Amreli. He is a sitting member of the Lok Sabha, as he got elected there from his home constituency of Amreli in 1971.

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Mehta, Kalyanjibhai (1890 — 1973)

Kalyanji Patel, born at Vanjha in Surat district in 1890, was an eminent freedom fighter, social reformer and educationist.

Kalyanji Patel was born on 7 November 1890 at Vanjha, a village in the Choryasi taluka of Surat district, Gujarat. His father, Vithalbhai, was a prosperous Patidar farmer and businessman belonging to the upper middle-class. His brother, Kuverjibhai, was a prominent social reformer and a nationalist worker. He was married to Kashibhen in 1904 or 1905 and lost his wife in 1925.

Kalyanji was educated first in the local school Vanjha and then at the Premchand Rayachand Training College in Ahmedabad. His primary school teacher, Ichhabhai Ratanji Nayak, who was a social reformer and a nationalist, influenced his thinking in childhood.

The most profound influence in his life was that of Gandhiji and next to Gandhiji that of Sardar Patel with whom he worked in all the satyagrahas launched in the South Gujarat region. Kalyanji was also influenced by Swami Akhandanand and Motibhai Amin. Among Kalyanji's co-workers were Mahadev Desai, Narhari Parikh, Ravi-shankar Maharaj, Jugatram Dave, Dayalji Desai, Abbas Tyabji, Darbar Gopaldas and Dr. Sumant Mehta.

Kalyanji was influenced by the Upanishads and the Gita and the works of Swami Vivekananda and Swami Ramatirtha, as well as by the writings of Tolstoy.

The Surat Congress of 1907 awakened his nationalist feelings and his sympathies were with Tilak and the extremists. Kalyanji had friends amongst the revolutionaries and even made some bombs at home. However, Gandhiji won him over to the path of non-violence.

Kalyanji began his life as a teacher in the village school at Vanjha, which led to a permanent change in his surname from Patel to Mehta, the latter word meaning teacher in Gujarati. In 1911, Kalyanji joined the Sarvajanik School at Surat, which he left in 1917 when Mrs. Besant was arrested. He commenced his political career by organising branches of the Home Rule League in Gujarat. He was an active worker in the Kaira Satyagraha (1917) and organised protest meetings against the Rowlatt Act in 1919.

He joined the first non-cooperation movement, and from 1920 to 1930, was Secretary of the Surat Zilla Congress Committee. In 1921, he donated his property to the Tilak Fund and during the next year worked towards organising the movement in Bardoli. On Gandhiji's arrest in 1922, Kalyanji started a Gujarati weekly, the *Navayuga,* and was sentenced to two years' imprisonment for his seditious writings. On his release from jail in 1925, he became Vice-President of the Swaraj Ashram at Bardoli, of which Sardar Patel was the President.

In 1928, Kalyanji worked as Sardar's secretary in organising the Bardoli Satyagraha. The Salt March of Gandhiji was to end at Kankapura in Borsad taluka, but it was Kalyanji's idea that it should be extended up to Dandi in the Surat district. He participated in the Dandi March and was sentenced to one year's imprisonment. On Gandhiji's return from the Second Round Table Conference, Kalyanji was arrested and his house was confiscated.

On his release in 1934, he made Kasturaba Ashram, Maroli, his headquarters and devoted himself to constructive work. The Quit India Movement once again drew him into active politics and he was sentenced to two years' imprisonment.

After Independence, Kalyanji was Speaker of the Bombay Legislative Assembly till 1957 and later Speaker of the Gujarat Vidhan Sabha, from which he resigned in 1962. He was awarded the Padmabhushan in 1967.

Kalyanjibhai started his public life in 1910 when he organised the first Patidar Parishad to introduce social reforms in his community. In

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1914 and again in 1917, he was Secretary of the Patidar Parishad. Together with his brother, Kalyanjibhai edited the *Patelbandhu,* a Gujarati monthly, whose main object was to enlighten the Patidars, and remove outdated customs such as a child-marriages and dowry.

Kalyanji had been in the forefront of all relief works in Gujarat. He helped to organise relief work during the 1918 influenza epidemic, the 1927 and 1942 floods, the Tiptoe floods in 1959-60 and in 1968, and the famine in 1966.

During the course of the satyagrahas between 1917 and 1947, Kalyanji came into close contact with the tribal people of South Gujarat. From Maroli Ashram, he had been directing since 1934 tribal welfare work, such as running schools, hospitals, co-operatives, sinning and weaving centres, etc.

In the fields of education Kalyanji's contribution has been considerable. In 1911, he started a hostel Patidar Ashram, at Surat which later on provided many volunteers for the Satyagrahas in Gujarat. In 1925, he established a nationalist education centre at Bardoli. He stated the first school for tribal girls in 1929. As a Chairman of the Surat District School Board, he helped in the spread of basic education. Since 1964, he is the President of the Gujarat State Basic Education Board. He is President of the Primary Education Board and a member of the Gujarat State Education Advisory Board. With his help numerous Ashramshalas have been stated in the villages of Gujarat.

Kalyanjibhai has nearly sixteen works in Gujarati to his credit, including a collection of folk songs and patriotic songs, biographies and poems for children.

In language and in life Kalyanjibhai was known for his simplicity. Like his political Guru, Sardar Patel, Kalyanjibhai had great organising capabilities which he had successfully used for politics, education and social reform.

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Mehta, Lajjaram Sharma (1863 — 1931)

Lajjaram Sharma Mehta, born at Bundi in 1863, was an eminent Rajasthani novelist and journalist.

Lajjaram Sharma Mehta was born at Bundi in Rajasthan. It is said he was born after a phenomenal period of 18 months in his mother's womb, as recorded by Menaria in his *Rajasthani bhasha aur sahitya.* This may have caused him life-long ailments like piles, chronic cough and heart trouble. He hardly received any formal education, but acquired a workable knowledge of English, Sanskrit, Hindi, Marathi and Gujarati as a result of his own personal effort.

He first served at a cloth-dealer's establishment, then as a teacher at a school, and later served on the editorial staff of *Venkateswara Samachar*, Bombay. Nothing kept him long, and he returned to Bundi in 1903 to enter the service of Maharaj Raja Raghuvir Singh.

Lajja Ram Sharma was a staunch follower of the Sanatan Dharma and, in keeping with the character of the age, an idealist to the core. Amongst his creative works, two novels viz., *Swatantra Rambha aur partantra Lakshmi* and *Dhurta Rasiklal* earned him a name. According to the author himself, *Dhurta Rasiklal* was an extremely instructive social novel, a 'warning against self-seekers' who ditch people to serve their own ends.

It is a curious phenomenon for the age that the title of the novel should revolve round the character of a villain. *Swatantra Rambha aur partantra Lakshmi* is a contrastive study of two

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women that grow in two different cultures. Rambha, brought up in the permissive social setup of the West presents a study in contrast with her sister Lakshmi, brought up in the culture and tradition of India.

Though rated highly because of their historical importance, these novels are, in fact, commonplace compositions, and Ramchandra Shukla summed them up rightly when he remarked that their author "was more of a newsman than a novelist".

His total tally is 23 works out of which 13 are novels. Prominent amongst them, besides the two already mentioned, are *Chhut charitra, Sharabi ki kharabi, Vichitra stree charitra, Birbal Vinod, Hindu Grihastha, Adarsh dampati,* and *Adarsh Hindu.*

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Mehta, Lallubhai Samaldas (Sir) (1863 — 1936)

Sir Lallubhai Samaldas, born at Bhavnagar in Saurashtra in 1863, was an eminent Indian Industrialist and social activist.

Sir Lallubhai Samaldas was born on 14 October 1863 in Bhavnagar (Saurashtra), where his father, Samaldas Parmanand, was the Chief Justice at the time. His father became the Dewan of Bhavanagar in 1877, a post which had been occupied by Lallubhai's grandfather, Parmanand, since 1828. Lallubhai's brother, Vithaldas, became Dewan after Samaldas's death.

Lallubhai was an aristocrat by birth and belonged to the Vadnagar Nagar caste, one of the most highly educated and cultured castes of Gujarat. He married in Satyavati, 1884 daughter of Bholanath Sarabhai, the well-known social and religious reformer of Gujarat. Of their children the eldest son, Vaikunth Mehta, became the Finance Minister of Bombay state and President of the All India Village and Khadi Industries Association.

The youngest son, Ganganvihari Mehta, became India's Ambassador to the United states and is at present Chairman of the Industrial Credit and Investment Corporation of India. Lallubhai's daughter, Sumati, who died at a very young age, was a talented poetess and writer in Gujarati.

Lallubhai was educated in a school at Bhavnagar and at Elphinstone College in Bombay. He started his career as an Under-secretary to the Maharaja of Bhavnagar and was revenue Commissioner there from 1884 to 1889 but later resigned owing to differences with the Maharaja.

Among his close friends who also influenced his view were Gopal Krishna Gokhale, whom he helped in starting the Fergusson College, G.K. Devdhar of the Servants of India Society, K. Natarajan, Editor of the *Indian Social Reformer,* and B.J.Pradshah of the Tatas, Walchand Hirachand and Narottam Morarji were his partners in business and Sir Vithaldas Thackersey was his colleague in the co-operative field.

Lallubhai was well versed in the Ramayana, the Mahabharata and the Bhagvatpurana. He was also influenced by the writings of Herbert Spencer, John Morley, Charles Bradlaugh and Johan Stuart Mill. William James's 'Varieties of Religious Experiences' made a great impact on him. In 1926, Lallubhai went to England at the age of 63 to negotiate the building of two or three ships for the Scindia Steam Navigation Company. In 1933, he went to Japan and published his impression in a book.

A survey of Sir Lallubhai's public activities over a period of forty years shows that economic emancipation of the country was his prime interest. On coming to Bombay in 1901 his interest shifted to politics, industry and finance. In politics, he

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was a moderate, believing in constitutional methods.

He was one of the first in India to take an interest in the co-operative movement and began by helping the cultivators of Ahmedabad and Kaira to start primary co-operative societies in each district. He believed that the co-operative movement was the only way of solving the conflict between classes. He was the founder of the Bombay Central Co-operative Bank and also of the Bombay Provincial Co-operative Land Mortage Bank. He was an adviser on co-operatives to the States of Mysore and Travancore. In 1927, 1928 and 1929, he presided over the co-operative conferences held in Madras, Bihar and U.P. In 1914, he was a member of the Maclagan Committee on Co-operation.

Lallubhai took a prominent part in the development of Indian shipping by starting together with Walchand Hirachand and Narottam Morarji, the Scindia Steam Navigation Company. He was also a pioneer in the cement, paper, sugar, glass and electric supply industries. He was a Director of the Tata Iron and Steel Company. He was one of the promoters of the Bank of India and the Bank of Baroda, and of the latter he was the Chairman till his death. He was one of the founders of the Bombay Life Insurance Company.

As an industrialist, he had an exceptionally long-range and large-scale vision for his times and he regarded industrial-isation as an instrument of economic growth. As President of the Swadeshi League, he helped many indigenous industries and as early as in 1905, was Secretary of the Industries Exhibition held in Bombay.

Lallubhai was nominated to the Bombay Legislative Council in 1910, 1913 and 1916 and was elected to the Council of State in 1920. In 1925 he was an active member of the Executive Council of the Governor of Bombay. In 1914, he was made a C.I.E. and in 1926, the Knighthood was conferred on him.

Sir Lallubhai took a leading part in establishing the Samaldas College in Bhavanagar in memory of his father and also the Sydenham College of Commerce in Bombay. He was a member of the Senate of the Bombay University from 1912 to 1936.

Lallubhai's services to society were motivated by his desire to raise the social and economic standard of his fellow countrymen.

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Mehta, Mohanlal Tulsidas (Sopan) (1910 — 1985)

Mohanlal Tulsidas Mehta, born at Morvi in Saurashtra in 1910, was a leading fredom fighter and journalist.

Mohanlal Tulsidas Mehta, more widely known by his pen-name 'Sopan' (so called, probably, as one wag put it, because he could rattle off a hundred pages a day with extreme facility), was born on 14 January 1910 in a middle-class Jain family (father: Tulsidas; mother: Shiv Kunvar) at Morvi in Saurashtra. He had his primary and secondary education in Karachi in undivided India (his father was stationed there as a businessman), but his irrepressible patriotic and nationalistic fervour even in his teens, which found an expression in the form of picketing liquor dens and foreign cloth shops in Karachi in the first phase of India's struggle for Independence, entailed the sacrifice of a scholastic career which was never formally resumed again.

After running a Khadi shop for a year in Karachi (he is still a habitual Khadi wearer) he

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came over to Bardolim and in 1930 took an active part in the Satyagraha movement in Dholera (Saurashtra), where he was hilled as a "YuddhaKavi" for his improvisations of lilting satyagraha slogans and sentiments in verse, which served as a ready-to hand railing point of nationalistic and patriotic emotions in the unsophisticated masses.

He was sentenced to two and a half years' imprisonment, a period of respite and enforced leisure, which he used to his advantage by catching up with his reading and writing, besides coming in live contact with some of India's great men who left a deep impress on his outlook on life and literature during his most formative years.

Once again in 1942, he was in the forefront of the Quit India Movement, but for some inexplicable reasons strayed into the folds of the then terrorist organisation, presumably seeking to hasten the process of India's independence through hit-and-run para-military guerrilla tactics for a time until he was declared an absconder, roaming underground in Gujarat, Maharashtra, Sind, Punjab and Kashmir.

The political dust of the agitational activities having settled down on India's attainment of the independence in 1947, 'Sopan' who was no politician in the usual sense of the term, but only a patriot and a freedom-fighter, returned to his forte—journalism, social work and literature. He served the *Janmabhoomi*, a prestigious Gujarati daily as the Chief Editor for some fifteen years, taking in his stride also the editorship of another prestigious Gajarati monthly, the *Akhandand*, until he launched his own sociopolitical weekly, the *Sukani*, in 1962 and the *Abhinav Bharati*, a Multi-lingual monthly representing the choicest in all Indian languages.

In 1939, he was married to Labhuben (also a writer), daughter of Amritlal Sheth, the founder of the *Janmabhoomi* and an architect of the All India States Peoples' Conference with which 'Sopan' was also actively associated. 'Sopan' also participated in the State Peoples' successful movement of integration of Junagadh with India after the Partition.

Author of over forty-five books—novels, short stories, essays, travelogues, biographies and political analyses—Sopan's books have been translated into English, Hindi, Tamil, Malayalam and Sindhi. Among his novel 'Prayashchitta', 'Rajgat', 'Kanyaratan' and 'Tripti'; among his short story collections, 'Ananda Jyot', 'Kalyan Murti' and 'Viday'; among his volumes of essays, 'Deep-mangal', and 'Lagna Ek Samasya', and among his travelogues, 'Prithvi ki Parikrama', are outstanding. 'Sopan' has travelled widely in India and broad, including the U.K., France, Germany, Italy, the U.S.S.R., the U.S.A. and Japan.

Besides being a most impressive and effective speaker in Gujarat, 'Sopan' wields a powerful pen. If his journalism is often half literature, his literature is sometimes imbued with the qualities of journalism by sheer force of habit. This has its own advantages and disadvantages. Writing with a purpose—social, political and ethical—he created a large readership for himself.

Though literary recognition sometimes came to him tardily or in measure no larger than coffee-spoons, 'Sopan' rarely failed to please his readers, whom he provided with entertainment and enlightenment almost on all imaginable subjects, thus testifying to the range and variety of his penmenship. 'Sopan' is a keen student of world politics and a shrewd observer of the happenings on the hom-front.

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Mehta, Nandashankar Tulajashankar (1835 — 1905)

Nandashankar Tulajashankar Mehta, born in 1835, was an eminent Gujarati novelist.

Nandashankar Tulajashankar Mehta has been a harbinger of Gujarati novel. Nandashankar had studied upto matriculation. Starting his career as a school teacher, he became the principal of a teachers' training college. Later, he was absorbed in the civil services, and he served in several princely states of Gujarat in various capacities, rising to become Dewan of Kutch. After retirement from active service, he settled down in Surat.

Surat was the first town in western India to come in a close contact with the Britishers. Education on Western pattern and a movement for social reform took roots quite early in Surat. Nandashankar benefited from this. He had the privilege of studying English literature under some excellent British teachers and read Shakespeare, Macauley, Dickens, Thackeray, Walter Scott and Bulwer Lytton.

Nandashankar was also attracted towards the movement for social reforms led by the poet Narmadashankar Dave, Durgaram Mehtaji, Karasandas Mulaji, Mahipatram Nilakanth and other. However, Nandashankar, unlike some of his friends; was a moderate.

Nandashankar's literary reputation was built on his only work *Karana Ghelo*. When he wrote *Karana Ghelo* at the age of 30, Nandashankar was working in the education department. The impact of Russell, prompted Nandashankar to write a novel in Gujarati on the western model, particularly with a view to prescribe it as a much needed text in the schools.

Nandashankar was deeply influenced by the novelists Scott and Bulwer and by the prose style of Macauley. He has also borrowed heavily from *Rasa Mala* a history of Gujarat originally written in English by Alexander Kinloch Forbes. He has also incorporated some contemporary incidents into the historic fabric and has displayed his zeal for social reforms.

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Mehta, Narasingh (1408 — 1475)

Narasingh Mehta, born in Talaja in Bhavnagar district in 1408, was both a poet of erotic mysticism as well as a poet of knowledge par excellence in Gujarati literature.

Narasingh Mehta was born in Talaja, in Bhavnagar district, in a family of Nagar Brahmins. He has himself sung of some of the events of his life, the most crucial being that of leaving home on being taunted by the elder brother's wife as 'good-for-nothing'. He went to the forest for penance and propitiated Lord Shiva, who, transporting him to Dwarka, showed him Rasalila, the sportful dance of Krishna with the Gopis (cowherd women) in Vrindavan.

Returning home, he thanked the brother's wife for being instrumental in his inner enrichment and started to live on his own. But he soon shifted to Junagadh, a better centre for religious pursuits, situated at the foot of Girnar. A god-drunk man always surrounded by kindred souls, Narasingh could not properly attend to his worldly duties.

The Nagar community ridiculed him and even spurned him when he not only honoured

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an invitation from the so-called untouchables for a night of devotional songs, but also capped it with the sharing of 'prasada', eatables offered to the Lord. He is said to have spent the evening of his life at the nearby port, Mangrol.

The earliest manuscript containing his work belongs to 1612. Only one of his autobiographical works *Harsamenang pado*, (Songs of the garland-time), gives 1512 as the date of the event. Narasingh not only uses phrases from Jayadeva, but also bases his 'Chaturio' on the *Gitagovinda*. He refers to *Namdev* (1270-1350) and *Kabir* (b. 1399).

There however is no reference to Vallabhacharya (1478-1530) or his work, even though he sings of the soul's devotion for God in terms of sublimated man-woman relationship of love, which is the core of Vallabha's teaching. It would be safer to conclude that Narasingh flourished during the first three quarters of the 15th century.

Narasingh is both a poet of erotic mysticism as well as a poet of knowledge par excellence. His predecessors, Namdev and Kabir, poets of knowledge, do not indulge in erotic mysticism. Narasingh seems to have tapped some pre-Vallabha source for his devotional poetry that is suffused with erotic love, maybe, some tradition then extant in Western India.

Maybe, 'he himself evolved a devotional idiom under the influence of Jayadeva on the one hand and of Srimad Bhagvata on the other, the former accounting for the sensual overtones and the latter for the ardent sublimated love in his work. Narasingh refers to Rukmini in *Vivaha* as Krishna's consort, which is in tune with the tradition in Marathi and languages of the South, but soon Radha becomes the central figure in *Chaturio* and the love lyrics as in Jayadeva's *Gitagovinda*.

There are about sixteen hundred padas known as those of Narasingh. They fall into four sections: Autobiographical narratives, lyrics inspired by Krishna, the lover and the child, and meditative lyrics.

Much of Narasingh's work remains to be critically edited. The language of songs preserved orally went on changing form time to time. The manuscripts give the genitive affix ca, co, ce, which, according to Narasimharao Divatia, Gujarati seems to share with Marathi till the 16th century. Some Marathi phrases found in *Harshamenang pado* show that he was conversant with the language, maybe, through devotee's songs.

The main autobiographical narratives are *Vivaha* (Marriage of his son Shamalsha), *Mamerung* (The celebration of the first child-bearing of his daughter Kungvarbai), *Hungdi* ('The draft' issued to pilgrims by a merchant in Dwarka) and *Harshamenang pado* (The songs of the garland-time). The sovereign influence on the spiritual shaping of Narasingh has been that of the vision of Krishna's Rasalila, which is picturesquely described in the first eight padas of *Vivaha*. 'Is it true or a dream?'— he asks himself. Maybe, during the three months, he was absent from home, he might have moved with religious groups and seeing some performance of *Rasalila*, got the overwhelming vision which was to metamorphose his life in two ways.

In experiencing the ecstacy of the *Rasalila*, 'the awareness of being a male disappeared. I began singing along with the Gopis as one of them'. Then on Narasingh was to lead the life of the spirit. Had not Krishna introduced him to queen Rukmini as 'one like me?' The other change was, 'then awoke my primordial speech, which was asleep'. His soul started pouring forth song after song.

It is likely that financial help might have come to Narasingh from some well-to-do devotees of Krishna in the hour of difficulty. The poet likes to project, with the aid of symbols, the abounding grace of the Lord, never in any way detrimental to his self-respect. In fact, in Vivaha; those endowed with divine sight, see *Vishnu* in Narasingh and Lakshmi in his wife Manekbai. In Mamerung and *Hungdi*, however, the Lord appears in human form as a merchant.

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The touch of the miracle is unavoidable in *Harshamenang pado.*

The king of Junagadh held up Narasingh on a night refusing to take him as anything but a fraud and a rake unless the Lord's image garlanded him. Narasingh went on imploring Krishna passionately, sometimes chidingly, in song after song, till he was garlanded before daybreak.

On another night of devotional songs, when he was served by a lady with drinking water, he had a vision of Vishnu in the garb of Mohini (the enchantress who went round with the pot of nectar acquired during the churning of the ocean) and burst out into a few charming songs addressed to her.

His two songs about the visit to the houses of untouchables, houses are extremely touching in their forthrightness. As the Nagar Brahmins condemned him for his action, Narasingh defiantly sang, 'We are such, indeed, we are such, as you say we are'. He refers to the untouchable as Harijan (Men of God), a term popularised by Mahatma Gandhi after 1932.

Of the other narratives, *Sudama charitra* is a well-structured piece in nine padas with the play of irony on the frequently used term 'mitra' (friend). The diction has a directness and serenity. *Chaturio* gives in 25 padas, in the first ten *ala* Jayadeva, the sports of Krishna and Gopis in Vrindavan. *Danlila* presents a vivid picture of the boy Krishna and his companions, taking out the cows for grazing and the appearance of Radha as a cosmic phenomenon.

On being asked by Krishna to pay duty on her curds, she does not yield and rather coaxes him into playing on the flute. The language is so simple and limpid and the rhythm so captivating, that even illiterate village people know it by heart and love to recite it.

Songs inspired by the love for Krishna mark out Narasingh as a master lyricist. The human soul is the Gopi, who dedicates beauty, love and all in an ecstatic union with the Lord. Narasingh sings uninhibitedly of this dedication and union. Due to what merit am I born a woman? To have Hari as a poor supplicant before me! One cannot get even a moment's glimpse of Hari by performing sacrifices or through yoga, meditation, penance, or physical suffering. That Hari one can see with the eye of love.' The Gopi is aware of the price of such a love: 'One who is in love with you, loses memory of all loves'. She is equally aware of the reward: 'On seeing Hari, we become like Hari.

Narasingh's song about the cowherd woman taking around Krishna in her head-pot 'for sale' is a gem of mystic utterance inviting as it does all fellow-beings to taste the essence of the whole universe, the divine spirit. The poet captures a variety of moods of the yearning soul and projects them in a Gopi-Krishna context.

Songs about the child Krishna deal with popular themes:'O mother, give me that moon to play with.' *Nagdaman,* the subjugation of the great serpent', has been popular because of the dexterity in taking the consecutive shots of the whole scene described with colloquial language, dramatic climax, surging rhythm and implicit irony. Variants of this song are available in other dialects and languages.

It is the *Prabhatiyang* (The morning hymns) that has made a household word. Barring a few devotional hymns, they are affirmations of the one Ultimate Reality, which he, of course, names as Krishna. O Hari, you are one alone in the whole universe; you appear numberless through different forms.' He has no doubt that 'all spiritual pursuit is false if one does not realize the truth, that is the self'.

It is suggested that Narasingh switched over to the song of the One, after migrating in his old age to Mangrol, maybe, under the influence of Sufism. For all one knows, he presents the non dualistic ideas of the Upanishads through the medium of Krishna: 'Just look, who is going round whirling in the cosmic expanse, uttering the sound, 'That I am', 'That I am'! In

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a sublime image the poet articulates the vision of the Ultimate Reality as child-Krishna, 'playing joyfully and swinging in a cradle of gold,' by presenting before our eyes the picture of the sun, bright with the lustre of a million, appearing on the horizon, the very embodiment Sat-Chit-Anand (Being-Consciousness-Biss), that pervades all space, but 'is caught hold of by saints in the subtle mesh of love'.

He affirms the one reality: 'On waking up, I look around, the world does not appear. In sleep there appeared queer objects of enjoyment. The play of the mind is nothing but pure consciousness'. The poet describes the grand spectacle in a very original disarming manner: 'It is only Brahma dancing before Brahma.

Narasingh has a few didactic poems, which are no less popular. The one on old age describes how 'the threshold is turned into a hill, the village outskirt a foreign land'. *Vaishnava jana to tene re kahie* (Him we may very well call a Vaishnav), popularised by Mahatma Gandhi throughout India is more than a listing up of moral qualities because of a spiritual fervour in the tone.

Narasingh is a supreme singer of lyrics of love. His ample resourcefulness in language, rhythm and image and intimacy of love lend his lyrics a unique charm. Rarely has a poet sung of such a variety of the shades of feminine feelings with such delicacy and ardour in a colloquial idiom which defies translation. His poetic creativity reaches the peak in the lyrics of knowledge through love. The feeling of oneness with the divine is articulated in this group of poems with a serenity and sublimity all its own.

Narasing is called the 'adi-kavi' (first poet) of Gujarati. Though not the first, Gujarati having already started its career by Hemachandracharya's time in the twelfth century, he is undoubtedly the first major poet. One is amazed at the ease and confidence with which he explored the potentialities of his mother-tongue. After he used it, his native language became a powerful medium of expression.

Narasingh Mehta belongs to that small band of immortal singers, who as both promoters as well as mouthpieces of the phenomenal Bhakti movement in medieval India, have enriched their own tongues beyond measure and produced some work, which would be a part of world's devotional literature.

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Mehta, Naresh (1922 —)

Naresh Mehta, born at Shajapur in Malwa in 1922, is an eminent Gujarati poet, dramatist and novelist.

Naresh Mehta was born at Shajapur in Malwa (M.P.). His original name was Purnashankar Shukla. He did his M.A. from Benaras Hindu University, Varanasi, and worked for sometime at the All India Radio. He edited the magazines, *Kriti* and *Sahityakar*. His name is associated with 'Nai Kavita" and he came to light as a poet of *Dusra Saptak*.

Naresh Mehta has exploited the classical diction, style, and expression of Sanskrit to express new sensibility. His concern for reality is blended happily with his romantic sensibility, reflected in such poems as 'Vana pakhi suno', 'Samaya ka bhikshu', 'Punah bhikshu'. He has responded to the disorganized aspects of social life also.

His poems 'Sanshaya ki raat' and 'Mahaprasthan' are based on primordial myths. While 'Sanshiya ki raat' expresses the inner

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conflict in Ram, 'Mahaprasthan' reveals the desire for the liberation of mankind.

His novel *Dubata mastool* is remarkable for its thematic and stylistic aspects. It depicts in detail the atrocities committed on a woman. In another novel *Yah path bandha tha* we find a powerful interaction between an individual and his environment. The changing patterns of human relationship, politico-social institutions, hollowness of economic systems, all of them are exposed vehemently through individuals. *In Dhumketu:ek shruti*, the formative influences shaping the personality of the child, *Udayan*, have been analysed.

Among his plays *Khandit yatrayen* is, perhaps, the most remarkable, where all the characters are incomplete entities and all journeys of life, especially of the bourgeois class, are broken off.

His *Aranya*, a collection of thirty-three poems, won him the Sahitya Akademi award for 1989. The book opens a new vista of experience for the reader. The theme here is poetry itself, and the poems included have a depth which is both intellectual and emotional.

Mehta has published over thirty books till now, including seven novels, two plays, three collections of short stories, two books on criticism, and some thirteen collections of poems.

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Mehta, Narmadashankar Devshankar (1871 — 1939)

Narmadashankar Devshankar Mehta, born in 1871, was an eminent writer and historian of philosophy, and a very able administrator.

He was born in Ahmedabad. He graduated from the Bombay University in 1894, standing first in Sanskrit, and winning the coveted 'Bhau Daji' prize and the 'Dakshina' fellowship. He, however, did not pursue academic studies further and joined government service as a clerk.

His extraordinary ability and love for study enabled him to rise to the position of Commissioner of the Bombay Municipal Corporation, a post usually reserved for senior I.C.S. officers. In 1931, the title of Diwan Bahadur was conferred on him by the then government for his distinguished work.

After retirement from government service he was appointed the Diwan of Khambat for about two years. In 1934, he suffered a paralytic stroke which caused his death five years later.

His Hind *tattvagnanno itihas* (History of Indian Philosophy) is a monumental work which preceded the work in this field of Dasgupta and Radhakrishnan. *Upanishad vicharana* (Thoughts on the Upadnishads) and *Shakata sampradaya* (The Shakta cult), are his other noteworthy contributions.

Besides these and other books, he contributed about a hundred scholarly articles to various magazines. He wrote both in English and Sanskrit.

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Mehta, Pherozeshah (Sir) (1845 — 1915)

Sir Pherozeshah Mehta, born in Bombay in 1845, was one of the prominent figures of the Liberal School of Indian politics.

Sir Pherozeshah Mehta was born in Bombay city on 4 August 1845, where he spent the greater part of his life and contributed to Indian political life. His father, Merwanji Mehta, belonged to a family of merchants and was a partner in Messers Cama and Co. He had his early education at Ayrton's School. He passed the Matriculation examination in 1861 and joined the Elphinstone College. A good student of history and English literature, he impressed the Principal of the College, Sir Alexander Grant, who appointed him as a Dakshina Fellow of the College after his graduation in 1864.

Sir Alexander recommended Pherozeshah strongly for the award of a scholarship instituted by R.D.Jeejeebhoy; this would finance his education in England. Sir Alexander was instrumental in persuading Pherozeshah's father to send his son to England for further studies. Pherozeshah left for England in December 1864, entered the Lincoln's Inn and spent three years qualifying himself. Called to the Bar in 1868, he left for home in September 1868. He married twice, the second time in 1907 when his first wife passed away.

While in England, he used to frequent the house of Dadabhai Naoroji, and these visits and his meeting with Dadabhai were to remain important influences in mounding his liberal outlook. Several of his close friends were liberal; besides Telang and Badruddin Tyabjee (who alongwith Pherozeshah were described as "the three bright boys of Bombay.", Ranade, Gokhale, Wacha, W.C.Bonnerjee and Bal Mohan Wagle were close to Pherozeshah. This made him belong to the Liberal School of Indian politics and his foreign friends, Sir Alexander Grant of the Elphinstone College, Allan Octavian Hume and Sir William Wedderburn too were of the Liberal hue.

His broad mindedness, his antipathy to violent methods in politics which alienated him from Tilak and Pal, his innate trust in constitutionalism, his dislike of regional and communal developments which made him criticise Sir Syed Ahmad Khan were characteristics that distinguished the Liberal School in Indian politics. His admiration for the parliamentary and party system was tempered by his understanding of the slow growth of parliamentary institutions.

A good student of English and French literature, he used to read the French literature of the Revolutionary period with great interest. Besides these, Tennyson, Thackeray and Dickens were his favourites and constant companions even while on travel. Another book that was read through and carried everywhere was the Bible.

Education, both primary and higher, absorbed his interests throughout his life and he remained a warm advocate for educational reform. The very first paper that he read in the East India Association in London was on the system of education in Bombay. He saw in education the means by which India could modernize itself rapidly; he laid great emphasis on the value of English. He was critical of the grant-in-aid system to schools on the charge that it slowed the pace of education (1869), and of the meager sums allotted for education by the Government of India (1% of the revenue as against 40% for defence). Sir Richard Temple was criticised by him for running the Bombay University, as he would a Government Department.

He was also a warm advocate of the careful husbanding of the nation's wealth and for

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developing the country's economy to the point of self-sufficiency. This made him have an important hand in the establishment of a *Swadeshi* bank, the Central Bank of India. When the Bank was in a financial crisis, he offered valuable support in maintaining it and helping it financially. Alongwith Telang, he took part in an abortive attempt to finance a soap-manufacturing company. Whether it be on the question of free trade (as it was in 1879 when Lord Lytton bartered away 200,000 pounds to England) or whether it be on India being made to pay 4 million Sterling for charges that did not concern her or on the Cotton Duties Bill (1894).

Pherozeshah was always present critically examining the issue, educating public opinion and attempting to influence public policy. He also was eager for the agricultural interests being fostered by the State; and this made him critical of the Deccan Agriculturists' Relief Act, 1895, and the passing of the Bombay Land Revenue Code Amendment Bill, 1901. In the latter bill concern for the right to property too made him criticise the Bill.

In Western India, Pherozeshah is remembered mainly as the maker of the modern Bombay Municipal Corporation which he fostered and served in a distinguished manner for nearly half a century. It was his speech of 1872 that was influential in the introduction of the principle of election in the municipality. The Municipal Act of 1888, too, owed much to Pherozeshah's and Telang's endeavours.

Alongwith the creation of the modern municipal corporation, he was also mainly responsible for the founding of an English newspaper, the *Bombay Chronicle* (April 1913), which became an important agency for expressing Indian public opinion. Earlier, he and his friends had failed in reviving the Advocate of India.

In the nationalist movement, in the forming and running of political associations and in serving Governmental official institutions, Pherozeshah had a notable record. In the proceedings of the Indian National Congress (in whose founding he had a distinctive hand) he held an important and commanding position. His main endeavour was to keep the extremists from dominating the Congress, and in this he was largely successful. He presided over the Congress session held in Calcutta (1890) and was twice President of the Reception Committee when the Congress Sessions met in Bombay (1899 and 1904).

In the different Congress Session which he attended, he either moved or supported resolutions for reforming the administration of the country. Alongwith Telang, he founded the Bombay Presidency Association (1885) and served as Secretary of the Association. The Association did a lot in highlighting Indian problems in Britain and was one of the most important of the organisations in western India for moulding Indian public opinion. Besides these, it also sent memorials to the Local and Imperial Governments. He was also active in the Bombay branch of the East Indian Association.

Simultaneously, while participating in these, he occupied important positions in local bodies and had great influence in the Legislative Council of India as a moulder of Indian public opinion. In 1884, 1885 and 1905, he was elected as Chairman of the Bombay Municipal Corporation, and 1886 saw him a member of the Bombay Legislative Council. He represented Bombay in the reformed Imperial Legislative Council from 1894 to 1897. In all these bodies, he distinguished himself.

In the Bombay Legislative Council, his budget speeches amply illustrate his commitment to education, especially primary education. In these bodies, he was to demonstrate time and again his oratory, his skill in debates and able presentation of his point of view. Even earlier, when he was in the Bombay Municipality, he was responsible for exposing waste of public money by the then Municipal Commissioner. In that body again, he brought in strict standards of financial probity whenever there

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was a tendency towards thoughtless expenditure— an instance of this is provided by his masterly management of the Plague Committee appointed by the Government of Bombay.

In 1895, in the Imperial Legislative Council, he created a sensation by his criticism of the official authorities over the amendment of the Police Act of 1861. Besides these, he also gave evidence as and when required by the Government, as for instance before the Commission on Indian Education appointed by Lord Curzon.

Sir Pherozeshah was an aristocrat in his temperament and habits, he always had a crowd of admirers surrounding him and among these were quite a few leaders of the later nationalist movement. Though unapproachable by students, yet he kept himself in touch with contemporary problems of youth and education. He tried his pen at writing dramatic criticism, though this was occasional. One does not know about his religious or philosophical beliefs, though he certainly was a theist. Honours came to him thick and fast. He was made a C.I.E. in 1894 and 1904 saw him Knighted. In 1915, the university of Bombay decided to confer upon him the honorary degree of Doctor of Laws. He was admired by the people and had close and devoted following of some of the best men of his time.

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Mehta, Rama (1923 — 1978)

Rama Mehta, born at Nainital in 1923, was an eminent Indian English writer.

Rama Mehta was born at Nainital. After having graduated from Lucknow University she took her M.A. degree in Philosophy from the University of Delhi. She also studied Psychology and Sociology in American Universities. She joined the Indian Foreign Service in 1949 but resigned in 1951 and went to live with her husband abroad who had gone there on a foreign assignment.

Rama Mehta was widely traveled and received academic honours from various institutions for her valuable contributions to many Indian and foreign journals on her special subjects of study. She also lectured in foreign Universities. Among the Indian English writers she is known mainly as a novelist.

Though her works in the genre are only three novels, such as, *Ramu, Life of Keshav* and *Inside the Haveli*, the quality of her writing makes her out as a distinguished writer. *Inside the Haveli* which earned for her the Sahitya Akademi award in 1979 deals with the traditional Indian life with a rare insight and a fine sense of character and environment. She used a style of writing which was both vivid and evocative.

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Mehta, Ranjitram Vavabhai (1871 — 1917)

Ranjitram Vavabhai Mehta, born in 1871, was a first-rate orator and a keen student of history, literature and folk traditions of Gujarat.

Ranjitram Vavabhai Mehta was the founder of two major literary institutions in Gujarat. He was a great lover of literature. After graduation, he worked for some time as the headmaster of a school in Umaretha, Gujarat. He died at the age of 46, when he was tragically drowned in the sea off the Juhu beach in Bombay. The well known political thinker Ashok Mehta was his son.

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In 1898, along with some other friends, Ranjitram founded 'Social and Literary Associations' in Ahmedabad. As the name suggests, the institution was engaged in social and literary activities. After some time the word 'Social' was dropped both from its name and activities, and in 1904 the Association was renamed as 'Gujarati Sahitya Sabha'. Over the years, Gujarat Sahitya Sabha has blossomed into a busy centre of literary activity of Gujarat.

Under the auspices of this institution, Ranjitram convened the first conference of Gujarati literature in 1905. This was the first session of Gujarati Sahitya Parishad. It was presided over by Govardhanram Madhavam Tripathi one of the foremost men of letters of Gujarat. Holding of such sessions became an annual affair and after some years the Parishad delinked itself from the parent body and came into its own.

Ranjitram was a first-rate orator and a keen student of history, literature and folk traditions of Gujarat. The collections of his essays, short-stories and other writings were published posthumously. Since 1925, Gujarat Sahitya Sabha has instituted Ranjitram Suvarna Karandak in his memory.

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Mehta, Sharda Ben (1882 — 1970)

Sharda Ben Mehta, born in 1882, was a leading freedom fighter, social activist and Gujarati writer.

Though it is difficult to think of Sharda Ben Mehta alone without reference to her husband Dr. Sumant Mehta, in the social and political life of the country, particularly Gujarat in the earlier part of this century, she holds this place in her own right as well. Born in a family of reformers, her father Gopilal Manilal Dhruv and mother Balaben, granddaughter of the founder of the Prarthana Samaj in Gujarat, Bholanath Sarabhai Divetia, she was given alongwith her elder sister Vidya Ben (later Vidyagauri Nilkantha) the very best education much to the chagrin of many in their caste of the Nagars at Ahmedabad. Matriculating in December 1897 and graduating from a college at Ahmedabad in November 1901 with Logic and Moral Philosophy, the two sisters were the first two lady graduates among Gujarati women.

In her formative years, Sharda Ben appears to have been greatly influenced by her mother and her brother-in-law Ramanbhai Nilkantha (later knighted) in the art of combining household duties with social life, as well as in matters of religious outlook. The latter even taught her Sanskrit. The rest of her lifelong schooling was in company with her husband, after their marriage in 1898, and in time they came to be revered as an ideal couple,'a visit to whom was something like a pilgrimage'.

The Hindu Shastras and classical Sanskrit literature with Shri Aurobindo' philosophy and ideas and the writings of Pandit Sukhlalji, M.G. Ranade and Dr.S.Radhakrishanan left her deeply impressed. The study of the Bible, the Kuran and English literature also left abiding marks on her thinking.

From the day she plunged into public life with her husband after 1921, she associated herself with the work of education, improving the lot of Indian women, abolition of caste

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rigours and untouchability and advancing the cause of independence of the motherland. She even took the bold step of sheltering a Hindu child widow, gave her education and helped in her remarriage against the extreme hostility of the orthodox society.

Though Catholic in religious outlook but equally broad minded, an admirer of western learning and education but desirous of moulding it to the Indian situation, a staunch believer and participant in Gandhiji's non-violent non-cooperation movement by the sympathising with the aspiration of young revolutionaries, an admirer of parliamentary form of government, she stood and fought for complete independence for India. For spreading these ideas she spoke and wrote in Gujarati periodicals from time to time. After 1906, she took to wearing Khaddar and propagated ideas of Swadeshi.

In 1917, she organised the people against the evils of forced labour popularly known as *Girmitia* system. In 1919, she helped Industrial Yajnik in the work of editing Gandhiji's *Navijiwan,* a national weekly. She stood by the side of her husband in 1928 as Chairman, Reception Committee of the Gujarat Farmers' Conference at Ahmedabad, and in the same year waited with four other on the Bombay Governor at Surat in connection with the Bardoli Satyagraha.

In 1929, she helped the Whitley Commission in surveying the condition of mill workers of Ahmedabad. In 1930, she volunteered to picket before liquor shops and in the following year established a Khadi Mandir at Ahmedabad and looked after her husband's Ashram at Shertha near Ahmedabad. A co-operative store called Aapana Ghar ni Dukan, a pioneering efforts, was started by her in 1934.

Her long association with Baroda Praja Mandal, and with the institution connected with women and education at Baroda, Ahmedabad and Bombay was very fruitful. During 1931-35, she was a member of the Ahmedabad Municipality. In 1934 she established at Ahmedabad the Jyoti Sangh, a leading institution looking after the welfare work among women.

Her written works in Gujarati are: 'Puarano ni Balbodh Varta Sangrah' (1906), 'Florence Nightingale no Jivancharitra' (1906), 'Griha Vyavastha Shastra' (1920), 'Balak nu Grih Shikshan' (1922) and 'Jeevan Sambharna' (1929); and her translation into Gujarati include 'Sudha Hasini' or Romesh Chandra Dutta's 'Lake of palms' (1910-11), 'Hindu Samaj man Stri nu Sthan' of Maharani Chimnabai Gaekwad's 'The Position of Indian Women' (1910-11). She died at the age of 88 years in fullness of life on 13 November 1970.

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Mehta, Sitanshu Yashaschandra (1941 —)

Sitanshu Yashaschandra Mehta, born in 1941, is a poet of the sixties with extra-ordinarily high creative faculty of Gujarati literature.

Sitanshu Yashaschandra Mehta is a poet of the sixties with extra-ordinarily high creative faculty. He is the pioneer and in fact the doyen

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of the surrealist style in Gujarati and has introduced a rich and new vein of creativity. He explores the sub-conscious in the true surrealistic fashion. The depths of the mind are laid bare in his poems in a totally new light, almost at a magical level.

But he does not accept a total submission to mental promptings— a fact which is clear from his anthology entitled *Odysseus-nu-Halesu*. Writers on rhetoric are fond of contrasting the two cults. Apollo and Dionysus symbolising the logos and the mythos. If one were to adopt this dichotomy one could say that Sitanshu invokes both of them.

In his poems, theme does not become the slave of language. It remains the master, like the master equestrian controlling his steed. Effective expression is achieved without sacrificing the basic unity. Though flirtation with chance is central to his themes, his poems have the imprint of grace of style and felicity of expression.

He accomplishes his poetic task by conscious strategies and subconscious mechanism. He is a clever technician, both of the phrase and syntax. Form and substance operate together in unison to enable him, and along with him, the reader to reach the intended destination. His collection of poems entitled '*Odysseus-un-Halesu*' received two prestigious awards, the Nanalal Award and the Gujarat State Award, and is now on the syllabus for M.A. classes in two universities of Gujarat.

His anthology *Bombay* is a surrealist reportage of an investigation of urban existence. A significant poem emerges from a traumatic urban experience and expands at various levels. In the cluster of poems on the Magan, one can discern tough irony and black humour.

But this first phase of mainly surrealist poetry is soon followed by a richer and more luxuriant phase which is illustrated by his most ambitious long poem '*Mohenjo daro*' (Sanskriti, August 1979) now available in cassette. Its structure is complex, almost labyrinth-like; with the aid of appropriate syntactic, semantic and phonetic effects, he creates vivid picture of modern world and urban consciousness almost like a kaleidoscope. The poem, as it were takes possession of our minds with its verbal foliage. The disorientation of subjects, distortion of events and condensation of dream create so many small replicas of the modern urban world.

Having exhausted the landscape of surrealism, his ebullient imagination encompasses newer pastures. In the second phase of his poetry, there are no supra-normal structures and all are purely internal models. In '*Jatayu*', his second major poem (Sangna, July 1976), he offers a refreshingly new interpretation of the character from the *Ramayana*.

Keeping the tragedy of Rama in the background, he puts Jatayu in the forefront and much like a stage technician employing visual effects to magnify what needs to be magnified, he makes this subsidiary character occupy the front of the stage.

Sitanshu has made drama and dramatics his own. Amongst the younger scholars of Gujarati, he is perhaps the most learned in the subject of dramatics. He has given lectures on the drama from ancient India and Greece to the present day at different places. He is the author of three very popular plays in Gujarati, namely, *Aa manas Madrasi lage chhe, Kem makanji kyan chalya* and *Grahan*.

His adaptations in Gujarati from Thomas Hardy's novel and Peter Shaffer's drama are extraordinarily brilliant. Literary criticism has not been alien to him either. His first collection of essays in literary criticism is *Simankan ane Simollanghan*. Aesthetics has especially appealed to him. He has presented papers on aesthetics and on the theory of literature at various conferences in India and abroad. The insight shown by him in his works on aesthetics and literary criticism is penetrating.

His work on the theory of literature *Ramaniyata-no vag vikalpa* was recently (1980) awarded the Ramprasad Bakshi Award of the

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Gujarati Sahitya Parishad as the most outstanding work of literary criticism.

He holds a Doctorate in comparative literature from Indiana University (U.S.A.) and a Doctorate in Aesthetics from the University of Bombay and his collection of poems *Jatayu* was chosen for the Sahitya Akademi Award of 1987.

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Mehta, Sumant (Dr.) (1877 — 1968)

Sumant Mehta, born in Surat in 1877, was a great crusader against orthodoxy, social and religious evils of the Hindu society and 'slavish mentality' of the people.

Sumant Mehta was born in a progressive Nagar Brahmin Family of Surat on 1 July 1877. His father, Dr. Batukram Shobharam, was a personal physician of Sayaji Rao Gaekwad III, the Maharaja of Baroda, while mother Dahigauri came from another cultured family of Surat, and could converse in English in those days. Sumantbhai inherited his father's strong character and love of the medical profession. After completing primary and secondary education at Baroda and Bombay (1884-94), he joined the Medical College at Bombay for three years, later going to Manchester (U.K.) and receiving the M.B.Ch.B. degree from the Victoria University in 1901.

On the death of his father, he took up his post with the Maharaja and continued the same cordial relationship with the royal couple. In 1898, he married Sharda Ben, one of the first lady graduates from Gujarat and the daughter of a reforming respectable family of Ahmedabad. She not only reared a family of six children, but shared undeterred the ups and downs of the family, while fully participating in her husband's public life.

Dr. Sumant's visits with the Maharaja to countries like China, Japan, England, Germany, Italy, France, the U.S.A. and Canada during 1910-11, widened his vision, while works of Ramakrishna Paramahansa and Vivekananda, the study of Buddhism, the tense of Islam and the writings of Omar Khayyam left deep impression on him. And as he himself admitted, Maharani Chimnabai Gaekwad II infused in him the spirit of patriotism.

In the early part of his life his way of life was all English and luxurious, but the transformation began with the 1906 Calcutta session of the Indian National Congress; and by 1915 with Gopal Krishna Gokhale's encouragement, he decided to join with his wife the Servants of India Society. However, Gokhale's death changed his mind but he reduced to a minimum his needs of life and had become a habitual wearer of Khadi.

As he leaned more and more towards all-round reform and became frank and outspoken he could not continue with the Baroda State service, though the Maharaja, out of attachment towards both Sumantbhai and Sharda Ben, did not relieve him from service till 1921. Now began in full swing the life of social service.

In 1922-23, he led in Baroda State the backward Raniparaj people in their fight for prohibition, In 1923, he presided over the Cultivators' Congress held at Sojitra in Kheda district of Gujarat and in that very year presided over the Baroda Praja Mandal's Conference

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held at Billimora in south Gujarat. He was picked up during the Bardoli Satyagraha to be in charge of Sarbhon sector (1928).

In his efforts to mobilise the youth of Gujarat, he became the president of the Yuvak Sangh, Ahmedabad, in 1929 and organised a Yuvak Sangh Conference. In the following year he was again called upon to preside over the Baroda Praja Mandal's Conference at Navsari and also organise the Salt Satyagraha in Surat district.

In 1931, he helped in starting Stri Swaraj Sangh. As a Secretary of the Social and Literary Association at Baroda (1906), Patan Ayurvedic Pathashala and Society for the Protection of Children (1922), he helped in expanding the scope of these service projects. Being an allopath, he was bold enough to champion the cause of the Ayurveda system of medical science.

A crusader against orthodoxy, social and religious evils of the Hindu society and 'slavish mentality' of the people, a believer in secularism, parliamentary form of democracy, 'Purna Swaraj' for India, swadeshi and non-violence, he even harboured radical tendencies and had met during his European tour such revolutionaries as Madam Cama, Birendra Chattopadhyaya and Syamji Krishna Verma and at a great personal risk even brought a proscribed work of barrister Savarkar called 'The Indian War of Independence' in the privileged royal baggage, which later on got reprinted in India. Like many nationalist soldiers, he too had his share of five years' prison life during three imprisonments at Navsari, Sabarmati and Nasik jails.

His reminiscences of an eventful career can be found in his 'Samaj Darpan' (Mirror of Society) published in 1964. His long and happy married life with Sharda Ben provided a glowing example of what a life of understanding and affection could achieve. He died on 15 December 1968.

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Mehta, Vaikunth Lallubhai (1891 — 1964)

Vaikunth Mehta, born at Ahmedabad in 1891, was an eminent politician and economist.

Vaikunth Mehta was born on 32 October 1891 at Ahmedabad. His father, Sir Lallubhai, came from Bhavnagar (Saurashtra) where his father Samalda Mehta and elder brother Vithaldas Mehta had been Diwans (Chief Ministers). Vaikunthbhai's mother, Satyavati Ben, came from a family which had made notable contributions to social reform and literature in Gujarat. His sister Sumati Ben was a talented poetess who died at a young age, and his younger brother is G.L. Mehta, formerly India's Ambassador to the United States.

Vaikunth Mehta was educated at the New High School (Bombay) and stood first in Mathematics in the Matriculation examination. He graduated from the Elphinstone College, obtaining a First Class Honours degree in Mathematics and also standing first in English in the University and winning the Ellis Prize.

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Among his college contemporaries were Mahadev Desai, later Gandhiji's Personal Secretary, and Syed Abdulla Brelvi, who was afterwards Editor of the *Bombay Chronicle*, both of whom remained his life-long friends.

Gopal Krishna Gokhale was a friend of Lallubhai Samal Das and but for his untimely death Vaikunthbhai would have joined the Servants of India Society. He shared his father's interest in the Co-operative Bank, an institution which he nursed and served for 34 years and made it the pivot of rural reconstruction work in the Bombay State.

In 1947, he was appointed the Finance Minister and Minister of Co-operation in the Kher Ministry (1947-52). In 1952, he became a member of the Finance Commission and of the Taxation Enquiry Committee. In 1953, he was appointed chairman of the All India Khadi and Village Industries Board which in 1957 became the Khadi and Village Industries Commission.

He had been a member of the Bombay Province Banking Inquiry Committee (1929), Textile Labour Inquiry Committee (1939-40), Textile Inquiry Commission (1953-54) on Agricultural Co-operative Credit (1959). He was a member of the Bombay Provincial Board of the Harijan Sevak Sangh and Chairman of the Bombay Branch of the Gandhi Smarak Nidhi.

He was awarded the Kaiser-i-Hind Silver Medal in 1916 and the Gold Medal in 1921, both of which he returned in 1930 in protest against the Government's repressive policy. In 1954, he was awarded the 'Padmabhushana'.

Vaikunth Mehta was the author of several books on the co-operative movement and village industries. Among them were 'The Co-operative Movement In India' (1918), 'Studied in Co-operative Finance' (1927), 'Planning for Co-operative Movement' (1941), 'Why Village Industries', 'Economics of Non-Violence', and 'Decentralized Economic Development' (1963).

A devoted Gandhian, Vaikunthbhai was more interested in the Mahatma's constructive activities than in politics. He accepted the Finance Ministership in 1947 only after personal pressure was brought upon him by Gandhiji and Sardar Patel. He spun daily and wore only Khadi. His one hobby was reading and he built up a rich library of his own. His favourite authors were H.G.Wells, Joseph Conrad and among poets, Browning. He regularly read the *Punch* and the New *Statesman* and *Nation.*

Though Vaikunthbhai subscribed to Gandhi an economics and believed in a decentralised economy and village self-sufficiency, he was moderate in his political views and never, for instance, went to jail. He was a man of genuine humility who abhorred publicity of any kind. His life provides an excellent example of quiet dedicated service to the nation in the fields of co-operative movement and village industries.

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Mehta, Yashodhar (1909 — 1989)

Yashodhar Mehta, born in 1909, was an eminent Gujarati novelist, short story writer, dramatist and philosopher.

Yashodhar Mehta has written thirty-five books which include novels, short stories, travelogues, dramas and philosophical essays in lighter vein. His first novel *Sarijati reti* (Slippery sand) in early fifties brought him to limelight. It was a highly controversial novel because of depiction of uninhibited eroticism. It was banned. But when the second part of the novel was published people were surprised to see that mundane characters presented in the first part of the novel reach the supreme height of spiritual regeneration.

His other novel *Maharatri* (Great night) deals with mysteries of yoga. Like Maugham's

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life and the life beyond. For his historical novels like *Tungnath, Mohamad Gazni* and *Vahijati Jhilam*, he has chosen history of Kashmir as the background, showing good knowledge of history as there is realistic portrayal of native people, command over depiction of conflicts and freshness of dialogues.

In his short stories in *Prem Ganga* (Ganges of love), he has selected love episodes from mythology and history, and in *Rasananda* (sentimental pleasure) he has for the first time in Gujarati short-stories drawn on the sources of para-psychology. In his four dramatic works: *Ranchhodlal ane bijan natako* (Ranchhodlal and other plays), *Ghelo Babal* (Mad Babal), *Mambo jambo and Samarpan* (Offering), the first one won the first prize in All India Radio dramatic competition, the second and third are social plays dealing with human weakness for sex, etc., while the fourth one deals with an episode in Moghul history. His travelogues *Nadio ane nagaro* (Rivers and cities), and *Chumalis ratrio* (Forty-four nights) describe historical background, landscapes, land and people in a lighter vein, which provide interesting reading.

His philosophical essays which have been compiled in three volumes *Agam nigam* (Mysteries), *Anand dhara* (Stream of happiness), and *Sakshatkarne raste* (On the way to realisation) indicate his insight into spiritual experience. He has written two books on astrology also. He passed away on June 29, 1989.

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Mela Ram

— See undr Wafa, Mela Ram

Menaka Madam (1899 — 1947)

Menaka not only revived and enriched Kathak, but also won respectability for it in cultured society. Her brief life-span was a richly creative and eventful one and of monumental significance for Kathak dance.

In the history of Kathak and its revival, the name of Madam Menaka (Lady Leila Sokhey in private life) will always be written in golden letters because she devoted her life to this art which was hitherto languishing. Menaka not only revived and enriched Kathak, but also won respectability for it in cultured society. Her brief life-span of forty-eight years was a richly creative and eventful one, and of monumental significance for Kathak dance.

Born on 15th October 1899 into a noble, cultured, Brahmin family in Barisal, Leila was the daughter of an affluent landlord, Sri Pyarelal Roy, who was also a respected Barrister at the Calcutta High Court. Her mother was English, and she had a brother and a sister. Leila was educated at the Loretto Convent; Darjeeling and later on at St Paul's Girls School, London.

During her school days, she showed such rare proficiency on the violin that she was awarded the Lupton Scholarship for training in violin twice consecutively. After graduation, she appeared on the stage in Queen's Hall, London, and won critical acclaim. But her father with his orthodox views son the arts, disapproved of Leila's performance in public.

It was after her return from England that Menaka saw in Calcutta a lot of *nautch* which was really a derogatory term used by foreigners for Kathak. When she saw the classical "Lucknow Kathak" of the Nanua-Bachwa sisters who were disciples of the celebrated *Kalka-Binda* brothers of Lucknow, Leila felt deeply

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thrilled and attracted to this graceful style of Kathak. But at that time, there was no possibility of receiving her father's approval in this matter as he was strongly opposed to this art.

As was the case with Rukmini Devi, Leila also got opportunities to see and learn good classical dancing, only after her marriage. She met Dr. Saheb Singh Sokhey of the Indian Medical Service at the house of her friend Princess Indira Raje of Baroda (who became Maharani of Cooch-Behar after marriage).

Leila and Dr. Sokhey got married, and it was through her husband's whole-hearted co-operation and support that Leila was able to learn Kathak and become a celebrity in the field. Captain Sokhey became Director of the famous Haffkin Institute in Bombay, and later on, when he was Knighted in 1946, she became Lady Leila Sokhey. Dr. Sokhey was able to provide her with all facilities and encouragement to realise her dreams.

Pandit Sitaram Prasad Misra, a noted Kathak guru and dancer of the "Lucknow *gharãna*" of Kathak, was called from Calcutta and all arrangements made for his stayin the campus of the Haffkin Institute. After many years of rigorous training and practice under him, Leila presented her debut as a solo dancer in 1928. Her first ballet production "*Krishna Lilã*" was prepared under her *guru's* guidance, and presented in Bombay in 1934 at the Opera House. This attractive dance-drama was based on poet Vidyapati's "*Vaishnava Padavali*".

When Pandit Sitaram Prasad Misra had to return to Calcutta owing to his deteriorating health, Guru Achchan Maharaj was brought from Lucknow to teach Leila and direct the Kathak ballet *Devã Vijayã Nritya* in 1935. But so deep was Achchan Maharaj's attachment to Lucknow that he could never stay away from his beloved birth-place for long.

It was after his return to Lucknow that his younger brother Guru Lachchu Maharaj (who was already staying in Bombay and working as a dance-director in films) became Leila's *guru* and choreographer. Lachchu Maharaj was always known for the *nazakat* (grace) of his style. A nephew of the legendary Bindadin, and son of Kalka Maharaj, Lachchu was a true exponent of the "Lucknow" style.

In spite of her high social standing as the wife of the Director of the Haffkin Institute, she chose Kathak as her career at a time when no lady from a respectable family would have dared to take up this shunned art form. The idea of producing Kathak-ballets had been in her mind even before she became a serious student of dance.

The glorious renaissance of the various styles of Indian classical dances has been due to the life-long devotion and efforts of a few pioneers like her. Some of them revived traditional styles in all their purity, while others tried to innovate new modes and forms of presentation, new themes, and novel items, but always based on traditional rules and technique.

Although Leila encouraged her students to learn other classical styles too, it was Kathak that she chose for herself because she found in it immense possibilities for group-dances and full-length ballets. She gave it a new dimension through her attractive choreographic creations. In a brief article in The Illustrated Weekly of India some time in 1938-39, she explain the reason for her choice of Kathak.

This is the only form in which both the tãndavã (dynamic) and the lasyâ (soft) styles are developed side by side. Manipuri technique is not suited to a complete ballet, while the Bharatanãtyam of South India is essentially a dance of women. The Kathakali of Kerala is vigorous and masculine, and as such, Hardly capable of execution by women.

In 1917, Dr. Ananda Coomaraswamy had described Kathak as "one of the most beautiful and moving of arts", but, under wrong patronage, it had deteriorated into the debased nautch practised by *tawâifs* (courtesans) It was an art shunned by girls from cultured and respectable

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homes. Transported from the sacred temple-precincts into the luxurious Mughal *darbars*, it had become the possession of "the *nautch*-girls who had a reputation based on qualifications other than art...*nautch*, for a long time, had been synonymous with the inmates of brothels".

Such was the environment when the highly educated and accomplished Madani Sokhey decided to devote her life to the upliftment of Kathak. She found in this a highly sophisticated dance-style, the only classical dance-style of India which had self-expressive gestures and which used mime extensively for *abhinaya*. It did not demand from the audiences any profound knowledge of *mudrãs* or *hastâs* and hence it appealed to wider audiences.

When she took up dance as her career, Leila assumed the more appropriate name of "Menaka", the name of the celestial dancer and "*apsarã*" from Hindu mythology, and it is by this name that she is still, and will always be remembered as one of the unforgettable pioneers in the renaissances of Indian dancing. She underwent years of arduous training in Kathak under great *gurus* of Lucknow Kathak like Sitaram Prasad Misra, Ramdutt Misra, Achchan Maharaj and Lachchu Maharaj. Pandit Sitaram Misra had learnt the art directly from Maharaj Bindadin in Lucknow and had served as court-dancer in Raigarh and Nepal before he went to Bombay and became famous as part of Menaka's troupe. He trained many young dancers, but Menaka emerged as the most outstanding among them.

Later on, she learnt a bit of Kathakali technique from Guru Karunakara Menon, and Manipuri from Guru Naba Kumar Sinha. However, it was in Kathak that she found an excellent medium for dance-dramas because of its easily understandable mime (abhinaya), its eloquent gat-bhãv, and its scintillating footwork.

She was determined to give it a new orientation, strictly based on tradition, and to win back for it an exalted place in the world of classical dances. Her ambition was "*to make the great dance-heritage of India part and parcel of the daily lives of our people, and exalt it to the same level of purity and excellence as when it flourished in ancient India, under the encouragement of princes and lovers of art*'. Menaka's ideals and ideas were far ahead of her times.

Feeling distressed at the state of decay and neglect into which our classical dances had degenerated, her burning desire was to bring about a great revival, so that the art should once again reach a high state of artistic development and refinement as in the olden days. Although, she always stressed the importance of mastering traditional techinique, she emphasised: "We must all the time be endeavouring to enrich it, so that it may become capable of fully expressing our life of today, and make of it something marvellous and living as it was in the past."

What she exhorted in the thirties and forties is worth following even today in the nineties! She said "We must strenuously discourage all attempts to bluff the public, by those whose sole aim is to gain the limelight by senseless posturing and posing on the stage".

In an article that Menaka wrote in September, 1933 for *Sound and Shadow* (a Madras-based magazine with which Dr. Raghavan was associated) she appealed: "Dance is a medium for the expression of the life and emotion of a nation...Dance perhaps more than any other art is very hard work...Dance has got to be learnt and mastery of technique has got to be painstakingly gained from very capable exponents of the traditional technique. Then and then alone can we hope to make something worthwhile of our dancing...I have devoted my love to it and I want others, both men and women to join me, so that eventually we may form a marvellous group of earnest and serious workers and be able to produce a really worthwhile ballet".

Selecting Pandit Ram Dutt Misra's son Ram Narayan Misra (a cousin of Guru Shambhu Maharaj), a fine exponent of the Bindadin *gharãna* as her dance-partner, Menaka choreographed a number of new Kathak-items—

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"*divertisements*", sols (such as "*Usha Nritya, Pavan Nritya, Sandhya Nritya*, etc.)—duets and group-items such as "*Tarãna-e-Ushaq, Viraha Milâp, Mangal Prabhãt, Holi*" and so on, and above all, she pioneered the choreographing of full-length Kathak ballets with excellent orchestral accompaniments, well-planned costumes, stage-decor, lighting and so on.

For these original choreographic creations, she had to strike out new paths, and introduce many refreshing and far-reaching changes. Dr. Charles Fabri, the well-known dance connoisseur, critic, and writer wrote: "The superb ballet of India as it is found today, is so much new that it may almost be said to be recently born. I cannot help looking on these fine modern performers more as pioneers and creators, than as mere copyists and traditionalists. An artiste like Uday Shankar or the late lamented Menaka were among those who struggled amidust the darkness that envelopes the ancient systems to establish ballet dancing on a classical and respectable foundation. How much they have invented to fill up the gaps, is becoming clearer everyday..."

In order to make Kathak presentable on the modern stage and acceptable to modern audiences, Menaka had to devise and introduce many improvements in the repertoire, in the accompanying music, in the choice of themes, costumes, stage-decor and other aspects. One of her first bold innovations was to replace the comparatively dull and routine solo recitals by beautifully choreographed ballets with attractive mythological themes.

The monotonous, repetitive *lehra* was discarded, and the accompanying orchestral music in different talas an set in lilting *Raga-Raginis* appropriate for each situation such as *Lalit, Hindol, Bihag, Bhairavi, Tilak-Kamad Shankara, Bagesri*, and so on. For instance in a scene in *Menaka Lasyam* dance-drama, where the celestial dancer Menaka from *Indraloka* offers the little child of their love, Shakuntala, at the feet of sage Viswamitra, and the latter rejects both, the background music was set in the most appropriate and plaintive *Raga Bhairavi.*

She brought to the stage wonderful combinations of lovely choreography, lilting musical accompaniment, effective costumes, lighting, and stage-decor. For choreography of the ballets, Menaka received the valuable guidance of her *gurus* such as Pandit Sitaram Prasad, Ram Dutt Misra, Pandit Ram Narayan and Lachchu Maharaj. Karl Khandalwala was in charge of stage-decor and costumes. The costumes of the first ballet "Krishna Lila" were based on some Rajput paintings of the seventeenth century which were lent to her by B.N. Treasurywala. Costumes were made from Benarasi brocades, silk saris, satins, embroidered organdy-materials and colourfully printed Rajasthani cotton with silver and gold gotas as shimmering at the hem.

The music director who worked longest for the troupe was Ambika Charan Mazumdar, an early graduate of the Bhatkhande College, Lucknow, who not only composed excellent tunes but could also play on a number of musical instruments. Another music director who joined later was Harish Chandra Bali, a pupil of Pandit Dilip Chandra Vedi. Being well-trained in classical music, these directors succeeded in introducing numerous popular as well as rare *ragas* and many *talas—ragas* such as *Gunkali; Yaman, Bihag, Mand-Bihag, Kafi, Bagesri, Barwa, Ratri-ka-Lalit* and so on and *talas* such as *Dhamar, Roopak, Lakshmi*, and *Zanana-Sawari.*

The ragas were chosen to suit the moods and *bhavas* in the dance-dramas, and the shifting talas revealed the tempo of actions. Among the instrumentalists were well-known artistes such as Ustad Sakhawat Hussain Khan (who was later also a Professor of sarod at the Bhatkhande College, Lucknow), Mehboob Ali (shahnai), Vishnu Shirodkar (Tabla), Janardan Abhyankar and Kamal Kumar Ganguli (two versatile percussionists who could handle a variety of *Tarangs*).

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Menaka's orchestra also won wide acclaim for its richness because she and her music directors included a variety of instruments such as *sarod, shahnali, pakhawaj, tabla, natghanta, xylophone, clappers, tabla-tarang, kashta-tarang, ghanta-tarang, nal-tarang, gongs, conches* and so on! What a rich transformation this was from the solitary, monotonous lahra on the *sarangi*, or just the tabla! Manishi Dey from Shantiniketan, eminent critic Kanhaiyalala Vakil, and famous art-historian Karl Khandalwala helped Menaka considerably in art-direction, costume-designing and set-arrangement. Damayanti Joshi told me that Menaka made the former's mother Vatsala Joshi take charge of the wardrobe and gave her special training for this work.

Menaka paid special attention to the "*aharya* aspect (costumes, ornaments and so on) of each ballet under the guidance of many experts. Although her budget was limited, she was able to get the fullest co-operation and deep involvement of her troupe because of her warm treatment and concern for everyone. For the young girls of the troupe, she was like a mother. While she arranged for their stay, transport and food, Dr. Sokhey looked after their health. In the words of Damayanti Joshi; "In retrospect, such care betokened a new respect for art and artistes who, in the earlier part of the century, were little more than retainers in the patron's pay!"

In her brief biography of Madam Menaka, Damayanti has stressed the vital contributions of General Sokhey "in troupe-management and finances to which he brought a hard-headed pragmatism born of professional experience. He was upright and fair in his dealings with all members of the troupe, yet a firm and exacting task-master". The Sokheys were able to manage the expenses of the troupe with the legacy that Menaka had inherited from her father; this was augmented by General Sokhey's generous contributions, and later on, also by the income from the troupe performances all over the world.

They instilled a warm fellow-feeling in the entire troupe who worked like a big family. *The Menaka Corps de Ballet* led by Menaka and Ram Narayan included young dancers from various provinces who had been trained in her dance-centre, namely, Damayanti Joshi, Vimala, Shevanti Bhonsle, Malati, and Binita Gupta from Bombay, Anusuya and Kamala from Indore, Gauri from Kerala, Tapati from Tripura, Gauri Shankar, Prahlad Narayan, Ramakrishna Shukla, Vasant Nadkarni, the Pande Brothers (Jamnalala and Mohanlal), Kamal Kirtikar, Shirin Vajifdar, Siloo, Martina all Kathak dancers.

The troupe included also Kathakali dancer Krishnankutty, and Manipuri dancers Nabkumar Sinha and his son Narendra. Some of the memorable Kathak dance-dramas (which were known as *ballets*) presented by Menaka and her troupe were *Krishna Lila* (1934), based on Vidyapati's Vaishnava Padavalis, *Deva Vijaya Nritya* (1935), *Menaka Lasyam* (1938), *Malavikagnimitram* (1939) and *Kaliya Daman* (1939).

Encouraged by the success of her shorter dance-dramas, Menaka went on to choreograph her three-hour long *Malavikagnimitram*, deftly incorporating touches of Bharatanatyam, Kathakali and Manipuri into the predominently Kathak technique Kathak was her favourite because she found the nritta and nritya, the *angaharas, gat-bhav*, mimetic resources, and rhythmic potentials of Kathak ideal for her dance-dramas.

She is said to have taken two years to prepare this long ballet, but her hard labour was rewarded when *Malavignimitram* was hailed everywhere as a brilliantly conceived and produced ballet. The tasteful synthesis of interesting themes, pure dance elements, *abhinaya*, music, costumes and stage effect—all combined to make Menaka's ballets a memorable experience.

In choreographing this *magnum-opus*, Menaka had the help of Ramdutt and Ram

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Narayan and other *gurus* and the guidance of the famous Sanskrit scholar Dr.V. Raghavan. The music director Harish Chandra Bali used popular *ragas* such as *Patdeep, Desh, Khamaj* and *Jaijaiwanti*, and rare *talas* such as *Rudra, Roopak* and *Zenana Sawari*. She used to begin her shows with a variety of short and specially choreographed items in Kathak style before presenting the main dance ballet. Enakshi Bhavnani has written in her book, *The Dance of India*: "Through her solos, duets, group-dances and ballets, she brought to the Indian stage, wonderful combinations embodying the rich choreography and fullness of *abhinaya* possible in this school of dance.

Indeed a real transformation was brought about by Menaka in the presentation of this ancient dance style, not only as an art, but in the beauty of her costumes, the excellence of decor and the special quality of the varied ragas (melodies) she utilised". When she presented these choreographic creations abroad, the audience everywhere were "spell bound by their fascinating performances which were recreations of the wonderland of ancient Indian mythology. This was dance that gave an insight into the beginning of time and creation". This report from Blackman (Dortmund) dated 16 March, 1936, added: "The impressions created by the costumes and music left a deep and lasting impression on the mind and soul. The performance received thunderous applause The farewell to this troupe was sad—it was almost as if the sun had suddenly set at the end of a very pleasant day..." The audience in Berlin (July 1936) were so enthralled by the spiritual and magical atmosphere, the captivating stage-presence of Menaka, the deeply impressive orchestra and colourful costumes, that one review read: It was difficult for the other troupe to match the impression created by the Indian performances".

The reports in Munich (12th May 1937) prove how well Menaka had succeeded in her objectives! One report said: Menaka and troupe's dances left us wonder struck, not only because of their rich and varied movements and music, but because they carried the rich fragrance of ancient Indian art and culture. Unforgettably like a dream of colour, rhythm, and movement, this evening will live on in the memory of the audience. *Berlinger* stressed the same reaction, "Menaka displayed the magic of an Asiatic dance-culture, the charm of which, no one can resist".

For days after witnessing Menaka's dance-ballets, some of the scenes and lilting tunes lingered in one's memory. For the first time, Indian audiences realised the beauty and potential of the Kathak style of dance-dramas. The Director's (General Sokhey's) residence in the Haffkin Institute had become a veritable *Gurukula* where the *gurus* and puils had to follow a strictly disciplined routine of lessons, exercises, practice and meals. India's great personalities like Poet Rabindranath Tagore, Smt. Sarojini Naidu, Pandit Jawaharlal Nehru, Netaji Subhash Chandra Bose, and Poet Vallathol visited this distinguished home and expressed their appreciation for Menaka's ceaseless endeavours for the art.

From 1935, Menaka took her troupe abroad and won acclaim through their performances all over Europe and South East Asia. But the highest distinction that brought them international renown was the fact that her troupe won three First Prizes out of thirteen at the International Dance Olympiad held in Berlin in July 1936. According to Damayanti Joshi; "this was possibly the first international dance-event to feature an Indian troupe".

Among the competing troupes were ballet troupes from all over Europe, U.S.A., Canada and Japan. The jury consisted of experienced choreographers, dance-experts, and impressarios of international fame. Menaka's troupe was so flooded with bookings all over Europe that the dance tour went on from 1936 to 1938, and by the time they returned home in mid-1938, they had given 750 performances all over Europe. Among the many friends and

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admirers Menaka won during this tour were dancers and critics such as Mary Wigman and Arnold Haskell (the famed critic of *Dance Times*). After watching the performance of Menaka's troupe in the Dresden Opera House, Mary Wigman wrote; "This is the dance technique of which I have always dreamed. After seeing it, I feel, we Europeans should never dance. This is the first time we have seen anything so marvellous".

Arnold Haskell wrote: "Madam Menaka has been undertaking a cultural work of vast importance, collecting and preserving in purest possible form the great wealth of tradition that lies in Indian dancing....One felt that no concession had been made to Western theatrical taste...It was immediately obvious...that we were watching dancing of the finest quality, a vigorous national expressions".

Thus, the European tour of Menaka's troupe that General Sokhey had carefully planned with the support of the famous impresario Ernest Krauss for a duration of four months, turned out to be such a resounding success that the chain of bookings continued for two-and-a-half years! During this extensive tour, they covered the whole of Western Europe, parts of East Europe, Scandinavia, Geneva, Lausanne, Moutreux, Switzerland, Luxemberg, Germany, Brussels, Holland, culminating in the Prize-Winning International Dance Olympiad in Berlin in July 1936. *Deva Vijaya Nritya* won the first prize. Ram Narayan and Gauri Shankar also won Honour Prizes.

All these coveted prizes catapulated their fame all over the world. It was not merely the glory that kept them all happy, but also the fact that Menaka always paid fullest attention to the well-being and comborts of everyone in the troupe. Ustad Sakhawat Hussain who was the Sarod artiste of the orchestra, later worked at the Bhatkhande College, Lucknow. His sarod recitals are reported to have "created a magical spell, and taken the audiences to the exotic East".About the overall magic of the dances, one report said, "Such artistic perfection has become rare in Europe".

On their triumphant return home, there were many enthusiastic public receptions in their honour, after which Madam Menaka along with her troupe of dancers and musicians went on a series of extensive performing tours all over India both in the North covering Lahore, Amritsar, Karachi, Rajasthan, Gujarat, Madhya Pradesh, Lucknow, Benaras, Calcutta, Delhi, Allahabad; and in the South right up to Trivandrum, and then on the Colombo, Kandy, Galle Negambo and Jaffna in Ceylon.

After performing in Thailand, Singapore, Malayasia and Ceylon, the troupe returned to India and covered Ahmedabad, Surat, Baroda, Lucknow, Calcutta, Chittagong, Madras and Pune.

It had been a long-cherished dream of Menaka to establish *Nrityalayam,* a residential dance school far away from the distractions and temptations of Bombay. It would be a place where students would be trained in regular courses, refresher courses, advanced courses in dances with compulsory training in vocal and percussion, physical exercises, and full facilities for academic education. In 1941, Menaka's dream was fulfilled when *Nrityalaya* was inaugurated in two large bungalows in the hill-resort of Khandala, about 80 miles away from Bombay.

The strict and disciplined daily routine started at 5.30 a.m. and ended at 9 p.m. which was bed time. The *gurus* were Ram Dutt Misra and Ram Naryan for Kathak, Krishnankutty for Kathakali, and Pichak Singh for manipuri. Among the patrons of the institution were great men like Pandit Jawaharlal Nehru, Sardar Panikkar, Sir Akbar Haidari, and others, Dr. V. Raghavan and G. Venkatachalam were among the advisors. *Nrityalaya* attracted a large number of students, mostly from Maharashtra where it was perhaps the first dance school. Cut-off from the city of opportunities and diversions, many problems cropped up.

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The outbreak of the World War, and Madam Menaka's failing health added to its problems. Just before she founded her *Nrityalaya*, journals such as *The Illustrated Weekly* of India had published her photos with the caption: "twelve years ago, she looked forward to the day when she would be able to start a school of dancing in India—have a far-famed *Corps de Ballet* expressive of our own art...She succeeded in organising the latter in the Menaka Indian Ballet, the achievements of which are known the world over. Menaka's brilliant presentation of Indian dancing has secured international recognition—Now it is learnt she is soon to start a school of dancing in the Western Ghats, named *Nrityalaya*."

Dance-lovers rejoiced of hear of this great achievement. But beset with problems and ill health, Menaka had to close down the Khandala establishment and restart the *Nrityalayam* in 1944 in the premises of the New Era School in Bombay. The number of students once again swelled; the curriculum was expanded, and Mohiniyattam also was introduced with Madhavi Amma as the *guru*. In spite of her deteriorating health, Menaka put in all her efforts, and prepared her last dance-dramas titled "*Dan Leela*" for the prestigious Vikramaditya Festival in Bombay.

It was her last choreographic creation, and it was her last public performance, as she became quite ill with kidney failure soon after the show in 1945. Thereafter, it was a brave fight with an incurable disease—Bright's Disease, until her premature and tragic death on 27th April, 1947, leaving so many unfulfilled dreams for Indian dancing, and a devoted husband who was left utterly lonely.

Menaka's untimely death cut short the fruitful life of a dynamic and pioneering dancer and choreographer whose ideas and dreams were far ahead of her times. She was a real trend-setter for Kathak dancers because she was the pioneer who ushered in the modern era of Kathak, and adapted Kathak to the tastes and requirements of the modern audiences and auditoria. When we enjoy the beautiful Kathak ballets (dance-dramas) of today, we should gratefully remember the pioneering work of Madam Menaka in the field. She was just 48 when she died. Had she lived longer, her "*Nrityalayam*" might have grown into an institution like Rukmini Devi's "*Kalakshetra*".

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Menezes, Armando (1902 —)

Armando Menezes, born in 1902, is a noted Gujarati poet, writer and dramatist.

Armando Menezes a noted poet, had a brilliant academic career. He graduated from St. Xavier's College, Bombay, in 1924, winning several distinctions. Besides English, Menezes is well-versed in Latin, French and Portuguese. He entered Bombay Educational Service and worked at St. Xavier's College, Bombay, for some time.

He worked also as Under Secretary in the Education Department in the Bombay Secretariat, as Member-Secretary of the Karnatak University Committee and as Principal at different places such as Visnagar, Kolhapur, etc. He joined Karnatak University, Dharwar, as Professor and Head of the Department of English (1958). He retired from service from the same place.

Menezes tried his hand at several genres: poetry, drama, essay. As a poet, he is traditional, following mostly the conventional forms and structures. Within these forms, however, he achieves, quite often, notable success. There is also a remarkable thematic variety: it ranges from reflections on the nature of poetry ('The

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Poet's Beauty') to science and art ('Science and Art'), love and beauty ('Ode to Beauty', 'Contraries', 'Maid in Waiting') nature (Sunsets at Dharwar') religion ('To Christ in the Eucharist'), nationalism ('Thirteenth January', 'Freedom', 'Tashkent', 'Nehru', 'Gandhi').

He also wrote *The Fund* (1923), a mock-epic, *The Emigrant* (1933), a satire, *Caste*, a social comedy, Lighter Than Air (1958), a collection of broadcast talks. His prose collection contains evaluations of writers such as Blake, Sarojini Naidu, Harindranath Chatterjee, etc.

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Menon, C. Achutha (1913 —)

Chelat Achutha Menon, born at Trichur in 1913, is a leading communist leader and Malayalam writer.

Chelat Achutha Menon was born on 23 January 1913 at Trichur. His parents were Sarvasree Achutha Menon and Lakshmikutty Amma.It was a lower middle-class family. Father Achutha was a Revenue Inspector. Menon's parents were Hindu Nairs. Achutha Menon was married to Vellappallil Lakshmikutty Amma alias Ammini Amma of Crangannur on 31 January 1944.She hails from a comparatively rich family. They have two daughters and one son.

Achutha Menon had his education up to the secondary school level at the C.M.S. High School, Trichur. He took his B.A. degree from the St.Thomas College of the same town. There after he joined the Law College, Trivandrum, He had a distinguished educational career. He was awarded the Bhashyam Iyengar Medal for Hindu Law while at the Law College.

As a student, he used to take a lot of interesting sports and was particularly good at football. He used to be a silent, soft-spoken, competent student, thought of very highly by his teachers. A student with a keen intellect, he used to converse but rarely with his colleagues. He was an avid reader, laying hands on all sorts of books, particularly history and literature.

After securing his B.L. degree, he began practising as a lawyer at Trichur (1936). He entered active politics as a Congress worker from 1936. By 1939-40, he was drawn towards the Congress Socialist Party and peasant and labour movements as many of the first generation Prajamandalam workers in the erstwhile Cochin State did. He joined the CPI in 1942, and was sent into detention for one year alongwith several other Communist leaders for anti-war activities.

After Independence, when the CPI adopted a militant policy , Achutha Menon went underground (1948-52). He was elected to the Travancore-Cochin Assembly in 1952 and to the Kerala Assembly in 1957. He was Minister for Finance in the first Communist Government of the State (1957). He was Secretary of the Cochin State unit of the Party and Secretary of the Kerala State Council of the CPI from 1963 to 1967. He was elected to the Rajya Sabha in 1967.

He was a member of the CPI Central Secretariat from 1967 to 1969 until he was called in to head the second United Front Ministry in the state in late 1969 when the Marxist-led Government under E.M.S. Nambudiripad was voted out. He fought a by-election in April 1970 from Kottarakkara Constituency and won with a

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26,000 vote majority over his nearest CPI (M) rival. In the mid-term poll of February 1971,he won from Kotakara in his home district of Trichur and became the Chief Minister of the State for a second term.

His principal works are: 'Loka Charithra Sangraham' (translation of 'A Short History of the World' by H.G. Wells), the major portion of which was done by Menon while undergoing imprisonment; 'Kerala Samsthanam - Prashnangalum Sadhyathakalum' (Kerala State -Problems and Possibilities); 'Manushyan Swayam Nirmikkunnu'(translation of 'Man Makes Himself' by Gordan Child); 'Ormayude Edukal' (Reminiscences about friends, colleagues and contemporaries in literature and politics) and 'Kisan Patah Pusthakom' (a textbook on Peasant questions).

Achutha Menon is an atheist. He hardly ever visits a temple but is capable of appreciating monuments of artistic value. He is of the view that the medium of instruction should be the regional language. At the same time, he wants that the English should be given an important place in the scheme of education.

He is quite simple in appearance, manners and mode of life.He can be generally qualified an austere and quiet. His daily life is marked by cleanliness, punctuality, regular habits and systematic work. Normally he talks very little and express himself only when it is absolutely essential.

He very rarely wastes time on expression of greetings, which incidentally, causes embarrassment to visiting dignitaries. He is very genuine in his reactions.One can see his face which normally wears a grave look brightening with laughter when somebody cracks the simplest jokes. Not very good at expression of courtesies,and quite straightforward in his attitudes and utterances, he lacks what is normally characterised as 'diplomacy'.

He has intense concentration, particularly when he reads and writes, and normally refuses to be disturbed; for instance, when he is writing or reading, normally he will not take notice of the presence of any person who walks into the room until he finishes what he is writing or reading.

As an administrator, his ability and honesty of purpose is unhesitatingly acknowledged even by his political opponents. His efficient stewardship of the State in the past four years has been accepted as by far the most effective and purposeful that Kerala has had since Independence.

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Menon, K. Madhava (1897 — 1971)

Madhava Menon, born at Kozhipurath in Calicut in 1897, was a leading freedom fighter, parliamentarian and minister.

The second son of the late Chelanat Achutha Menon, a High Court Vakil of Calicut, and Kozhipurath Parvathi Amma, Madhava Menon was born in the illustrious middle-class Nair family of Kozhipurath in Calicut on 26 July 1897. He had an elder brother. Menon's father having died early, he was brought up by his widowed mother, very pious, modest and charitable, who endowed him with a strong character and religious outlook.

On 11 May 1925, Menon married Anakkara Vadakkath Kuttimalu Amma (A.V.Kuttimalu Amma), who later became famous all over India as a Member of the Congress Working Committee, a Member, Madras Legislative assembly, a Member, Senate of the Madras University, etc.

Menon had two eminent sons holding high positions and two daughters, very well-placed.

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He was a pious Hindu, but with very progressive views and outlook. He took his S.S.L.C. and Intermediate examinations from the Zamorin's College, Calicut, and passed his B.A. from the Maharaja's College, Trivandrum, in 1920 with a distinction in Malayalam, and winning the Kerala Varma Gold Medal from the Madras University. He took his law degree (B.L.) of the Madras University in 1924 from the Law College, Madras.

Gandhiji's teachings, and the Young India infused in him the spirit of nationalism and service; and afterwards, the Gita acted as his spiritual guide.

Since he entered active politics, prominent senior leaders like C.Rajagopalachari, K.Madhavan Nair, K.P.Keshva Menon and others influenced him greatly and shaped his political career.

He started his career as a clerk in the Travancore Government Secretariat, Trivandrum, from 1916 to 1921. Even so, he evinced an interest in the Home Rule movement. In 1921, he resigned his job in the Secretariat at Gandhiji's call and joined the Congress movement in Malabar.

Right from the early non-cooperation days, his was an unbroken struggle for the freedom of the country till India attained Independence in 1947. In all the struggles under the Indian National Congress—Salt Satyagraha, boycott of foreign goods, prohibition of liquor, Civil Disobedience Movement, Individual Satyagraha, Quit India Movement, Harijan Movement, etc.—he and his wife took prominent parts, courting jail several times.

In Kerala, another such couple who sacrificed everything dear to them, their children, mothers, etc., as well as wealth and well-being for the sake of the freedom of the motherland was rare. Menon had spent seven years in various prisons in India from 1930 to 1945. During the Quit India Movement, he was a detenu in the Nagpur and Amraoti jails. He was a member of the Kerala Provincial Congress bodies for several terms. He was also the President of the Kerala Provincial Congress Committee for two terms.

After taking his law degree in 1924, Menon set up practice as an Advocate at the Calicut Bar. Soon he shone as a good lawyer and was having a lucrative practice. But, as he had to stop practice off and on due to his imprisonment and political activities he had to bid farewell to the Bar and the courts in 1942, dedicating his life entirely to the nation. The fact that the judges and the members of the Calicut Bar Council paid encomiums to him at a meeting to bid him farewell was a proof of the esteem in which they held him.

During the Malabar Rebellion (1921), he had done yeoman service for the relief of hundreds of refugees.

He was associated with the *Mathrubhumi*, the national Malayalam daily of Calicut, from its inception in 1923, to propagate Congress views. Since 1960, he is the Joint Managing Director of the Mathrubhumi Printing and Publishing Company Ltd., Calicut.

As a city father, his services to Calicut were great. He was an elected Councillor of the Calicut Municipality continuously from 1925 to 1942, and was its elected Chairman for three years.

He was a prominent member of the Madras Legislative Council from 1937 to 1942, and Minister of Law, Education and Agriculture, Government of Madras, from 1947 to 1952. He was a member of Parliament (Rajya Sabha) right from 1954 to 1966 (two terms).

He was an elected Member of the Senate of the Madras University for six years; and while he was Minister of Education, he was holding the distinguished position of Pro-Chancellor of the University for five years.

In all these capacities his work, combined with a sincerity of purpose and vast abilities, won the praise of all.

He was an ardent social reformer who, in-

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stead of preaching, put things to practice. Though a member of an orthodox Hindu high caste family, early in the days of the national movement, Menon alone had the courage to take an orphan Harijan boy as a member of his family till he grew up and had his education and training in tailoring. In those days, it had created a great sensation in Malabar. Menon had worked hard to redeem the Harijans and to fight the cast system. He had also endeavoured to foster unity and brotherhood among all creeds and religious faiths.

As Minister of Education, he tried not to disrupt the sound principles laid down in our educational system by distinguished educationalists of the pre-Independence days. He was strongly for building up our society on the sound foundations of our great culture and traditions. He was in favour of basic education, too.

A lover of Khadi and Swadeshi, he and his wife spun on the Charka every morning. He felt that Khadi and Cottage industries could solve, to a great extent, the unemployment problem in the villages. But, he was not against heavy industries which he recognised as a necessity in our country.

He was against linguistic and geographical divisions in the country which tend to disintegration. He had always been against regionalism.

Fair and good-looking, he was a habitual wearer of simple Khadi dress from 1921. His mode of life also was simple. Generous to the core, and hospitable, he was charitable and very courteous. He spent a lot to help the poor people, especially students.

Good at heart, sincere in words and actions all his early life was one of sacrifice. A great patriot, his signal services to the country can never be forgotten.

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Menon, K.A. Damodara (1906 —)

K.A. Damodara Menon, born at Karumalloor in 1906, is an eminent freedom fighter, politician and journalist.

Thazhathu Veettil Achyuthan Pillai and Kalappurakkal Nagu Amma, both of well-to-do Hindu Nair families of Karumalloor, near Always (Kerala), have four sons and two daughters. Among the former is K.A. Damodara Menon, born on 10 June 1906.

One of Damodara's paternal uncles, T.R. Narayana Pillai, was a Judge of the Travancore High Court. His maternal uncle, K. Achyutha Menon, was a prominent citizen in Parur. K.A Parameswara Menon, who served as Textile Commissioner, and K.A. Gangadhara Menon, who was the first Attorney-General of Travancore and later a Judge of the Travancore-Cochin High Court, were his brothers. Parental influence—their simplicity, piety and charitable disposition—left its abiding impress on Damodara Menon.

Brief instruction of the traditional type imparted by a domestic tutor, was followed by his formal schooling at the Primary School Kottappuram (1911-16), Middle School, course at the Government High School, Parur (1916-19), and Secondary School education at the S.M.V. High School, Trivandrum (1919-22), wherefrom he matriculated.

The Intermediate (1922-24) and the B.A degree (1924-26) courses were pursued in the Maharaja's College, Trivandrum (Madras University). During the next three years (1927-30) of his stay in Burma he took the Diploma in

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Teaching (Rangoon University) and served as a teacher in High Schools.

Returning to India in 1930, he studied law at Trivandrum and was enrolled as an Advocate (1935). Politics and Journalism fascinated him more than Law. In 1937, he gave up legal practice and joined the *Mathrubhumi* as its Editor. In June 1941, Menon married V.K. Leela of Ottappalam (Palghat district). They have a daughter and three so. Leela Menon is an active social and political worker with a good record of active service in both fields.

1930-47 was perhaps, the most crucial period in the public life of Damodara Menon when he participated actively in the struggle for India's freedom. Among his political heroes Gandhiji and Jawaharlal inspired him most. Menon became an active Congress politician, organising Congress activities in manifold fields in the then district of Malabar (Madras Presidency). He served as an office-bearer of the District and the Pradesh Congress Committees in several capacities.

His participation in the Salt Satyagraha (1930), the Civil Disobedience (1932) and the Quit India Movement (1942) landed him in jail for short and long terms. Releases from jail were only short intervals before return to the same. The last phase of his imprisonment (1942-45) was at Vellore and Amraoti jails, totalling a period of about three years.

While much of Menon's public life during the freedom struggle was spent in Malabar (Madras Presidency), he was deeply involved also in the politics of the Princely State of Travancore, the activities of whose State Congress received Menon's guidance and assistance.

As Editor of the nationalist Malayalam daily, the *Mathrubhumi* of Calicut (1937-48), he contributed much to the powerful Congress propaganda and to the political education of the masses.

After 1947, Menon devoted himself to active participation in the task of evolving a well-ordered political, administrative and social structure in independent India.

In 1950, he was elected to India's provisional Parliament. Dissatisfied with the Congress, he joined the Kisan Mazdoor Praja Party, and was elected to the Lok Sabha (1952-57) on its ticket.He served as Secretary of that Party in the Parliament.

He was Secretary of the Aikya Kerala Committee (1948-56) formed for the unification of the Malayalam speaking areas into a single State. In 1956 this was realized.

Returning to the Congress in 1957, Menon became the Pradesh Congress Committee President. Elected to the Kerala State Legislature (1960), he became Minister for Industries (1962-64)and helped in the establishment of some important industries in Kerala. The fall of the Ministry (1964) saw Menon back in the *Mathrubhumi* (May 1965) as its Resident Editor at Ernakulam—a post which he still occupies.

'Rashtra Vijnanam' (1934), 'Bhavana Soonam' (1931), 'Balaramam' (1934), 'Narmakathakal' (1946) and 'Thoppilenidhi' (1948) are among his treatises in Malayalam.

He is a front-rank journalist in Kerala. He had edited the *Samadarshi* (1936), the *Swathanthra Kahalam* (1949-50) and the *Powrashakhti* (1953). His longest association is with the *Mathrubhumi,* the daily with the largest circulation in the Malayalam language.

Menon's attitude to socio-economic problems has been influenced by Gandhi, Marx, Bernard Shaw and Bertrand Russel. A socialist in outlook, he opposes exploitation. One-time Presidentship of the P. & T. Workers' Union, Mercantile Employees' Union, and Tile Workers' Union, Calicut, and organisation of the Kisan Mazdoor Party in Kerala, revealed his faith in trade unionism. He holds that well-organised small scale industries provide a solution to unemployment. Menon views nationalism in the background of broad-based internationalism.

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He believes in the efficacy of non-violence and of democratic methods for effecting necessary changes in the social and economic set-up in India.

Accepting the rationalism and the scientific approach of the Western type of education, he is not, however, for its slavish imitation in India. The Indian educational system, according to him, must be rooted in the spiritual and cultural values of India with necessary adaptations suited to a scientific and progressive society. He supports the Basic type of education at the primary level.

He is a broad-minded Hindu theist, believing in Advaitam, and tolerant to all religions. He considers religion as the affair of each individual caste distinctions and untouchability are taboos to him. As Secretary of the Guruvayur Temple Entry Referendum Committee, he exhibited his organisational talent and his support for social reform. He stands for universal education for men and women, inter- caste and inter-religious marriages, widow-marriage, etc. He has not been abroad except to Burma (1927-30).

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Menon, K.B. (Dr.) (1897 —)

Dr. K.B. Menon, born at Taliparambu in district of Cannanore in 1897, is a top-ranking Socialist leader of India.

Dr. K.B. Menon, a top-ranking Socialist leader of India, was born on 18 June 1897 at Taliparambu, North Malabar, in the district of Cannanore in Kerala. His original family is at Pymkulam village in the taluka of Thalappilly (Trichur district). His father Raman Menon belonged to the famous Vengali Tharawad at Calicut. He was a Munsiff in Malabar.His mother, Lakshmi Amma of the Konnanath family, also could claim aristocratic origin.

His uncle Kunjan Menon was a Sub-Judge, while his grandfather Pallakkal Raman Menon was the Diwan Peishkar in the State of Travancore. The distinguished national leader, V.K. Krishna Menon, and K.R.K. Menon, a retired Finance Secretary to the Government of India, are his cousins. Thus, Menon had aristocratic environments both on the maternal and paternal circles; and the fact that he remained a life-long bachelor could further add to his opportunities to attain leadership in public life.

Menon started his education and completed the lower primary stage from the Board L.P.S., Guruvayoor. He passed the Matriculation examination from the Zamorin's College High School, Calicut, and the Intermediate from the Zamorin's College. In 1918, he passed the B.A examination from the Christian College, Madras, with a scholarship. He went for B.Com. to the Sydenham College of Commerce in Bombay and in the Inter Com. examination he obtained Presidency rank and scholarship for foreign study. Thus, he joined the University of California in Berkeley (U.S.A.) in 1924 and passed M.A. in Economics. Then he worked for M.S. in Commerce. This was later changed into Ph.D. and went to the Colorado University in Boulder and took his Ph.D in 1935.

During the course of his education Dr.

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Erdman, Head of the Department of Agricultural Economics, California University, and Dr. (Mrs.) Pischetto, Professor of Economics of the same University, influenced him deeply. From 1936 to 1947, Pandit Nehru was his Political Guru. From 1939 to 1942, he lived with Gandhiji and was influenced by the philosophy of the Bhagavat Gita, "Attention to details and personal integrity in public life" were the result of Gandhiji's training.

Extensive travel also enriched his knowledge and widened his outlook. He visited South East Asia and Japan as also all the States in the U.S.A. (1923-35) and the European countries and Ceylon in 1935-36.

Menon started his career as a teacher in the City High School, Hyderabad (1918-23). While in America, he worked as Professor in the University of Colorado. During 1953-54, he became a member of the Senate of the University of Madras and also the Founder-President of the Thrithala High School in the district of Palghat.

His political career started from 1925 with his membership of the Ghadar Party which championed the Indian Independence Movement in America. A Journal, the *Independent India*, was edited by him (1925-30). An organisation called the 'Sons of India' to help the national movement in India was also started. The *Hindustani Student* was another journal which he edited with the same purpose. Such activities were continued in California till 1935.

In 1936, he returned to India and at the instance of Pandit Nehru he became the General Secretary of the Civil Liberties Union. As Menon had to fight against the policy of Rajagopalchari and K. M. Munshi, the Union could not work effectively.

From 1937 onwards, he worked as Joint Secretary of the All India States People's Conference. During this period he was closely associated with Gandhiji for four years. In 1942, he came to Bombay alongwith Gandhiji and the latter was arrested on 8 August 1942. Menon thereafter, started a violent movement and was in charge of the nationalist activities in South India.

In Kerala, a Socialist Group was formed under the leadership of Menon and violent activities were conducted. Violence reached its zenith in the 'Keezhariyur Bomb Case' which was very sensational. Twenty-seven persons, including K.B. Menon, were arrested. Menon was convicted and sentenced to ten years rigorous imprisonment. But he was released before the expiry of the period of punishment in 1946, when a General Jail release was ordered.

After release Menon left the Congress and organised the Indian Socialist Party. In the General Election that followed he was returned to the Madras Legislative Assembly. Ever since then, he remained an influential leader of the P.S.P. and the S.S.P. He was a member of the Lok Sabha during 1952-57 and a member of the Kerala Legislative Assembly in 1965.

As an author, he has written a book entitled 'Press Laws of India'. This was published (in English) in 1939.

Though not a strict disciple of Gandhiji, Menon was profoundly influenced by him in his behavior and habits. He was never addicted to liquor or smoking and in spite of his pretty long stay in America, he led a very simple life. The teachings of the Bhagavat Gita contributed an inspiring influence on his practical life. Religion, according to him, should not be affected or influence social behaviour or political attitude. In politics his views are pragmatic and revolutionary.

As a staunch supporter of the Western System of education developed on the basis of Ancient Indian Culture, he has little faith in the Basic Education System chalked out by Gandhiji. He could not reconcile himself to the ideas for self-sufficient economy either.

In the modern age of international interdependence and world-citizenship, every major agitation in any country has to gain the sympathy and support of other countries in the world.

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The services of K.B. Menon should be appreciated in that light in view of his cousin, V.K. Krishna Menon who concentrated his activities in England. Dr. K.B. Menon worked in America to gain the sympathy and support of the American people for the struggle for Indian freedom. The Socialist section of the people in India in particular, can never forget the strenuous work of Dr. Menon.

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Menon, K.P. Kesava (1886 —)

K.P. Kesava Menon, born at Tarur in 1886, was a leading Malayalam writer and journalist.

K.P. Kesava Menon was born on 1 September 1886. He continues to give to the public, through speeches and writing, the mature fruits of his recollections on the extremely varied experiences of his life. He was born in the Kizhakke Pottey House, in Tarur village,about eleven miles south-west of Palghat as the son of Bheeman Achan of the Palghat Raja's family. His mother was Meenakshi Naithyar,daughter of the Crown Prince of the Palghat Raja's family. As a feudal overlord's family, it had a high social status in those days.

Kesava Menon belongs to the Nair community. He married somewhat early, in 1906, while yet a student.The bride was Lakshmikutty Naithyar, who also was related to the Raja's family in Palghat. After nineteen years of wedded life she died in 1925. Menon married her sister, Ammukutty Naithyar, who was herself a widow with two children. When he was about sixty-five years old, he was unfortunate enough to lose his second wife also.

Kesava Menon's school education was completed in Kerala Vidyasala in Calicut. Then he went to Madras and from the Christian College took his Bachelor of Arts degree. In 1912, he went to London, qualified for the Bar and returned to India in 1915.

While at school in Calicut he stayed with Sir M.Krishnan Nair, whose nobility and industry made a deep impression on Menon's mind. As a student in Madras, he was elected Secretary of the Malayalee Club there and as such came into contact with leading Malayalees like Sir C. Sankaran Nair and Dr. T. M. Nair. His national spirit was intensified and he was inspired to join the nationalist movement by C. Rajagopalachari and T. Prakasam.

Besides, he derived confidence from a host of friends and co-workers like K. Kelappan, M.P. Narayana Menon and others. Besides these contemporaries, books also like 'Speeches of Epictetus'; Life of Buddha, the Ramayana and the Bible influenced him. While confused or pessimistic, he sought guidance and courage from the Gita.

While in England, he visited some European countries. From 1927 to 1948 he was in Malaya and during the Second World War had the occasion to visit Tokyo and Bangkok.

Returning from England as a Barrister in 1915, he started practice, but being a zealous Indian, soon got involved in nationalist activities. He created a sensation by leading a walkout from a meeting in Calicut when he was refused permission to speak in Malayalam by the European Collector who was presiding.

In 1916, when a branch of the Home Rule League founded by Mrs. Annie Besant was

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started in Malabar, Menon became its Secretary. Next year he met Edwin Montague in Delhi as a member of the Home Rule League delegation to discuss constitutional reforms in India. The year 1919 saw him organising Labour Unions for the scavengers and rickshaw-pullers in Madras.

More and more national work came on him, and in 1920 he gave up legal practice. He became a full-time worker for Indian National Congress and started a branch of the Congress in Kerala. Menon was the Secretary of the branch. Next year he started a school in Calicut, where subjects of special significance to Indians were taught, like biographies of famous Indians and spinning. When the Moplah rebellion broke out in Malabar in 1921,Menon organised relief works for the victims and also tried, though fruitlessly, to reconcile the Moplahs and the Government.

Organising the *Mathrubhumi* Company in 1922, Menon worked as Editor-in-Chief of the Malayalam paper of the same name from 1923. From a true-weekly, he developed the paper into a leading daily of the highest standard and a champion of the Congress cause. When the Vaikam Satyagraha started in 1924 to secure various civic rights for all Hindus, Menon took part in it, courted arrest and was imprisoned in Travancore jails for a while. During these years, from 1921 to 1926, he also toured Kerala on vigorous Congress propaganda work.

Then Menon left for Malaya and till 1948 stayed there, practising law and trying to improve the welfare of Indian population at various centres in that area. By 1935, he was the leader of the Indian Association in Singapore and of some Trade Unions there. When the Second World War broke out and the Japanese invaded Malaya, an Indian Independence League of Japan got started.

Menon became a member of its Council of Action and the Minister for Publicity. However, when he suspected Japanese intentions, he resigned. The Japanese authorities promptly imprisoned him. From April 1944 to August 1945, he was in Japanese prisons and suffered much.

He came back to Malabar in 1948. By then India had won independence and he started national work again in encouraging circumstances. He was appointed High Commissioner for India in Ceylon in 1951. Staying in Ceylon for a year, he returned to India and resumed charge of the *Mathrubhumi* publications in 1952. He raised the paper to the top of Malayalam dailies. He also started steady literary activity which is still continuing.

His writings are mostly in his mother-tongue, Malayalam. As early as in 1907, he had published a short life of Lala Lajpat Rai. His Bhilathi Viseshangal'(News from Britain) came out in 1916, perhaps the first travelogue in modern Malayalam literature, and it was well received. 'Kazhinja Kalam' (Bygone Daus) is an extremely readable autobiography, and it secured the Central Sahitya Academy Award. The book is a valuable contribution to autobiographies in Malayalam. Another book 'Jailil Ninnu' (From the Jail) spotlights his experiences in Trivandrum prison. 'Bhoothavum Bhaviyum' (The Past and the Future) describes some of his experiences during the Second World War.

In 'Jeevitha Chinthakal' (Thoughts about Life) he gives us his philosophy of life. Two volumes of 'Mahath Charitangal' contain biographies of eminent Indians. Besides a drama on Gandhiji's life, his 'Rashtra Pithavu' is a full-sized biography of Gandhiji in two volumes. He has a few short stories to his credit. An article by him, in his characteristic, simple but forceful style, on how to meet the various problems of life has been for some time a weekly feature in the *Mathrubhumi* daily, of which he continues to be the Chief Editor.

At one time or another he has been President of various associations and committees like Aikya Kerala Committee, Kerala Sahithya Academy, Vallathol Memorial Committee, Hospital Amenities Fund Association, Powra Sangham and so on.

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These give an idea of his varied interest and achievements. Menon fought against untouchability and caste discriminations. He supported remarriage of widows and he himself married a widow. He is intensely religious, but his is not the religion of rituals, but of humanity. He is a devout Hindu and has an unshakable faith in the Supreme Being. His charitable disposition landed him in difficulties more than once.

While he believed that Western education could broaden the mind, he championed national education to maintain national culture and develop national interests. He is a champion of nationhood, believing, like Pythagoras, that the sanctity and security of the family depended on the support of the nation. Though he wanted Aikya Kerala, he is against exclusive regionalism.

Menon is quite unostentatious, but he likes to enjoy life and the company of friends. He has many, because of his intense loyalties and the services he has rendered in the political and social fields. His contribution to Malayalam journalism and literature is substantial. In spite of various reverses, handicaps and sufferings in life, he has malice towards none, only amity for all, and with a serene outlook continues to give the public the benefit of his wisdom and experience over many years of living. Menon is a fine 'Karma Yogin'.

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Menon, K.P.S. (1898 — 1987)

KP.S. Menon, born in Madras in 1898, was a distinguished Indian Civil Servant and deplomat.

We criticise bureaucrats. We mean that as a class, they are second rate and slow moving. Keener on observing procedures than achieving results, insensitive to the needs and the aspirations of the people in a developing society, with high opinion of themselves and low opinion about others, avoiding decisions and passing responsibility upward until it gets lost in a cloud of authority. Their vocation has been dubbed to leisurely perfectionism. Yet, sizable of them are men of ability, integrity, imagination and character.

Distinguished Indian Civil Servants, known as corps delite, constituting the steel-frame on which the British administration rested, after the dawn of freedom quickly adjusted themselves to the changing conditions and chose to serve the country and the people with devotion and dedication. They paved the way for smooth transition from a Police State to a Welfare State. All of them retired long ago and most of them passed away. Kumara Padmanabha Sivasankara Menon was the foremost among them .

He was born on October 18, 1898, and had his education at Madras and Oxford. His scholastic career was exceptionally brilliant. He topped the list of successful candidates for the ICS in 1921. He was the first Indian to be taken into foreign and political service. In that capacity, he served in the Residency at Hyderabad. Later he moved to Baluchistan, North West Frontier and Rajputana as political agent and functioned as Dewan of Bharatpur state for three years. He was deputed as Representative of the Government of India to Ceylon, Zanzibar, Kenya and Uganda to protect the interests of the Indian settlers there.

During the World War II, he functioned as Agent General in China and was Advisor to

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the Indian delegation to the San Francisco. Conference convened to found the United Nations Organisation. After India became free, he joined the Indian delegation to the UNO and worked as our Foreign Secretary. He was also the Chairman of United Nations Commission on Korea. He was Ambassador to China and Russia without posing as an Ambessdar. While working hard, he did not make a fetish, much less a show, of work. As an intellectual and humanist, he promoted understanding under trying circumstances. He proved to be Ambassador par excellence. Through his style, image and standards, he inspired his successors. He was a doyen among diplomats. He sat on the Board for recruiting candidates for IAS and IFS for over a decade.

He was more active in retirement than in service. He was the Chairman of the Indian Statistical Institute, Central Sangeet Natak Akademi and Jawaharlal Nehru Bal Bhawan. He was actively associated with the Indian Council of Cultural Relations and Bhartiya Vidya Bhawan. As President of Indo-Soviet Cultural Society, he did his utmost to cement the bonds of friendship between India and Russia. He never rested on his laurels, believing in the dictum that work is hard and no work is harder. He did most of his writing after retirement. He was never oppressed by regrets and was always cheerful and relaxed.

He seldom followed a trodden path or dull routine, but exercised individuality and imagination. As a Chairman of Indian Majlis at Oxford, he declared that India could not remain in the British Empire. After his selection to the ICS, he was asked as to how he could reconcile his earlier statement. He replied that India could very well remain in the Commonwealth. As an administrator, he was popular with the people and powers-that-be. He was a fine specimen of the committed civil servant and discharged his duties with distinction and grace.

Being adventurous, he made best use of the opportunities. By travelling on horse-back from Delhi to Chunking in 1934, he followed the old caravan routes, which took him one hundred and twenty five days across the Himalayas, the Karakorums, the Pamirs and through the deserts and oasis of Central Asia. His travel diary is lifelike and thrilling, which bore the foreword of Jawaharlal Nehru. Thus, he joined the band of his illustrious predecessors from Huan Tsang and Marco Polo to Sven Hedin.

He was shrewd in the selection of his assignments. When asked to go as Ambassador to France, he declined saying that the French were conscious of their superiority and looked down upon those who did not speak French. He preferred Russia and remained there for nine long years and confessed that Volga entered his blood. He was one of the three Ambassadors to be received by Stalin during five years and less than a month before the death of the latter. He often praised his predecessor Dr. Radhakrishnan for creating more goodwill in Moscow than the professional diplomats of other countries. What counts in an Ambassador is not simply or primarily what he does, but what he is.

He authored two books ,viz.'Russian Panorama' and "The Flying Troika". The former is a book of travel and the latter, a political diary. Afterwards, he combined them into a single book of reasonable dimensions and price. He journeyed all over the world in 1964 and his impressions were published in a book form. His autobiography 'Many Worlds' ran into three editions and a new up-to-date edition called'Many Worlds Revisited' has recently been published. He dedicated it to his wife, who shared all his experiences, making sweet ones sweeter and sour ones less sour, always mindful of him, full of affection and kindliness. It is more than a tribute of love. It is reverential offering made to a twentieth century survival of the ancient ideal of womanhood.

To a detached observer, his 'Memories are Musings' are marked by authenticity, simplicity and sobriety, flavoured with bias for Nehru and the USSR. In his fascinating volume "Yes-

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terday and Today," time peeps through his mature personality. He wrote an interesting and informative biography of his father-in-law, Sir C. Sankaran Nair—a pre-Gandhian patriot. His other books "The Indo-Soviet Treaty", "Diplomat Speaks," "Lenin through Indian Eyes" and "Twilight in China"deserve an honoured place in any library. He has a form and style of his own, which is at once simple,lucid, terse and fascinating, combining brevity with clarity. He was prolific without ceasing to be profound. He combined the classical with the contemporary.

He was quick at repartees. When he was relaxing unconventionally, Nehru remarked that South Indians required to be civilised. Then he replied that more than one thousand years ago, Shankaracharya came all the way from Kerala to Kashmir to civilise its people. He had subtle sense of homour. When V Ramakrishna, T. Bhaskara Rao Naidu, Mohamud Shabuddin from Andhra and M.K. Vellodi from Kerala were nominated to the ICS. at the instance of the Justice Party to counteract the alleged prominence of Brahmin element in superior services, he nicknamed them as non-Dwija members of the I.C.S., since those who came out successful in competition were supposed to be the real heaven-born, i.e. Dwijas.

After retirement. he declined the Vice-Chancellorship of five Universities and Governorship of a State and settled at Ottapalam,a secluded, obscure, but picturesque small town near sacred Bharatha river in Kerala, which happened to be his homeland and also his dreamland, to lead a quiet life and enjoy well-earned rest. Reading , writing, walking and talking happened to be common hobbies. He figured in special issues of some journals and notes on current topics of importance. He was urbane civilised, asvuncular and totally lovable.

As a Travancorean, he had deep prejudice against its former Dewan Sir C.P Ramaswamy Iyer.He compared him to Kissinger and branded him as arrogant, flamboyant and anti-national, lacking in scruples. Mrs. Lakshmi Subrahmanyam—granddaughter of Sir C.P. while complimenting on the balanced and dispassionate, yet compassionate, profile of her grandfather in this series, protested against disparaging, if not derogatory things said and written about him by Menon.

When conveyed protest to him, he expressed his regret for hurting feelings, adding that the feuds of the older generation, which in retrospect, seemed so foolish, would be forgotten and forgiven by the new generation. It is interesting to note that a grandson of Sir C.P. who married a Menon, is in foreign service and is a good friend of Menon's son and grandson, who are also in foreign service.

When I gave the information that a brilliant young man belonging to the I.A.S from my home-town married a Kerala woman of the same cadre, he quipped that he was not surprised as his grandchildren contracted not only inter-state, but inter-communal and inter-continental marriages: one married an American and the other an Iranian, third a Brahmin and fourth a Tiyya. He cultivated suave manner and a soft way of revealing unpleasant episodes. A Czech poet wrote 'Time raised the curtain and the world is changed.

He was an Indian and a Keralite to the fingertips with firm faith in the multi-coloured, but fully integrated culture of India. Having enjoyed his friendship, to praise him may seem flattery and to criticise him is ungracious. He never rubbed anybody on the wrong side and got on well with all sorts of people. He preferred Englishman's cold reserve to that bitter bigotry of the Portuguese and the promiscuous familiarity of the French.

When once addressed as Mr Anujee (his wife's real name is Saraswati) he was not surprised as he was born and brought up under a matrilineal system and reminded me that Khrushchev once proposed a toast "To the best Ambassador in Moscow and to her husband K.P.S. Menon," Indeed, women in Kerala stood a trifle higher, for she was the head of the fam-

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ily. Marriage was not a sacrament or a binding contract, but simply 'Sambandam' which literally means a connection, which might be terminated at will. It was for the husband to come to her house. Children were no problem as they were looked after by the Tharawad. Codified Hindu Law deprived them of many of their rights and privileges. He had the singular good fortune of celebrating the diamond jubilee of his marriage and only death separated him from his spouse. It is interesting to recall that when his wife resented a young, handsome and well-dressed woman speaking to him unintroduced, he, in his turn, invited her for lunch and he described his wife's notion as an amalgam of Indian puritanism, English etiquette and feminine jealousy.

Except with V.K.Krishna Menon,he got on well with all public men. He had high regard for Sri Prakasa, who made a most successful Governor of Assam, Madras and Bombay and what was more difficult, a popular High Commissioner in Pakistan soon after partition. Memories survive defying death. After elections to the Lok Sabha in 1980, he sent me a copy of his article called "Hats off to the electorate", emphasising that they decidedly voted for stability, as decisively as they did in 1971,reminding that their verdict in 1977 was a standing warning against any resort to repression on the pretext of ensuring stability. When I showed it to my young friend and journalist. D. Anjaneyulu, he remarked that Menon seemed to have changed quite a few of them and prospered. When I conveyed this reaction, he replied that he never felt comfortable with a hat. If there were such a thing as a Nehru cap, he might have been tempted to wear it. I think that he passed for an ardent Gandhian, passionate Nehruite and true Russofile. He frankly stated that the regarded Soviet Russia as a 'Second Home'.

He held that in handling foreign affairs, Indira Gandhi had a sure touch. He often recalled that in the Bangladesh crisis of 1971, she eclipsed even her father with her poise, coolness, courage and sense of timing. When Mr. N. G. Ranga advocated inclusion of Sanjay Gandhi in the Central Cabinet, he informed that he was shocked and having known Ranga earlier, he never suspected that he was capable of saying such a thing. Listening to Telugu speeches, he told me that he realised the proximity of Telugu to Malayalam, as both contained large admixture of Sanskrit words and neither Malayalees nor Andhras,unlike our Tamilian friends, were ashamed of it.

He was lucky in life with six children, seventeen grandchildren and nine great-grandchildren and all of them are well settled in life. As a writer, scholar, diplomat and globetrotter, he rose to his full stature. He received Padma Bhushan in 1958 and Lenin Prize in 1979. Though not religious in the conventional sense, he emphasised the need for 'Vanaprashta' and Sanyasa' in the evening of life. He preferred to be visitor to and not resident in the houses of his descendents.

He believed in the dictum that detachment was opposed to attachment and not to enjoyment methodically and never vulgarly. He often deplored that with the influx of alien influences and alien modes of thoughts and conduct and intrusion of politics in every field of life, kindliness and even tenderness were vanishing in a highly mechanised society. He frequently wrote to me referring to things about old age like setting near-and-dear-ones dropping by the wayside like leaves in wintry weather. He passed away peacefully on November 21, 1982 at the age of 85, full of years and honours. He grew old without getting senile. He had best of both the worlds.

It is no exaggeration to say that he was urbane without being superficial, an intellectual without being verbose or pedantic and a disciplinarian with a sense of humour. He was a good speaker, pleasant conversationalist and an effective writer. He was genial without being flippant and dignified with being pompous. His prolonged stay in the Civil Service failed to turn

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him into a bureaucrat, a snob or a high-brow. He was indeed a man of many dimensions with versatility and resourcefulness. His exemplary life deserves to be emulated by the younger generation to prosper and to get on amicably under any set-up. He was individual as well as universal.

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Menon, Lakshmi N. (1899 —)

Lakshmi N. Menon, born at Trivandrum in 1899, was a very good speaker, a Parliamentarian and a Minister.

Lakshmi N. Menon was born in 1899 at Trivandrum. Her father was Rama Varma Thampan, a distinguished educationist, and her mother Madhavikutty Amma, a member of an old and respectable Nair family from Central Travancore. In 1930, she married Professor V.K. Nandan Menon of the well-known Kauruppath family of the former Cochin State. He was sometime Vice-Chancellor of Travancore and Patna Universities, and Director of the Indian Institute of Public Administration, New Delhi.

Lakshmi Menon had her education in Trivandrum, Madras, Lucknow and London, from where she took the M.A., LL.B. degrees and Teachers' Diploma respectively. Besides her home training and institutional education, her contacts with leaders like Jawaharlal Nehru, Sarojini Naidu and Cousins, and her world travels moulded her mind and developed her naturally rich talents.

Lakshmi Menon started with teaching. From 1922 to 1926, she was on the staff of the Queen Mary's College, Madras. For a time she taught in the Gokhale Memorial School, Calcutta, and from 1930 to 1932 in the Isabella Thoburn College, Lucknow. She practiced as an Advocate from 1933 to 1935. She is founder-member of the All India Women's Conference and for sometime was its Secretary and President. For a while she edited its magazine *Roshni*. She was the Principal of the Teachers' Training College, Patna, from 1951 to 1952.

She is a enthusiastic nationalist. In 1952, to her surprise, her name was included in the Congress list for election to the Rajya Sabha from the Bihar legislature and she was also elected to the Rajya Sabha. This was primarily due to Jawaharlal Nehru's desire to see persons of her talents in Parliament. A number of times she was Alternate Delegate from India to the U.N.O. General Assembly. In 1949-50, Lakshmi Menon was Chief of the U.N. Section on the Status of Women and Children. In the Rajya Sabha she was a very active member.

Her services to the country were substantial as a Parliamentary Secretary from 1952 to 1957. She was a Deputy Minister from 1957 to 1962 and Minister of State from 1962 to 1967, all in the External Affairs Ministry. These appointments with increased responsibilities proved that the trust in her was not misplaced, and that those in political authority appreciated her work. To Lakshmi Menon, these posts afforded opportunities to show that she could rise as occasions required and to do more and more important work for the country.

Inside and outside India she has travelled extensively on official business and participated in various national and international conferences. Where- ever she attended, she made appreciable contributions. One of the most memorable of her foreign tours was the one she made to explain to various countries India's stand in the conflict with China on the border question.

She is a founder member of the Federation of University Women (India) and for sometime was its President. In 1966, she decided not to stand for election to the Rajya Sabha. She retired from

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political work and turned to cultural and social welfare services among Indian women. Apart from many articles and contributions to various symposia, she has written a book titled 'The Position of Women', for the series known as Oxford Pamphlets on Indian Affairs.

In its brief span, there is an account of the unfortunate lot of Indian women and the happy changes which are taking place. She also points out in what matters Government action is necessary for the uplift of women and at the same time calls on the women of India to continuously claim their rights from the society and the Government.

Her primary interest in life has been the improvement of the lot and status of women, specially Indian women. She has always supported the expansion of aids and social reforms among women. She believes that the progress of a nation depends on the betterment of the position of women. Her Hinduism is comprehensive and dynamic without exclusion and superstitious. She is opposed to regionalism in politics also.

In recognition of her talents and services, she was awarded the title Padmabhushan in 1957. Now, relieved of official duties she is as busy and mobile as ever, continuing her favourite work, namely service to the women and children of India.

Austere in personal requirements, she is a fine hostess. Though a very good speaker, a Parliamentarian and a Minister, she is quiet, but knows quite well when to speak and what, whether it be to help policy decisions in Parliament, or brighten table-talk at home. She is a rare example to show that women can combine, quite felicitously, a very busy life of national and social service with a very happy life at home.

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Menon, U. Gopala (1883 — 1964)

U. Gopala Menon, born at Tiruvannur in Calicut in 1883, was a leading freedom fighter and scholar of Malayalam and Sanskrit.

U. Gopala Menon was born on 23 June 1883 in the illustrious middle-class Nair family of Ullattil in Tiruvannur in Calicut City to Achayath Valappa Menon (father), who was Manager, Pierce Leslie & Company Ltd., Calicut, and Ullattill Unnipparu Amma (mother). He was highly connected. He was a devout Hindu with progressive views. He had four brothers and three sisters, all well-placed in life.

In 1911, he married Narayani Amma of Perumbilavil House, an aristocratic Nair family in Malabar. He had two daughters and one son by her.

After studying Malayalam and Sanskrit under a Guru, he passed his Matriculation examination from the Basel German Mission College, Calicut, in 1898. He took his First in Arts. (F.A) from the Kerala Vidyasala, Calicut, and B.A. from the Madras Christian College.

In 1906 he passed the B.L. examination of the Madras University from the Law College, Madras.

Fr. Nebluck of the Basel German Mission College, Calicut, shaped his early character and cultural life. Later, Gokhale, Gandhiji, Mrs. Annie Besant and C.Rajagopalachari influenced him in moulding his political, national and social outlook.

While the Mahabharata, the Ramayana and

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the Gita were his guides, Sri Ramana Maharshi was his teacher who influenced his spiritual thinking. He took pleasure in reading the Kuran and the Bible.

Starting practice at the Calicut Bar as a lawyer in 1910, he steadily rose to become the leader of the Bar and its President. He was the Government Pleader and Public Prosecutor of the Malabar from 1937, and an authority on both civil and criminal law.

As early as in 1905 he had joined the Indian National Congress and in 1907, attended the Surat session of the Congress as a delegate. He strongly supported the Home Rule and the Kahilafat Movements and was active in the field in Kerala right from the beginning.

When Gandhiji started the Non-Cooperation Movement in 1921, Menon was arrested at Calicut alongwith some other leaders and jailed for six months on 16 February 1921. On release from jail after the full term, he stopped practice at the Bar and plunged himself in Congress work. He was a member of the Kerala Provincial Congress Committee and the All India Congress Committee for a long time. He was President of the K.P.C.C. for a term.

Though he was , at the outset, for Dominion Status for India, he supported the Complete Independence move when the Congress adopted the resolution. He had resumed practice at the Bar in 1924, but when Gandhiji launched the Salt Satyagraha in 1930, he again stopped practice and broke the Salt law for which he was arrested on 9 July 1930 and imprisoned for four months.

From 1931-32, under instructions from Gandhiji, he alongwith other leaders, including C.Rajagopalchari, organised the 'Guruvayur Temple Entry Referendum' most successfully. President of the Kerala Harijan Sevak Sangh (1932-33), his work in fighting untouchabiltiy was laudable. A great labour leader, he was Secretary, South Indian Railway Labour Union, Calicut.

A voracious reader and lover of books, he was the Founder-President of the Kerala Literary Society, which later evolved into the Public Library, Calicut. He was also the Founder-Editor of the *Naveena Kerala*, a Malayalam journal propagating Congress ideals (1921-1925).

As a member of the Calicut Taluk Board (1918-22) and as a member, Calcutta Municipal Council for several terms, and its Chairman from 1936 to 1939, his services to local administration were highly commendable. He was a Member of the Madras Legislative Assembly, too.

Vice-President of the Alikya Kerala Committee (1946), he took a leading role in forging the Kerala State. His all-round activities suddenly stopped when he fell seriously ill in 1950. He died on 30 June 1964.

A devout Hindu, he tried to cleanse the Hindu society of its evils. A lover of English and Western education, he was also developing Hindi and Sanskrit and Malayalam. In Khadi and Cottage industries, he saw the salvation of our country, and a solution to unemployment in the villages. He was not a parochialist. His activities spread all over Kerala and beyond.

He loved beautiful, soft hand-spun Khadi, and wore it. A lover of good life, he was charitable and liberal-minded. Heroic in personality, he was gentle and affable. He was a good orator, too. He did serve the country selflessly and sacrificed a lot. A real leader, he could infuse respect even in his adversaries. He was a scholar, a historian, and a good writer, too.

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Menon, V. K. Krishna (1896 —)

V.K. Krishna Menon, born at Panniankara in Calicut in 1896, was an eminent politician and journalist.

V.K. Krishna Menon was born on 3 may 1896 at Panniankara in Calicut in a wealthy Nair family. His father, Komath Krishna Kurup, was a prosperous lawyer at Calicut. Krishna Menon's mother's name was Lakshmikutty of Vengalil House. Menon had six sisters and one brother. The most notable traits of his character were shaped by his parents.

His father was famous "for his blunt matter-of-factness and his sense of right." He was 'uncompromising on the one hand, loyal and tender on the other." Krishna Menon's mother, an accomplished musician and scholar, was strongly obstinate in matters she thought right. Those in Malabar who knew Menon's parents are not surprised when they are told of Menon's so-called arrogance, his imperiousness and obstinacy.

Krishna Kurup was a strict father and his ideas had the greatest impact on his children. He was the main source of inspiration for the progressive, social and political views of V.K. Krishna Menon in his later life. After the death of his mother, Krishna Menon's sister, Janaki Amma, influenced him profoundly.

Krishna Menon started his education at the Municipal School at Tellicherry. For a year he studied at the High School of the Brennen College. Next he joined the Native High School at Calicut, from where he passed the School Leaving examination in his sixteenth year. He passed the Intermediate examination from the Zamorin's College, Calicut, in 1915 and B.A. examination from the Presidency College, Madras, in 1918. After graduation, he joined the Madras Law college but only for a few months. Then he joined the National University, Adyar, for sometime.

In 1924, he went to London and obtained a Teachers's Diploma in 1925. He also taught History for a year at St. Christopher's School in Hertfordshire. Next, he joined the London School of Economics and took his B.Sc. degree in Economics with a First Class Honours in 1927. He obtained his M.A. degree from the University College, London in 1930 and M.Sc. degree from the London School of Economics in 1934. In the same year he was called to the Bar from the Middle Temple.

Among those outside his family circle who profoundly influenced Krishna Menon were Professor Harold Laski, Jawaharlal Nehru and Mrs. Annie Besant. It was Laski who implanted socialist ideas in his young pupil. Their relationship became very close in course of time. Laski's advocacy of Socialism and of Indian independence naturally cemented a permanent bond between the Professor and his pupil.

The friendship between Nehru and Menon, also based on common ideas, developed from 1932 onwards and lasted till the death of Nehru. Both came to have deep admiration for each other. In his younger days, Krishna Menon came under the influence of Mrs. Annie Besant and imbibed from her a deep faith in law and constitutionalism.

Krishna Menon's public life started with social welfare work and the theosophical movement before his departure for England. He had political leanings as a student, but he did not associate himself with any particular group or party. His political activity really started in England where he stayed continuously from 1924 to 1947. During his stay in England, he contacted many intellectuals in almost all walks of life and had a large circle of friends.

His socialist leanings brought him into active association with the Labour Party, in which he created an important position for himself. He was a Councillor of St. Pancras, London, and was one of the leading figures in different committees. For political work for Indian independence he started the India League in London which soon became an important factor in British politics.

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Among his friends and supporters were Peter Freeman, Reginald Sorensen, Bertrand Russell, Stafford Cripps, Aneurin Bevan and J.B.S. Haldane. Even outside England he had a large circle of friends and supporters, mainly because of his participation in international socialist meetings on the Continent.

Menon was a voracious reader and was known in his circle for the speed in which he read books, mainly dealing with politics. In matters of social reforms he holds progressive views and is firmly opposed to most of the evils of the Hindu society. He was not interested in religion. "London and Laski made him an agnostic." He is in favour of western education, but at the same time he wanted the Indian educational pattern to fulfill the special requirements of the nation.

He was a staunch nationalist and worked incessantly for India's independence from 1924 to 1947, but he was a firm believer in constitutional method. He is also an ardent internationalist and has a deep knowledge of world affairs. He is a prolific writer and also a good journalist. He was the London correspondent of a number of Indian newspapers and periodicals.

He acted as an editor and publisher to Bodley Head and Pelican Series. He also wrote a large number of pamphlets and articles relating to India's struggle for independence. He is also a brilliant speaker and has the quality of clear-cut ideas and felicity of expression.

Before his departure for England, Krishna Menon was more interested in social service work, although as a student at the Presidency College, Madras, he had flown the Red and Green Flag of Mrs. Annie Besant's Home Rule League on the college building. He, however, escaped expulsion through the intervention of one of his Professors. He joined the 'Brothers of Service' founded by Mrs. Besant, an organisation meant for national work.

In 1920, he came back to Malabar and stated his public life mainly under the influence of Mrs. Besant. He was the Boy Scouts Commissioner, Malabar-Cochin territory and founder of the 'Nineteen-Twenty Club', Calicut, and 'Social Service League', Calicut. From 1924, while in England, his horizon broadened and he came to take an increasingly active part in political work. He was the founder of the Indian League in London in 1929, which in course of time became almost the London Agency of the Indian National Congress.

His contribution in the rousing of public opinion in England on the question of Indian independence was immense. Although closely associated with the British Labour Party, he severed his connection in 1941 for a few years when the Labour Party refused to press for Indian independence until after the War. During World War II, he also tried to rouse public opinion in the Allied countries in favour of India's independence.

In 1946, he advised the Congress to accept the Cabinet Mission's proposals. He also took an active part in the negotiations which followed. After independence, V. K. Krishna Menon returned to India and was sent to various European countries as the Prime Minister's Personal Envoy to explore the possibility of exchanging diplomats. He represented the Government of India at the U.N.O. General Assembly Meeting held at Lake Success in 1946-47.

He served as High commissioner for India in London from 1947 to 1952 and also led the Indian delegation to the U.N. a number of times. He was elected a member of the Lok Sabha in 1957 and again in 1962. From 1956 to 1957, he was appointed a Minister without portfolio in the Government of India and from 1957 to 1962, he served as the Minister of Defence in the Government of India. Krishna Menon was one of the closest friends and confidants of Prime Minister Nehru and his quick success was due mainly to Nehru's personal support.

His record as Minister of Defence, however, was most disappointing and India's sad debacle in the War with China in 1962 was mainly attributed by public opinion in India,

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including prominent Congressmen, to his sad neglect of India's military preparedness vis-a-vis China. On one occasion when he was Minister of Defence, all the Service Chiefs tendered their resignation in protest against the Minister's policy of neglecting India's military preparedness, specially on the northern border. He escaped censure at the time in Parliament as Nehru shielded him against all attacks.

But after the debacle in the India-China War in 1962, opinion against him became so violent that Nehru was compelled to sacrifice his friend, much against his own will. Since his exit from the Cabinet in 1962, Krishna Menon's political fortunes declined sharply. He had no following in the Congress Party and was denied a Congress ticket from Bombay in the 1967 General Election. He then virtually left the Congress and allied himself with the Leftist block, although he remained an independent.

After the death of Nehru, Menon's position in politics dwindled to nil, and although some people still remember his past services to the cause of India's nationalism, more people remember him as the cause of India's failure in the war with China. In public life he still makes an appearance from time to time but he no longer plays any significant role. He lives a virtually retired life.

One of the main reasons for this sad end was his own temperament, haughty and obstinate and refusal to listen to sober advice from others. He also did not feel the necessity of creating a following in the Congress Party, being confident of Nehru's support.

A life-long bachelor, he is known for his ostentatious way of life and somewhat blunt manners. But, with all his shortcomings he will be remembered, after the present clouds are off, as a valiant fighter for India's freedom in England, from 1924 to 1947.

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Menon, Vallathol K. Narayana (1878 — 1958)

Narayana Menon, born at Chennara in Vattathnad in 1878, was an eminent Malayalam artist, writer, poet and the best representative of the cultural renaissance in modern Kerala.

The only son of Mallisseri Damodaran Elayath (father) and Kuttipparu Amma (mother) of the Kondayur branch of the Hindu Nair, aristocratic, landholding, matrilineal family of Vallathol, some of whose members in the past had been ministers to the Rajahs of Vattathnad, Narayana Menon was born at Chennara in Vattathnad (Ponnani taluka, Kerala) on 16 October 1878.

Faith in God, especially in Siva-Parvathi, and an unruffled temperament he inherited from his mother. Love of music and

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Kathakali, he inherited from his father, while his maternal uncle, Ravunni Menon, imparted to him love for Sanskrit.

On 29 November 1901, he married Madhavikutty Amma, daughter of another maternal uncle, Achyutha Menon. They had five sons and a daughter.

Menon had only the traditional type of education (Sanskrit and Malayalam), initiation into which and preceptor Ravunni Menon taught him systematically (1886-93) Sanskrit Classics, Jyotisha and Ayurveda. Thereafter, he concentrated on Sanskrit literature. Kaikulankara Rama Variyar, Parakkulam Subrahmania Shastri, Karuthuppara Damodaran Nambudiripad, Punnasseri Nambi, Neelakanta Sharma and Vellanasseri Vasunni Moosad helped broadening and deepening his knowledge of Sanskrit, logic, poetics and prosody. He studied carefully the works of the great Sanskrit poets of the past. Valmiki Ramayana, the Vedas, 'Srikrishna Charita' and 'Harinamakeertana' fascinated him.

Among moderns who impressed him most were Gurudev Rabindranath Tagore, whose genius for poetry and art influenced his own literary and cultural aptitudes, and Gandhiji, whom he reversed as his Guru, and in whom he found the compound of Jesus's capacity for sacrifice, Krishna's zeal for righteousness, Buddha's devotion to non-violence, Harischandra's truthfulness, Rantidev's compassion, Shankara's intellectual grandeur and Mohammed's intergrity, and who inspired his nationalist fervour.

The assumption of the Managership (1904) of the Kerala Kalpasuman Press took Menon to Trichur, where during 15 years, he participated actively in the proceedings of the literary club, alongwith eminent scholars and litterateurs. His editorship of the *Keralodayam*, a weekly was short. The editorship of the monthly *Atmaposhini* (1918) moved him to Kunnamkulam, till in 1932, on the establishment of the Kerala Kala Mandalam, he shifted to Cheruthuruthi, where he spent the rest of his life.

Love of beauty, natural and man-made, led him to relish the good things in life, among which he regarded literature and Kathakali as supreme. He was one of the earliest among Malayalees to take to literary composition as a career. In his twentieth year, he assumed the pen-name of 'Vallathol', and has been known as such thereafter.

Vallathol's literary contributions are too numerous to be listed in this short biography. His works, original, translation and adaption, both prose and poetry, are one in Sanskrit and sixty-eight in Malayalam. Again his incomplete, lost and unpublished works number three in Sanskrit and nine in Malayalam.

Among his translations (from Sanskrit into Malayalam) are the Vishnu, Markandeya, Matsya and Vamana Puranas in prose, and Valmiki Ramayana, 'Abhijnana Sakuntalam', 'Svapnavasavadattam', 'Pancharatnam', 'Bodhisatva Padana Kalpalatha', Rig Veda, etc., in verse. The Ramayana was translated while he was only 26. His original Malayalam compositions include a Mahakavya (verse), seven Khandakavyas, one Kathakali, a host of lyrics, miscellaneous writings, etc., and a collection of book reviews and another of speeches, both in prose.

His active literary career (1890-1955) may be divided into three different stages: (a) 1890-1916, when the dominant note was Classicism; (b) 1916-32, when the dominant note was Realism and Nationalism; (c) 1932-55, when the dominant note was Progressivism, Nationalism and a touch of Internationalism and Communism.

The numerical data emphasise: (i) the long period of his active literary career (1890-1955) commencing with the 'Kiratasataka' (composed when he was only (12) and culminating in the translation of the Rig Veda (While 75); (ii) the large number (69) of his extant compositions; (iii) the diversity of literary forms and the quantitative distribution of the compositions thereof; and (iv) the dominant notes behind the compositions during the different stages.

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Among the important facts unindicated by the data are the literary qualities of his compositions, and significance, historical and otherwise, of many of them.

Vallathol's inborn poetic talent was enriched by his study of Sanskrit classics and by keen observation. His ignorance of English and the premature deafness that overtook him (while only 28) seem to have sharpened his sense of visual observation. His 'Badhiravilapam' is comparable to Milton's sonnet 'On His Blindness', and his 'Vilasalatika' to 'Amaruka Satakam'.

He was a versatile poet—"the classicist, the progressivist and the nationalist rolled into one in him" (K.M. Panikker).

Vallathol achieved remarkable success in handling Sanskritic and Dravidian prosodical subtleties. The Mahakavya ('Chithrayogam'), some of the Khandakavyas, Prahasana, Bhana, Sthothras and some other forms composed in Manipravala style in Sanskrit meters, while some of the Khandakavya and many of the lyrics are in Dravidian meters.

He was an artist in diction, combining economy in words with harmony in their content and emotion. He is unrivalled and unsurpassed among Malayalam poets in the lucidity, colour, resonance, vivacity and the aroma of intimate association characteristic of his style.

While the Classicist influence dominated his early compositions in the themes and in the literary forms, romanticist influence and Dravidian prosodical varieties weighed more during the second and third stages of his career. Classicism, however, never deserted him. These stages are predominantly the era of his numerous lyrics (10) volumes of the 'Sahityamanjari').

The latter are rich in imagery, and their themes breathe realism. The common flora and fauna and the hard realities of the life of the common man are the themes. They reflect the march of romanticism in Malayalam at its best. He is the poet of the people. Some of his poems have been translated into Hindi, English and Russian.

Another notable feature about his lyrics is that they reflect the time spirit. Patriotic and nationalist fervour, then surging up in the Indian sub-continent under Gandhian leadership, found forceful poetic expression in Vallathol's lyrics, providing the emotional background to the Satyagrahis in the freedom struggle. His 'Poara Poara Nalil Nalil' (the song on the tricolour flag) is only one of the many poems that gave strength, faith and hope to the freedom-fighters. He equated freedom with spiritual liberation. He was the foremost poet of nationalism in South India.

Respect for the pride in India's spiritual and cultural traditions are deeply rooted in his compositions. He regarded Gandhian philosophy and strategy as a part of the evolution of Indian tradition.

His broad sympathies for the poor, his denunciation of socio-economic evils like caste-distinctions, untouchability and unapproachability, religious intolerance, landlordism, inequitable distribution of wealth, etc., are well reflected in his numerous poems. He had high respect for Indian womanhood, and vigorously pleaded for the observance of a high standard of rectitude in family and sexual relationship (vide 'Bharathasthreekalthan Bhavasudhi', 'Radha's gratitude', etc.). 'Mary Magdalene', 'Pamsusnanam' and other poems point to the great respect Vallathol had for other religions, their founders and followers, while he remained a devout Hindu.

In Kerala, he is remembered best as a great poet. Outsiders revere him as the reviver of the Kathakali, the art of dance drama indigenous to Kerala. This great art, in which literary themes are interpreted in visual expressions, was threatened with extinction. Vallathol's love of beauty led him to undertake the Herculean tasks of reviving this art, establishing it on a stable footing and elevating it to a World-art.

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The Kerala Kalamandalam, which he founded in idyllic surroundings on the banks of the Bharata river at Cheruthuruthi, is the proud product of his unstinted efforts, organisational skill and inspiring personality. He took his troupe to different parts of India and to South-East Asia. Today the Kalamandalam Kathakali troupe and the alumni of this great academy serve as cultural ambassadors of India the world over.

His foreign contacts were established primarily through the Kathakali (South-East Asia, Italy, France and West Germany). Leanings towards Communist-inspired pacifism took him into close association with the Communist-sponsored Peace Conferences at Warsaw (1951) and Peking (1953) and to a tour of the U.S.S.R. (1951).

Respect for Indian honour encouraged him to decline the decoration offered by the British rulers in honour of the visit of the Prince of Wales (1922). Recognising his poetic eminence, the Maharaja of Travancore honoured him with a bracelet (1923). The Government of Madras appointed him 'Asthanakavi' (Poet-Laureate) (1948-53). The President of India conferred on him the Padma Bhushan award. The people acclaimed him Sahityatilaka, Kavisarvabhouma, Mahakavi.

Full of age and honours, Vallathol expired on 13 March 1958, a short period after the last volume (4th) of the translation of the Rig.Veda had been published.

Vallathol's place in history is secure. He is the best representative of the cultural renaissance in modern Kerala. He is the poet of nationalism. He raised Kathakali to a World-art. "He had as his ideal Harmony, harmony of life and harmony of art; the true harmony that only Liberty can bring; and most cherished dreams of all, harmony of the poet and the people" (Vladimir Rogoff).

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Mhambro, A.N. (1938 —)

Arvind Narayan Mhambro, born at Raibandar in Goa in 1938, is a eminent Konkani satirist.

Arvind Narayan Mhambro was born at Raibandar, Goa. He passed M.A. from the Bombay University in 1964, with philosophy as his principal subject. He worked as a Staff Artist in All India Radio, Bombay from 1963 to 1965 and then joined Kirti College, Bombay as lecturer in Philosophy.

In 1970, he joined the Tata Economic Consultancy Services, Bombay. He started writing in Konkani and Marathi around 1950. He edited the Inter-Collegiate Konkani magazine *Vidya* (1961), the fortnightly, *Konkani* (1962), and *Prasada-ful* (The oracle, 1971), a collection of Konkani short stories. He also published delightful little poems for children entitled *Ghumche katar ghum ghum* (Beat the drums, 1964) which won him the Goa Kala Akademi award.

With his profound insight into the social and political affairs of Goa, he has proved himself to be a good satirist, exposing the follies and foibles of the powers that be. His satirical vein takes the form of the burlesque and parody.

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He is equally at home with short story and play. The following works have won him critical acclaim: *Taretarechim sanvgam amchya gonyant* (Our Goa is full of strange characters), *Ek sarkari office* (A government office), *Eka mantryachi mulakhat* (An interview with a minister).

The characters, he portrays are mostly government servants, doctors, lawyers, shopkeepers, etc. He also gives beautiful descriptions of the places as in *Sundar mhajem Raibandar* (How beautiful is my village Raibandar).

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Milind, Jagannathprasad (1907 —)

Jagannathprasad Milind,born at Murar in Gwalior district in 1907, is a leading Hindi dramatist, poet, essayist and satirist.

Jagannathprasad Milind was born at Murar in Gwalior district (Madhya Pradesh). He left school at his home-town under the influence of Gandhi's Non-cooperation movement though later he was educated at Akola, Poona, and Benaras. He knew many languages like Hindi, Sanskrit, English, Urdu, Marathi, Bengali and Gujarati.

From 1920 to 1970, he took part in active politics and was associated first with the Indian National Congress and later with the Socialist Party of India. His main pre-occupation, however, has been journalism and creative writing. For his services in the field of literature he has been awarded several prizes, and was honoured by Uttar Pradesh Hindi Sansthan, Lucknow, for his life-long services to Hindi.

His main contribution is in the field of drama. His *Pratap-pratigya* (1929) and *Gautamnand* (1952) are historical plays. The first was written to arouse feelings of patriotism, and the other to do justice to a historical character hitherto neglected. *Samarpana* (1950) is a problem-play based on a conflict between personal love and social and national duty.

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Mina Alexander (1951 —)

Mina Alexander, born in 1951, is a distinguished poet, literary critic and a teacher of English literature.

Mina Alexander is presently settled in New York and teachers English at Furdoham University. She belongs to an oversees colony of poets who respond to Indian literature in America conditions. Daughter of a meteorologist, she comes from Kerala and her parents are from the Syrian Christian community. She began writing at the age of thirteen, travelled abroad and was educated in Africa and England.

Mina is chiefly an experimental writer

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who is known for her innovation in ideas and style. For her, a poem is both a record of the inner life and the external reality. Landscape figures prominently in her work and the poet is concerned with the fragile nature of the self. Her poetic mood is one of lyric intensity, love and despair.

Being inventive in her phrasing, diction and metre, she corroborates preeminently her literary theory that a poem is a structure which reflects the art of making poetry. She is a poet of modernist sensibility with her puzzling obscure creations. She arouses other kinds of feeling than are felt in social situations. Such subversive feeling creates the expression that a poem itself is not as important as the attention, the desire, the vision and the cosmogony that it evokes.

The author's works include collections of poems like. *The Bird's Bright Ring* (Writers Workshop, 1976), *Without Place* (Writers, Workshop, 1977) *Stone Roots* (Arnold Honeymoon, 1980) and a critical work, *The Poet's Self: Towards a Phenomenology of Romanticism* (Arnold Honeymoon, 1979). She has also written a play, *In the Middle Earth*, and several critical essays on Indo-English literary scene. She has been a remarkable critic with fresh insights and perceptions. Her essay, 'Mahapatra*: A Poetry of Decreation*' is well known.

Mina Alexander's works merit evaluation by critics. Her metaphors and images deserve notice. Her private symbolism is worth examining. Her critical canons lay down the necessity for a visionary consciousness.

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Minaladevi (11th C)

"If you want to see justice, go to Dholka and have a look at the lake Malav." The quip is about Queen Minaladevi, wife of Karna, a Chalukya King of Anahillapatanawada in Gujarat of the 11th Century.

Minaladevi built Minalasar and Malav lakes. Giving a regular shape to the Malav lake required the levelling up of a house that came in its periphery. The queen offered to buy the house for a big sum from its woman owner. The latter would not agree and said, "I shall be famous with your lake," perhaps meaning thereby that she would sacrifice her life, but not vacate the house. A queen taking this as an affront would have like an autocratic ruler of the times ordered for demolition. Not so with Minaladevi, whatever the advice of her nobles. She did not coerce the woman. Minaladevi was an able and just administrator. She took keen interest in the well-being of her people and built several monuments. An act of charity of hers was the remission of tax from pilgrims.

Minaladevi was daughter of Jayakeshin, a Kadamba king of Karnataka. She was married to Karna I and they begot a son whom they named Siddharaja Jayasimha. When Karna died, Siddharaja was young and the responsibility of managing the state affairs devolved on Minaladvi which she performed admirably. She inspired her son who carried out several warlike exploits and became famous for his deeds, many after her death. He was sorry that his mother could not be a witness to his acts of valour and said, "I wish no mother would give birth to a son who achieves a good fortune after her death."

Later in the 12th century another queen Naikidevi (of the same Chalukya dynasty) faced a similar situation. In 1178 when Mohammed Ghuri's army attacked Gujarat, taking prince Mularaja in her lap, she led the army and at Gadaraghatta gave the enemy a crushing defeat.

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Mir Muhammad (1372 — 1489)

Mir Muhammad, born at Khatlan in 1372, was an orthodox sufis of Kashmir.

Mir Muhammad, born in 744/1372 at Khatlan, was only twelve years old when his father Saiyid Ali died. Before his death, Saiyid 'Ali had written two documents for his son, one the *wasiyat-nama* (testament) and the other *khilafat-nama*, and had asked the disciples who were with him to send them to Khwaja Ishaq and Ja'far Badakhshi. In his testament, Saiyid 'Ali had advised his son that he should first complete his education and then travel to improve his character and enlighten his heart and soul.

Mir Muhammad entered the discipleship of Khwaja Ishaq and learnt early lessons of Sufism from him, for three years and five months. Then he went to Ja'far Badakhshi, under, whose guidance he remained for seven months. It seems that, while still young, Mir Muhammad attracted some disciples of his father and set off with them for Kashmir. This was the second wave of Kubraviyas entering into the Valley.

He arrived in Kashmir, in 796/1393, at the age of twenty-two where he made Sultan Sikander (1389-1413) as his disciple. The Sultan built a beautiful *Khanqah* for him in Srinagar, at the spot where Saiyid 'Ali had earlier stayed during his visit to the Valley. For its maintenance he granted the revenues of the two parganas and the revenues of a separate pargana he assigned for Mir Muhammad's exclusive use.

Soon after his arrival in Kashmir mir Muhammad plunged himself into the activity of teaching and preaching Islam. The most important person who accepted Islam at his hands was a high Hindu official Suha Bhatta, who later became his devout follower. The latter adopted Saifu'd-Din as his Islamic name and married his daughter to the Mir.

The advent of Mir Muhammad in Kashmir marked a turning point in its history. In the early years of his reign, Sultan Sikandar followed the policy of tolerance towards non-Muslims as practised by his predecessors. His principal officials such as Suha Bhatta, Udaka, Ladraja and Shankra were Hindus and no interference were made in their religious practices.

After the arrival of Mir Muhammad the attitude of Sultan Sikandar changed and an orthodox Islamic policy was introduced. The selling of wine, (public) dancing of women, music, and gambling were prohibited. The *jizya* on non-Muslims was imposed for the first time. Hindus were prevented from applying the tilak (religious mark) on their foreheads, and the custom of suttee (Hindu widow who immolates herself on her husband's funeral pyre) was banned. Ancient temples such as at Pompur, Vijabror, Mortand, Anantnag, Sopur and Baramula were demolished. Jonaraja writes :"The good fortune of the subjects left them, and so the king forgot his kingly duties and took delight, day and night, in breaking images".

The question arises whether Mir Muhammad was exclusively responsible for the change in state policy or whether the new regulations only had his tacit backing and were the changes dictated by political reasons. Both Hindu and Muslim sources are unanimous that Sultan Sikandar introduced Islamic orthodoxy on the advice of Mir Muhammad. Jonaraja writes: "The king waited on him [Mir Muhammad] daily, humble as a servant, and like a student he daily took his lessons from him. He placed Muhammad before him, and was attentive to him like a slave." The medieval Muslim sources inform us emphatically that infidelity

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was uprooted from Kashmir through Mir Muhammad's influence.

The above statements show that Mir Muhammad was not ready to give the status of *Zimmis* to the Hindus of Kashmir and treated them as *Kafirs* who were not obedient to Islam but were at war with it. His attitude was strongly opposed by Saiyid Muhammad Hisari, another Kubrariya saint.

Saiyid Hisari hailed, from Hisar, where his ancestors had migrated from Saman, a village in Balkh. He seems to have been highly educated and an eminent Sufi. The date of his arrival in Kashmir is not known, but apparently he reached there some time between 1389 and 1393, before the arrival of Mir Muhammad, in the reign of Sultan Sikandar. He took up his residence at Nauhatta, in Srinagar, where he spent the rest of his life as a recluse.

The Sultan used to visit him daily and held him in great esteem. After the arrival of Mir Muhammad the Sultan was increasingly drawn towards him, and according to hagiological literature, this brought Saiyid Hisari in conflict both with Sultan and Mir Muhammad.

It is said that the latter used to complain to the Sultan that he showed greater regard to the young Mir than he did to himself who was very old. The account of conflict between Mir Muhammad and Saiyid Hisari as given in the hagiological literature shows that their differences were personal; but there seem to have been deeper reasons behind the conflict between the two.

Mir Muhammad was no match for Saiyid Hisari, in fact the Mir had recognised him as superior to himself when he sought a *khilafatnama* from him. The life of retirement and asceticism which Saiyid Hisari led prevents us from concluding that he opposed Mir Muhammad for worldly motives. It is not unlikely that Saiyid Hisari did not like the way in which Mir Muhammad and his patrons were preaching Islam; and his complaint to the Sultan was against the unhealthy influence of the Mir.

This is supported by the subsequent change in the attitude of Sultan Sikandar, as Jonaraja says that the Sultan "fixed with some difficulty a limit to the advance of the great sea of the Yavanas," and abolished *jizya (turuskadanda)*.

Thus, feeling the change in Sultan Sikandar's attitude and particularly on account of Saiyid Hisari's opposition. Mir Muhammad decided to leave the Valley after a stay of twelve years (808/1405). He went first to Mecca and thence to khatlan, where he died and was buried near the tomb of his father.

Saiyid Hisari continued to live in Kashmir and died there. He was buried at mohalla Nauhatta. Throughout his life he led a celibate life and seems to have left no disciple of eminence.

According to some hagiological writers three hundred saints and scholars came with Mir Muhammad to Kashmir, but not more than the following nine are described by them. It seems that the number is much exaggerated and if others came also they were of minor importance.

Saiyid Husain Shirazi, commonly known as *Qazi Wali,* belonged to Shiraz, where he held the post of a *qazi.* Because of a sound knowledge of *figh* and *hadis,* which he is said to have possessed. Sultan Sikandar appointed him the qazi of Kashmir. However, he soon gave up his post and spent the rest of his life as a recluse at Narparistan, in Srinagar.

Another companion of Mir Muhammad was Saiyid Ahmad Samani bin Saiyid Kamalu'd-Din bin Saiyid Mahmud. He was also an *'alim* and the author of a lost treatise called *Tanwir-i-Siraj,* on the law of inheritance. Sultan Sikandar appointed him too as a *qazi.* After his death, he was buried at Fathkadal, in Srinagar.

Two other distinguished companions of Mir Muhammad were Saiyid Muhammad and Saiyid Sadru'd-Din. Saiyid Muhammad originally belonged to Loristan and Saiyid Sadru'd-

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Din hailed from Khurasan. Both of them were good architects and built the mosque (*Jami'-masjid*) at Sikandarpura, which was completed in 804/1401. This masque was constructed on the site of an old temple, which was razed to the ground. Saiyid Muhammad breathed his last in 819/1416 and was buried near the Jami'-masjid. Saiyid Sadru'd-Din, however, outlived him by two years and died in 821/1418, he was buried near Zainakadál in Srinagar.

Another companion of Mir Muhammad of some eminence was Saiyid Husain Khwarami. He was held in great esteem by Sultan Sikandar who appointed him the tutor of his two sons, 'Ali Shah and Zainu'l-'Abidin. It is said that when, on the advice of Mir Muhammad, the temple at Muniwar in Srinagar, was destroyed, Saiyid Hasain was asked by his preceptor to live there. He spent the rest of his life there and was buried in the same *mohalla.*

Saiyid Nuru'd-Din was the nephew of Saiyid Husain, who had come to Kashmir during the reign of Sultan Shihabu'd-Din. According to Miskin, Saiyid Nuru'd-Din received his early education from Saiyid Husain. He is buried near *Rang-masjid,* in Srinagar.

Saiyid Jalalu'd-Din Bukhari was also one of the companions of Mir Muhammad. Nothing is known about him except that he lies buried at *Mazar-i-Salatin,* in Srinagar.

Saiyid Muhammad Madani, commonly known in Kashmir as "Madin Sahib", was originally from Madina. He left his home and entered the service of Timur. When Timur invaded India, he took Saiyid Madani with him.. From Sind he deputed Saiyid Madani, in 801/1399, as his envoy to the court of Sultan Sikandar of Kashmir. Impressed by the patronage, Sultan Sikandar gave to Muslim saints and scholars. Saiyid Madani, after completing his mission as an envoy, returned with his family to Kashmir, and settled there.

In Kashmir he became the desciple of Mir Muhammad, but, unlike his preceptor, Saiyid Madani did not show any interest in teaching or preaching, and lived a quiet life at Rainawari, in Srinagar. He does not seem to have received any special favour from Sultan Sikandar, whose patronage had drawn him to Kashmir. However, when Zainu'l-'Abidin came to the throne, he became a devotee of Saiyid Madani and asked him to move to his new capital at Naushahra. There, he built for him a *Khanqah* near his own palace. Saiyid Madani died on 11th Rajab, 849/ 13th October, 1445, and his tomb at Naushahra still exists.

Saiyid 'Ala'd-Din Bukhari, another companion of Mir Muhammad, was the descendant of Makhdum Jahaniyan, the celebrated Suhrawardi saint. Sultan Sikandar, on the recommendation of Mir Muhammad, assigned the revenue of the village Sikandarpura in *pargana* Biru, for his maintenance. He settled down at Sikandarpura, and was buried there after his death.

Saiyid 'Ala'u'd-Din had four sons, Saiyid Ziya'u'd-Din, Saiyid Muhammad, Saiyid Taju'd-Din and Saiyid Fakhru'd-Din. Saiyid Ziya'u'd-Din also called Saiyid Zirak, lies buried at the village of Kandhom in Bramula district, Saiyid Muhammad and Saiyid Taju'd-Din were buried at Sikandarpura, near the grave of their father.

Saiyid Fakhru'd-Din died in his youth, leaving behind a young son named Saiyid Haji Murad. He was educated by his uncle, Saiyid Zirak, and later he went on pilgrimage, and then travelled to Iran and Central Asia. At Madina, he came into contact with Shaikh Ishaq, a Shattari saint, and became his disciple. But when he reached Khwarazm he met Shaikh 'Abdu'llah Burzishabadi, a Kubraviya saint, and enrolled himself among his disciples.

After receiving the *khilafat-nama* from him, Saiyid Murad returned to Kashmir in the reign of Muhammad Shah, and settled at the village of Krairi in the *pargana* Kruhin. Unlike his predecessors, Saiyid Murad did not accept government grants or gifts, but earned his living by cultivating a piece of land. He breathed

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his last in 895/1489 and was buried in his *khanqah* in Krairi.

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Mir Musharaf Hossain (1847 — 1911)

Mir Musharaf Hossain, born in 1847, was the foremost among the Muslim writers and journalists of the nineteenth century.

Mir Musharaf Hossain was the foremost among the Muslim writers of the nineteenth century. He was a prolific writer who experimented with all the existing genres —poetry, drama, novel, autobiography, essays etc. Hossain did not have much of a formal education though he had thorough schooling first at the local primary school and the English-Bengali school of Kushtia and then at Padamdi's School, and Krishna Nagar Collegiate School. For the greater part of his life, he worked as manager in the estate of the Nawab of Faridpur.

His literary apprenticeship began with journalistic stints in *Sambad prabhakar* (ed. Ramcharan Gupta) and *Grambarta prakashika* (ed. Kangal Harinath Mjumdar. Hossain's literary career may be divided into two phases; in the first phase he was primarily concerned with literary creativity and zealously espoused the cause of Hindu-Muslim unity and cultural synthesis; in the works of the second phase, glorification of the Muslim past gained primacy and literary consideration became subservient. His first book *Ratnabati* (1869), a narrative in the fairy tale mode, is weak both in plot and treatment.

The story hinges on the controversy between the prince of Gujarat and the Vazir's son regarding the comparative merits of wealth and wisdom. The second book, *Basanta Kumari* (1873), a drama, records a maturity in style and construction. It is a story of unrequited love and jealousy in the family of King Birendra Sinha of Indrapur. The main characters, all of whom die at the end of the play, are, on the whole, drawn well. The next work *Gouru shetur* (1873) is written in verse of poor quality but received some acclaim from critics.

The play *jamidar darpan* (1873) occupies an important place in Hossain's literary output. Through it may seema a pastiche on Dindandhu's *Nildarpan* (1860), the play is noteworthy not only because of its literary merits but because of its intention. It courageously exposes the evil deeds of the village jamindar who was an unregenerate profligate and thrived on the exploitation and dehumanization of his subjects.

In the play Hossain also shows how religion is exploited by both Hindus and Muslims to perpetuate individual and class interests. His autobiographical work *Udasi pathhiker maner katha* (1890), though spoiled at places by an excess of emotional effusions and a tendency towards exaggeration, contains valuable information about rural life in Bengal in the second half of the nineteenth century, particularly the atrocities of the European indigo planters.

Hossain was steeped in Hindu mythology as is evident from his *Behula gitabhinay* (1889), that story of supreme human defiance against the whims of gods and goddesses. His appreciation of the Hindu way of life and the call for Hindu-Muslim unity got expression in all the works of the first phase, so much so that in his essay '*Go-jiban*' (1888) he exhorts his fellow Muslims to abstain from the slaughter of the cow that is an object of devotion for the

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Hindus. The views expressed in this essay were so forthright and revolutionary and it earned for him the odium and anger of his own community.

Bishad sindhu remains Hossain's major work and his reputation today rests chiefly on this work. It was published between 1885-1891 in three parts the *Mohurrum* part in 1885, the Release in 1887 and the downfall of Ezid in 1891. Written on an epic scale, the narrative webs a complex pattern in which the ambitions, love and hatred of private individuals seriously impinge on public life and decide the fate of whole communities.

However, throughout the work the intense human drama is always foreshadowed by an overarching fate that has absolute control over human affairs. The previous knowledge on the part of their characters of their imminent downfall deepens the sense of tragedy. The author claimed that the incidents are based on authentic Arabic and Persian sources but the recent researches in this field have established the fact that the story is based on the Punthi literature extant in Bengal, particularly, *Maktul Hossain, Jangnama and Shahid-e-Karbala*. This seems more plausible because he knew little Arabic or Persian.

Whatever the sources, his fertile imagination and extraordinary power of visualisation played upon the historical facts to create a unique effect. Though it is true that the religious aspect of the book caught the imagination of the readers and made it sell so much so that it ran into eight editions during the author's lifetime, the book stands on its own merit. Hossain invariably rises to the grandeur of action and matches it with an equally grand and sonorous style.

Gajimiar bastani (1899) marks Hossain's transition from the sane and balanced attitude of the earlier works to the essentially parochial vision projected by the world of the second phase. These works include *Maulud sharif* (1903), *Musalmaner bangla shiksha* I, II (1903, 1908) *Madina gaurob* (1906), *Muslim biratta* (1907), *Eslamer joy* (1908) etc.

As evident from the titles, the main objective here was to create awareness among the Muslims and fill them with a sense of pride. Literary qualities have invariably been given short shift in them. Hossain's last works are autobiographical. In *Amar jibani* I-XII (1908-10) and *Bibi kulsum* (1910), Hossain recounts the story of his life and that of his epoch.

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Mir Nazuk (d. 1614 A.D.)

Mir Nazuk was the disciple of Baba Dawud Khaki and eminent sufi poet and scholar of the Suhrawardi order in Kashmir.

Mir Nazuk was at first the disciple of Baba Dawud Khaki and had received initiation in the Suhrawardi order. When Saiyid Isma'il came to Kashmir, Baba Dawud introduced the Mir to him. Finding Mir Nazuk full of promise, Saiyid Isma'il initiated him into the Qadiri order and gave him the *Khirqa* and *ijazat-nama* to enrol disciples in the order.

Mir Nazuk, unlike Saiyid Ni'matu'llah, did not approve of the practice of *sama*. It is not known whether Saiyid Ismail practised sama at all, but Baba Dawud, the Mir's earlier preceptor, certainly approved of it. Mir Nazuk is said to have even refused to give an interview to a *darwesh* who practised *sama*. He breathed his last on 9th Zu'l-Hijja, 1022/20th January, 1614, and was buried at Qazikadal in Srinagar.

The charge of Mir Nazuk's khanqah at Khanyar, in Srinagar, was taken up by his eldest son, Mir Yusuf. He had received his education and initiation in the Qadiri order from

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his father. Mir Yusuf died of plague at an early age in 1027/1617. It was left to the lot of Mir Muhammad 'Ali (d.17th Zu'l-Hijja, 1070/24th August, 1660), the third son of Mir Nazuk, to popularise the Qadiri order in Kashmir.

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Mir, Rasul (1870 —)

Rasul Mir, born in Sehapur in Kashmir in 1870, is a pre-eminently a writer and poet of love lyrics.

Rasul Mir was born in Sehapur, Shahabad, in Kashmir. Little can be said with certainty about his life. He is believed to have died young.

Mir is p Ure-eminently a writer of love lyrics. In an age when mystic verse conferred respectability, he addressed his ghazals to an earthly beloved without pretending shyness. Some people believed that he loved a Hindu woman. He alludes to a 'Kong' and a 'Hindu princess' in his ghazals.

Rasul Mir's ghazals are colourful and sensuous. His imagery depicts the beauty of his beloved in line and colour and caters to various sense perceptions with the help of flowers, fragrance, tinkling anklets, a swan-like neck, etc. His lyrics spring spontaneously from his heart and are highly melodious. In some of his ghazals he presents the female lover complaining with modesty, delicacy and restraint about the waywardness of the male beloved. Reversing the convention in many of his sweetest compositions, he delights in projecting the male-lover courting the female-beloved with ardour, sincerity and optimism.

Mir's ghazals bear a remarkable unity of impressions. His diction is colourful but simple, though occasionally he uses words of Persian origin. He enshrines the sentiment of love in all its nuances.

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Mir, Samad (1893 — 1959)

Samad Mir, born in 1893, was an eminent Kashmiri mystic poet.

Samad Mir like his father, Samad Mir worked as a sawyer but became a building labourer later. Early in life, he started his search for 'truth' as a sufi and imbibed yoga also. He gave utterance to his first song 'Yetravun pyon' when he was past thirty and already initiated.

Mir is a mystic poet, and his 'vatsun' songs and ghazals reveal his deep insight acquired under the sufi and yogic disciplines. He feels compelled to give utterance, though inadequately, to his vision in the verse overladen with symbolism. The burden of many of his poems is: 'It is impossible to express what is obvious to Samad Mir'.

As in the case of the most mystic poets, his varied experiences are surrounded by ambiguity and even obscurity. He underscores awareness and even offers 'Come and learn wakefulness from Samad Mir'. Sufi concentration, intense devotion to the Prophet, shastric practices and the utterance of 'On Suh' are all grist to his mill. He emphasises: 'Every single atom is an integral part of the Everlasting', and for him Rama and Rahim are identical.

Mir wrote a substantial quantity of verse in the forms of 'ghazal', 'vatsun' 'naat', etc. It

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seems that he never cultivated poetry as an art, and it was only the inevitable utterance of his inner experience. It is said that not a single verse came from him for as long as thirteen years. One may notice faulty metre occasionally and excessive use of medial rhyme creates complication.

Mir was illiterate, but, apart from imbibing our common cultural heritage, he made acquaintance with the birds and animals, insects and herbs, flowers and trees, which came handy to him as symbols. He has to his credit quite a number of metaphors and idioms of virgin freshness. He also wrote the allegory of *Akanandun* in fourteen cantos. His poems, embodying depth of meaning, indicate sincerity of feeling, surcharged emotion and spontaneous rhythm.

His poems were published in several parts entitled *Kalami-Samad Mir* by Ghulam Muhammad Nur Muhammad. His collected works were edited by Motilal Saqi and published by Jammu and Kashmir Academy of Art, Culture and Languages in 1973.

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Mirabai (15th Century)

A devotional poetess of the Bhakti yug Mirabai belonged to no particular religious sect, nor did she start one of her own.

Mirabai merely sang of her single-minded love to her lord, Krishna, describing his personal charms and yearning for the fruition of her love. The traditional belief is that she was a disciple of Raidas, and a positive link between 'Sagun' and 'Nirgun' bhakti schools of poetry. Mirabai seems to have grown into a legend in her own life-time. It is, therefore, difficult to reconstruct her biography authentically. Nor is it possible to say conclusively how many songs she actually composed.

Mirabai has alluded to Raidas to be her preceptor. There is, however, no evidence supporting this belief. The time-lag between Mira and Raidas is too wide to make it probable. Maybe, she held Raidas in great reverence and looked upon him as her guru. What is important for us is not who her guru was but what she sang and wrote. Besides her 'padas', seven other titles are ascribed to her, namely, *Naisi ro mahero, Gitagovind ki tika, Rag Govind, Sorath ke pada, Miranbai ka matar, Garvagit* and *Rag vihao*.

But none of these seems to be an independent work and none is authentic. Her reputation rests solely on her songs, but here too we are bewildered with their numbers, which can be anywhere between 20 and 1312. An authentic and critically edited text is still to come. Mirabai's padas have been in a fluid state and their language has been shifting from Rajasthani to Braj in the east and to Gujarati in the west. Punjabi and Hindi (Khariboli) elements are also found in some of the padas.

Through the range of Mirabai's poetic perception and her literary output are meagre as compared to those of Kabir, Sur and Tulsi, it is the intensity and the all-absorbing depth of her songs that account for her excellence. She does not sing of the love of gopis or of Radha but directly of her own love, and she regards her relationship with her Giridhar Gopal as of an exclusive nature.

While the trials and travails which gopis and Radha undergo in their secret love for Krishna are a part of a mythology, Mira's sufferings were real. Her allusion to the tortures she underwent give a new dimension to her emotional experience. She has been compared with Andal, one of the Alvar bhaktas of the south but, in fact, she has attained such an enviable place in the world of music and poetry

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as can hardly be claimed by any one else. Her exquisite lyricism is replete with a perennial charm and freshness.

Criticism: *Miranbai ke bhajan* (Lucknow, 1898), *Miran shabdavali* (Allahabad, 1910), *Brihat kavya dohan* (1913) *Miran mandakini* (Agra, 1930) *Mirabai ki padavali*, (Gujarati, 13 padas), (Hindi Sahitya Sammelan, Allahabad, 1932) *Mirabai ka kavya* (Allahabad, 1934), *Mira ki prem sadhara* (Chhapra, 1935), *Mira* (Allahabad, 1936), *Mira smriti grantha* (Calcutta, 1950), *Madhuri* (Varanasi, 1956), *Mira sudhasindhu* (Bhilwara), *Mira jivani aur kavya* (Jodhpur), *Songs of Mirabai*, (Allahabad), *The Devotional* (Workshop, Calcutta), *Srikrishna Lal, Mira ek adhyayan, Hiralal Meheshwari, Rajashthani bhasha aur sahitya..*

The facts about Mir or Miran Bai's period, life and works are still unconfirmed, and even modern researchers repeat with slight changes what the old historians have already said. She was the daughter of Rajstansi, the fourth son of Raya Duda. Her date of birth varies between 1498 to 1504 according to various historians, but the one accepted by Munshi Deviprasad i.e., 1504, can be generally accepted till such time as a more accurate date is put forth on firmer grounds.

Her birth place is also equally doubtful. Kudaki, Bajoli and Medata, all in Nagaur district, are suggested in this connection. Viramdev, elder brother of Rajstansi had bestowed twelve villages, including Kudaki, in Jagir to Ratansingh. But recent search of a manuscript, *Rathodam ri khyat,* by Udaising Champawat reveals that Viram got Medata in 1515 on the death of Rava Duda and thereafter he snacked Kudaki from Bhoja Sihawat.

Thus Kudaki could remain in Tatansi's possession only after 1515. But according to the popular belief, Miran was born in 1504 and this fact proves her place of birth as Medata. The City Palace library at Jaipur contains a manuscript copied in 1797 (No. 306) wherein 143 of her 'padas' are available. Nos. 63,70 and 125 of them also speak of Medata as her birth-place. But this cannot safely be taken as true, as some more historical facts mentioned therein do not stand ground.

This fact is also corroborated from the mention in *Bhaktamal* of Nabhas commented upon by Priyadas and Raghodas. The point needs further confirmation by more reliable sources, and till then, Medata is in favour with the scholars. Though Miran was sincerely devoted to Lord Krishna from her very childhood, her elders arranged her marriage with Bhojraj, son of Rana Sanga of Mewad, in 1516. Misfortune befell her and she was widowed on her husband's death in 1523. G.H. Ojha puts this date between 1518 and 1523. This intensified her devotion to God.

The fierce battle waged by Rana Sanga with Babar at Khanawa during 1527 claimed the lives of the Rathods of Medata, Rava Viramdev's younger brother Rayamal and Ratansi, while Viramdev was seriously wounded. Sanga also breathed his last in 1528. Thus, Miran lost her father-in-law, husband and father just within 12 years of her marriage. Having lost all interest in her life, her devotional activities intensified without caring for the family prestige and the sneers of the society. She held religious gatherings and sang and danced in the presence of the saints and religious minded persons. This endangered the safety of the fort of Chitor and proved a blot on the fair name of the Rana family.

Meanwhile Ratansi, son of Sanga, ascended the throne, but he was soon killed by Surajmal of Bundi during 1531. He was succeeded by his brother Vikramajit, who is said to have been a despot. It was he who troubled Miran and even tried to administer poison to her. These facts have been variously mentioned in her own padas as well as of other poets and saints.

In 1536, Banabir, the son of Prithviraj's concubine and brother of Rayamal, ended his life. Subsequently Udayasingh, younger brother

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of Bhojraj occupied the seat in 1540. Disgusted with all this, Miran proceeded to Medata and reached there before 1535. Bahadurshah of Gujarat had invaded Chitor in this very year, and had Miran been there, she should also have burnt herself alive along with all other women of Chitor.

On the arrival of Medata, the place was soon attacked by Rava Maldeva of Jodhpur in 1538 which led to Viramdev's flight to Ajmer alongwith Miran. Maldeva attacked Ajmer also in 1539 which forced Viram to quit the place. She visited several places with her uncle after this event till the latter sought the help of Shershah Suri, the emperor of Delhi, in 1543.

It is believed that Miran stayed with Viram till 1583. Feeling very unhappy at all this, she left her father's residence and proceeded on a pilgrimage. Having examined various theories put up by different historians about the attack on Viram by Maldeva, we may treat 1539 as the most probable date of Miran's departure for pilgrimage. No details of the place of start or of the places she visited are available, but some scholars believe that she did visit Vrindavan where she had a meeting with Jiva Goswami.

But the fact needs positive evidence. Mathura and Vridavan being associated with the early years of Krishna, her pilgrimage to the place seems probable. Her meeting with Jiva Goswami has also a sectarian touch. It, however, transpires that instead of travelling to Vrindavan, she proceeded to Dwaraka via Pushkar and lived there till her death, and this is an accepted truth. Rana Udayasingh sent his trusted men to persuade her to return to Chitor but she was fed up with worldly affairs.

She had also realised her own self. That was why she did not like to return and breathed her last at Dwaraka in 1547. It is said that this date is also found recorded in the 'Bahis' of the priests of the family and seems to be a correct one. Deviprasad had given credence to 1546, while there are diverse opinions put forward by others. But these dates do not rest on firm grounds.

Some scholars treat Raidas as Miran's preceptor, but there are certain serious historical misgivings. Raidas died after Kabir who has made a mention of him in his writings. Pipaji has mentioned Kabir and Raidas in the past tense. Kabir having died in 1448, Raidas in 1451 and Papaji in 1453 V.S. approximately, and Miran, having been born in 1561 V.S. cannot have had Raidas as his religious preceptor. Latest researches tell us that Rava Duda having conquered Medata, appointed one Jamunaji Joshi as his royal astrologer.

The office was continuously held by this Joshi family till 1930. Gangadas Joshi of this very family was granted a rent-free land of 25 bighas by Maharaja Vijai Singh of Jodhpur in Medata in 1793. Certain papers in the possession of Jainarayan Asopa, son of Ramkaran Asopa, prove that the Word 'Joshi' appearing in Miran's padas is addressed to the Jamunaji Joshi.

The fact, however, needs further confirmation from other reliable sources also. Miran's life was marked by a series of mishappenings and uncalled-for troubles which she could win over only with patience and confidence in herself and the courage worthy of a woman of the Kshatriya race. This intense agony was the driving force behind her compositions full of eternal bliss and everlasting beauty of heart and mind. She never lost her courage in the face of the severest odds, endowed as she was with the strength of devotion to the Almighty. She surrendered herself only Lord Krishna.

Even more problematic than her life story is her text of the compositions. During the last 20-25 years, almost 2000 'padas' have appeared in her name in various collections. There are numerous interpolations and a good number of them do not have any connection with Miran. Almost all editors have copied them from the manuscripts and have neither cared about their

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authenticity nor presented a scientifically edited text.

The contemporary political, social, literary and psychic circumstances and folk-feelings are also to be kept in mind alongwith various forms of the prevalent language. Side by side we have to look into what other contemporary poets and saints tell us about Miran. Nabhadas has commented freely in this respect in the chappaya metres of his *Bhaktamal*. She was like a 'gopika' in the age of 'Kali' who demonstrated her love for Krishna. She was fearless and knew no bounds. She sang in the praise of her lover Krishna.

Her own men troubled her and even tried to kill her by attempting to make her drink poison, but she hardly cared from them and shunning all false prestige, devoted herself to Krishna. Her devotion was that of the lover and the beloved. The whole text of her 'padas' runs into 300 to 400 only, and even this is a conjectural figure. We may judge certain specialities of her poetry on this basis. She is completely devoted to her Lord in all possible aspects and is prepared to do anything to please Him, even to get herself sold for his sake. Her love is not of this life only, but a continuity of ages and numerous lives. This spirit of complete surrender finds expression in various glorified ways. That there is no place for public remarks and prestige of the family in the philosophic field, is made explicit by Miran. She has brought this fact home for every one. She has tried to generate fearlessness in man and attempted at making him rise to a higher level.

Her submission of self connotes an intensive feeling. Nature is no partner of her feelings of separation and her longings are on an individual basis. Her 'padas' are full of natural beauty, a sort of innocence and a delicate well-being befitting the fair sex. Her line of action is well-defined and she believes firmly in her meeting the Lord. The agony of love haunted her since the very childhood and it is the story of her forlorn life.

Her writings have left a strong imprint on the Indian life. There are numerous 'padas' which supply necessary information on her life and her struggle with her own men. But very few of them can be ascribed to Miran. Some of her 'padas' have a 'nirguna' (formless) touch which seem to belong to a later stage when Miran got some perfection in her line of devotion.

It is at this stage that there is no difference between 'nirguna' and 'saguna'. Her original language must have been Rajasthani only with slight impression of Braj and Gujarati here and there. Gradually, these impressions were more pronounced during the course of time. Out of the writings attributed to her, 'Gita Govind tika', 'Narasiji ro mahero', 'Satyabhamaji no rusano', 'Rag sorath', 'Rag govind' and 'Padawali' none except 'Padawali' and the various ragas representing her padas may be safely treated as belonging to her.

A number of publications have appeared in the name of Miran and some of the important ones are: Karottamanas Swami, *Miran Mandakini*, (Agra, IInd edition); Manavirsingh Gahlot, *Miran jivani aur kavya* (Kashi, 1945); Bangiya Hindi Parishad, *Miran smirti grantha*, (Calcutta; 1949) Padmavati Shabanam, *Miran brihat sangraha*, (Benaras, 1952); Parashuram Chaturvedi, *Miran Bai ki padavali*, (Prayag, 1955); Murlidhar Shrivastava, *Miran darshan*, (Allahabad, 1955); Murlidhar Shrivastava, *Miran darshan*, (Allahabad, 1956); Anand Swarup Swami, *Miran sudha sindhu*, (Bhilwada, 1957); Harinarayan Purohit, *Miran brihat padavali*, (Jodhpur, 1968); Kalyansingh Sekhawat, *Miran brihat padavali*, (Jodhpur, 1975).

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Mira, Miran (1498 — 1565)

Miran Mira, born in 1498, was a mystic and a poetess of medieval North India.

Miran Mira was a mystic and a poetess of medieval North India. Born a princess in a Vaishnav family, she studied dance, music and poetry. As her father, Ratansinh, was always engaged in warfare she was brought up by her grandfather, Dadaji, in a religious atmosphere at Medata. Her poems suggest that she had a mystical experience in early childhood and was emotionally wedded to God.

However, at the request of Sanga the king of Mewad, she made a marriage de convenience with his son, Bhoj. The marriage, however, was without any issue. Instead, she dedicated her life to the service of man and God, and she began to compose poems. After the death of Bhoj in 1521 and particularly after the death of Sanga in 1527, she became vulnerable and was politically persecuted by her brothers-in-law, Ratansingh and Vikramaditya.

Disgusted with politics, she left Mewad in 1532, a sort of exile in, went first to Medata (1533), thereafter to Brindaban (1534-36) and finally to Dwaraka (1537-1546). In 1546, in a mood of repentance, Udaysingh, successor of Vikramaditya, offered to reinstate her honourably in Mewad. Perhaps to avoid all possible political and worldly complications, she fed from Dwaraka incognito on a pilgrimage in the South (1547-1556) and in the East (1557). A witness to political chaos and confusion in North India, she cherished a vision of peace and harmony. She might have bequeathed this vision to Akbar whose 'Din-e-Elahi' could be seen as its embodiment.

Being a mystic, she did not belong to any religious cult or sect. Her definitive biography does not exist. Hermann Goetz, a German scholar, has made an admirable attempt to arrive at a reasonable authentic story of her life by a most judicious analysis of cross-references and circumstantial evidences and by a most perceptive study of her poetry. A brief summary of this story is offered her at the outset.

Her poems have survived through oral tradition. Today, her poems are found in three languages: Rajasthani, Brij and Gujarati. It is likely that she composed them when she visited Mewad, Brindaban and Dwaraka. Or maybe she composed all her poems in one language only—Old western Rajasthani. But it is certain that in course of time their language has suffered a change. In any case, she could not have composed them in the language in which they are found today.

There are about 1400 poems to her name, including many of doubtful authorship. Three long narrative poems are also ascribed to her. No dates of their composition can be established. Their chronology is of no consequence since all of them are devoted to one theme, namely, God. However, it is most likely that the poems on the theme of separation precede those on the theme of meeting.

Other saint-poets describe or narrate the love of Radha and Krishna from distance. They are only witnesses, each one is a third person. Being men, their sensibility is masculine. There is predominantly 'Madhura bhakti'. and 'Shringara rasa' in their poems. Mira is not just a witness, she is herself a 'gopi', a Radha. Her sensibility is feminine. In her poems, the 'Dasya bhakti' and 'Shanta Rasa' are the major themes.

Her Krishna is not that of any sect or scripture, not that of mythology or history, not that of the *Mahabharata* or the *Bhagavata* and does not dwell in her own heart. Her poems are more popular than those of any other saint poet. They have been composed in a colloquial style in dialects, and appeal both of the learned and the laity.

Her poems are short, simple and sponta-

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neous. Their rhythms vary as the moods vary—now slow now swift. There music is matchless and their craftsmanship superb. They possess structural unity and exquisite artistic quality. Here one (1U finds neither erudition, nor eclecticism nor historicism, but intensity of feeling and profundity of experience.

There are no distinct worlds of man and nature; seasons of Vasanta and Varsha act only as a backdrop for the drama of unworldly love. The poems share a common theme: God and love for God. There is no variety. But there is indeed depth. A princess of Medata and a queen of Mewad, her poetry is urbane and sophisticated, her taste is classical and selective. Her favourite images are: dagger, arrow and spear; heat, sand and mirage.

She shines like a white flame in the arid desert not only of Mewad but of the world. Sappho of Greece, with her poems of profane love, and Mira of Mewad, with her poems of divine love, share the world of love-poetry between them.

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Mirji Annaraya (1918 — 1975)

Mirji Annaraya, born in 1918, was an eminent Kannada novelist, short-story writer, critic and scholar.

Mirji Annaraya's full name was Annappa Appanna Mirji. Born in a Jain family, after having passed his Jana examination conducted by Kannada Sahitya Parishat, Bangalore, he served as a primary school teacher. He wrote several essays and short stories under the pen-name Industanaya, in his early days. He published his first and famous novel *Nisarga* (Nature) in 1945.

It is significant contribution in the field of fiction in Kannada. It has a theme of unfulfilled love between two young lovers who belong to two rural families. Nature plays a prominent role in this novel creating rural surroundings in effective way. Here, author has a fine grip over the situations of life that prevail in rural atmosphere.

He has used the dialect of northern part of Karnataka as an instrument to carry the theme more successfully. This novel was very well received by critics as well as common readers. It won him many awards including Devaraja Bahadur award which was the earliest award instituted for best kannada works.

Later, he published more than ten novels. *Rastra Puruse* (1948), *Ramanna mastaru* (School teacher Ramanna, 1948), *Sreyamsa* (1954) are some of his notable contributions that have enriched the field of fiction in Kannada with diversified theme and effective treatment.

His other contributions include essays on basic education, short-stories, biographies, travelogues, literary appreciations, religious works, etc. His other outstanding contribution to Kannada literature is his voluminous research work, *Jainadharma* (first published in 1952), a treatise on Jaina religion and literature. Encyclopaedia in its nature, this work contains a survey of history of Jainism, a detailed information about Jain ethics and literature found in Kannada, Sanskrit, Prakrit and other Indian languages. This book concludes with a survey of Jain ideology in comparison with the modern outlook, its thought and content.

While he was serving as a primary school teacher in Jivan Siksana Sala (since 1955), he was honoured in 1962 as a best teacher by the President of India for his yeoman's service in moulding future generations of India. He established a trust in the name Gandra Ganga Jnana Pitha in his home town through which multifarious literary activities are conducted including organisation of literary work-shops, bringing out publications, and providing facilities to writers for their stay and research studies.

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Mir-ul Arefeen (15th Century)

Mir-ul-Arefeen, disciples of Shah Jalal Mujarrad, was a Assamese Sufi of a higher order.

Mir-ul-Arefeen, among the other companions of Shah Badar and disciples of Shah Jalal Mujarrad, deserves special mention. He was a Sufi of a higher order. The place where he passed a part of his life in prayer and austerity has became a centre of pilgrimage.

A prayer place on the top of a hill and an ablution house on the bank of Dhaleshwari river (which falls into the Barak river) are still preserved. Near the site of the ablution-house are a musafir-khana and a mosque. People visit this place and offer there nazr-o-niyaz to get their desires fulfilled. The place where Mir-ul-Arefeen used to offer prayer is situated on the top of a hill.

His foot-prints still can be seen on the stone-plate, which is believed to be his prayer carpet. It is said that this place was situated in a forest where wild beasts were found. The place is surrounded by the Railway Station of Panchgram, ONGC Camp and proposed site of Hindustan Paper Mill in the district of Cachar. His tomb is situated at Laur.

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Mirza, Akmal-ud-Din Akmal (1642 — 1717)

Akmal-ud-Din Akmal Mirza, born in 1642, was a leading poet and scholar who was patronised by Shahjahan.

Akmal-ud-Din Akmal Mirza was the son of Adil Khan whose father Mirza Malik Muhammad Khan Badakhshi served as Akbar's Governor in Kashmir. Akmal was patronized by Shahjahan, and initiated by Khwaja Habib Ullah Attar into a discipline of mysticism that considers music essential for spiritual advancement. His ever-growing interest in mysticism led him to a deep study of two masters, Moulvi Rumi and Farid-ud-Din Attar, whose works inspired him to attempt his magnum opus, *Bahr al Irfan* (Ocean of intuition) in 80000 Persian couples on spiritual insight.

Though Akmal is believed to have written ghazals also in Kashmiri, none of them has been retrieved so far. What, however, is ascribed to him by oral tradition as well as recent documentation, is a couple of lyrics of the 'Vatsun' type which, despite their folk-style, betray a fairly high standard of craftsmanship. Most probably he did not find his Persian suitable enough for writing mundane love songs, as is seen here in the lines addressed to Juma:

> 'The day has sunk, who are you waiting for/Frisk about, O tender lass, humming lilting lo lo Lovelorn lass, I saw you go across the river-bed scattering flowers all around/May you prosper for my sake, and eye me likingly/Frisk about O tender lass, humming lilting lo lo.'

According to an anecdote, Akmal had a baker couple among his devoted disciples, and Juma, the female disciple, was a special favourite with him. She would often recite to him her own Kashmiri songs, and he felt he too should reciprocate. Hence the need to write in Kashmiri in preference to Persian.

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Another lyric, popularly ascribed to Akmal, is a masterpiece of improvisation, typical of the unsophisticated folk-song. It employs not only a homespun language but also homely situations and metaphors which give us a glimpse of the lovelorn lass, viewing her lover from various vantage-points, the attic, the enclosing wall, the dais, the wayside.

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Mirza Jandjanan, Mazhar (1700 — 1781)

Mirza Jandjanan, born at Talabagh in Malwa in 1700, was an Urdu poet and eminent Sufi.

Mirza Jandjanan (1111-95/1700-81), an Urdu poet and eminent Sufi, was born in Talabagh, Malwa. He was received into the Nakshabandi order by Sayyid Mir Muhammad Baba'uni, and into the Kadiri order by Muhammad Abid Sumami. He was shot in Dilhi by a Shi'i fanatic in revenge for his critical remarks about the Muharram celebrations, but though, he survived three days, he refused to indentify his assailant to the Emperor. He was - and remains - a famous religious leader. He had many disciples and was even credited with miracles.

As a writer, however, his position is not so clear-cut. His letters, in Persian have been published together with letters addressed to him; but they shed little, if any, light on his poetry, being mostly concerned with religious and social affairs. In Persian poetry, his *diwan* is his own selection of 1,000 from 20,000 verses.

The same fastidious self-criticism may perhaps explain why so little of his Urdu poetry is extant: what remains is found scattered in *tadhkiras*, anthologies and other books. Yet, he has been recognised as one of the four pillars of 18th century Urdu poetry, alongside Sawda, Mir Taki Mir and Dard. Sawla complained that Mazhar's poetic language was neither Persian nor Rekkhta [Urdu], likening it to the proverbial "dhobi's dog, neither of the house nor the river-side". This remark is unjust, to judge by such of his poetry as remains, which makes us wish there were more.

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Mishra, Baldevprasad (1898 — 1975)

Baldevprasad Mishra, born at Rajnandgaon in 1898, was a versatile writer and made distinctive contribution to Hindi literature.

Baldevprasad Mishra was born at Rajnandgaon (Madhya Pradesh). He did his M.A. in Philosophy in 1920, LL.B in 1921 and D.Litt. in Hindi in 1938. He was Honorary Director of Rashtriya Madhyamik Shala. From 1922 to 1923, he did miscellaneous jobs of Rashtriya Mahasabha, Raipur. From 1944 to 1948, he was Manager,

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Bilaspur Degree College. He was also Head of the Department of Hindi, Nagpur University, for 12 years. Then he worked as Principal, Bilaspur Degree College. From 1953 to 1959, he was State Organiser in Bharat Sewak Samaj.

From 1960 to 1962, he was Chairman, State Hindi Sahitya Sammelan. He was founder of the weekly magazine *Jantantra*, published from Rajnandgaon, and editor of *Jan-bharati* published from Calcutta for some time. He was a versatile writer and made distinctive contribution to Hindi literature.

Some of his important publications are: *Shankar-digvijaya* (Play, 1922); *Jiv-vigyan* (Essays, 1928)' *Samaj sewak* (Play. 1932); *Kaushal-kishore* (Maha-kavya, 1934); *Tulsi-darshan* (Research thesis, 1938); *Jivan-sangit* (Kavya, 1940); *Soket sant* (Mahakavya, 1946); *Chhattisgarh parichaya* (Short stories, 1950); *Omar Khayyam ki rubaiyan* (Translation, 1951); *Hirdayabodh* (Translation of kavya, 1951); *Bharatiya sanskriti ko Goswamiji ka yogdan* (Essays and lectures, 1957); *Manas-madhuri* (Essays, 1958); *Shyam-shatak* (1958); *Brij-bhasha kavya, Ram-rajya* (Mahakavaya, 1960); *Vyang-vinod* (Kavya, 1962).

The Governments of U.P. and M.P. gave him literary awards on many occasions. He published over 50 works.

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Mishra, Bhavaniprasad (1913 — 1985)

Bhavaniprasad Mishra, born at Narsimhapur in 1913, was an eminent freedom fighter, writer and poet of Hindi literature.

Bhavaniprasad Mishra was born and educated at Narsimhapur in Madhya Pradesh. He received his B.A. degree from Robertson College, Jabalpur, took active part in the freedom struggle, edited *Kalpana* (1953-1955), and later joined the All India Radio as producer from 1956 to 1958. He was also Deputy Chief Editor of the *Sampurna Gandhi vangmaya* (collected works of Mahatma Gandhi) from 1958 to 72.

As a poet, he shows close awareness of the environment around him. The first poet in the anthology, *Dusra saptak*, he is best known for his grasp of the contemporary situation and a fresh approach to the sublime and the beautiful. His sympathy with the common man puts him in the tradition of Khusrau, Kabir, Rahim, Mira, Bharatendu and Maithilisharan Gupta. Philosophy and understanding of life in its various facets, social as well as political, lie as undercurrents in his poetry, but never do they overpower his poetic sensibility.

In his poems, he is never overtly aggressive, though the note of protest is ever present, as distinct in 1970 as it was in 1937 when his early poems first shot him to fame. By his own admission he does not consider style as important as content, and insists on an easy communication between the writer and the reader.

His poetic doctrine is, therefore, simple and effective. The pure musical quality of the poems does not, however, suffer in the process, nor does the heavy emphasis on communication make his language suffer from oversimplification. This is one of the major achievements of a poet in an age when complex sensations lead one often to an exclusive sort of expression intelligible only to a chosen few. *Gitpharosh* is his first collection of poems published in 1956

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and may be considered a characteristic work of the poet.

The influence of Sarvodaya and Gandhism may seen in a few poems here. This collection was followed by *Chakit* hai *dukh* (1968), *Andheri kavitayein and Gandhi panchshati* (1969). The poet's latest works include B*uni hui rassi, Vyaktigat, Khushbu ke shilalekh* and a short narrative poem based on the new interpretation of the historical character of king Ashoka.

His other works are *Anam tum aate ho, Parivartan jiye, Trikal sandhya* and a short epic poem Kaljayi. Buni hui rassi won him the Sahitya Akademi Award (1972). The other awards that he received were the Madhya Pradesh Government Award (1972), Ghalib Award (1973) and the Delhi Sahitya Kala Parishat Award (1973).

Though, at times, his excessive fondness for a language close to ordinary speech gives his poems a certain prosaic quality, Bhavaniprasad Mishra's poetry at its best will be remembered as an important stage in the development of Nai Kavita in Hindi.

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Mishra, Chaudhury Hemakanta (1934 —)

Chaudhury Hemakanta Mishra, born at Bheda in 1934, is a popular Oriya humorist and short story writer.

Chaudhury Hemakanta Mishra, humorist, was born in a zamindar family of Bheda. He passed his M.A. in Psychology and obtained the degree of Doctor of Industrial Psychology. A writer of short stories and belles-letters, he is well-known for his satire and homour.

His writings include *Nishiddha pustaka* (The forbidden book), *Aghatana*, (Chance happening), *Terachagalpa* (The crooked stories), *Bhalluka-ra pura pant o anyanya maja galpa* (Full pants of the wolf and other interesting stories). He contributes essays to the leading journals of Orissa. His latest publication is *Chaudhury Hemakanta Misranka shreshtha galpa* (1979).

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Mishra, Dharanidhara (19th century)

Dharanidhara Mishra was an eminent Oriya writer and translator.

Dharanidhara Mishra was the author of one of the earliest Oriya translations of the celebrated *Girtagovinda* of Jayadeva. In this work Dharanidhara recast the subject-matter of the twelve Sargas of the original Sanskrit work in sixteen Chhandas composed in different Oriya metres.

The rendering is almost literal and most of the words employed in the original text have been retained. The translation has the same lucidity of diction as the original and with its pleasant music produces the same sentimental effect. Of about half-a-dozen translation of the time, now available, Dharanidhara's translation is the most popular and is, for its antiquity, an evidence in support of the contention that Orissa was the homeland of Jayadeva.

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Mishra, Dibakar (1466 — 1500)

Dibakar Mishra, born in 1466, was an eminent Sanskrit and Oriya poet and dramatist.

Dibakar Mishra, also known as Kavichandra Ray, an eminent Sanskrit poet and dramatist, was the court poet of Purusottamadeva, the king of Orissa (1466-1497). His most well-known lyrical drama was *Abhinavagitagovinda* (1494).

Among his other works are: *Lakshmanadarsa mahakavya*, *Prabhabati natakam*, *Parijataharm patakam*, *Haricharita champu*, Rasa *manjari*, *Dhruva charita* and *Devi shatakam*. None of the literary works of Dibakar Mishra has yet been published.

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Mishra, Dwarkaprasad (1901 — 1987)

Pandit Dwarka Prasad Mishra,at Padri in Unnao district, born in 1901, was an eminent freedom fighter, politician and journalist.

Pandit Dwarka Prasad Mishra was born on 5 August 1901. He comes from a Brahmin family of Padri village, Unnao district, in Uttar Pradesh. His father, Pandit Ayodhya Prasad Mishra, was a contractor working in Raipur, Madhya Pradesh, where Mishra had his schooling. Dwarka Prasad had four brothers, who later lived with him. He married once at an early age, and his wife Ram Devi is living. They have four sons and one daughter.

After passing his Matriculation examination from the St.Paul's High School, Raipur, Dwarka Prasad joined the Christ Church College, Kanpur. Later, he took his first degree from the Robertson College, Jabalpur. Subsequently, he joined the History Department, Allahabad University, for his M.A. and obtained the Law degree as well.

Pandit Mishra was inspired by the nationalist movement as it developed during the First World War period and was greatly influenced by the nationalist writings of the time. Thus, when Mahatma Gandhi started the non-cooperation movement, Dwarka Prasad gave up his studies and joined it. It was during that phase of the political struggle that he was drawn once more to the then Central Provinces and was brought into association with Pandit Ravi Shankar Shukla, Seth Govind Das, Brij Lal Biyani and Jamna Lal Bajaj, and organised the Congress activities in that Province with Jabalpur as its centre.

When the movement was withdrawn, he joined the college again, but his political and journalistic activities did not suffer. As a student of the Allahabad University, he was elected to the Legislative Assembly as a Swarajist member, with Pandit Motilal Nehru as his leader.

From 1920 onwards, he has been actively in the fore-front of the national movement and was brought into close association with Sardar Vallabhbhai Patel and other national leaders. He joined the Civil Disobedience Movement and was in jail for a number of years, both then and later in 1942. But, Pandit Mishra's greatest contribution has been in the legislative bodies and

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in the Government, when he became a Minister in 1937 and again in 1946.

Pandit Mishra is an ardent nationalist, whose political views have been influenced by his romantic love for ancient Indian culture. Like Tilak, he had an uncompromising faith in India's independence and would not tolerate British rule in any form. He was a vehement critic of the British bureaucratic administration, to which he attributed the backwardness of the Indian people and all the ills to which they were subject to. His speech in the Legislative Assembly on 15 March 1928 on the issue of the appointment of an all-white Statutory Commission was a condemnation of the British rule, and he held that communal disturbances were an outcome of the British policy of 'divide and rule' and British ignorance of India's real conditions.

He declared, "If the bureaucracy is allowed to deceive the Parliament as to the real conditions prevailing in India, a day will surely come when England will lose India in a state of similar absent-mindedness." He opposed the distinction between the military and non-military castes as the principle sapped the manhood of India and demanded "democratic self-defence" as a preliminary to the democratic self-government. As regards imperial connection, he stood for complete independence but desired England "to come to some agreement with us, in her own interest" so that there might be an "honourable partnership".

He stood for industrialisation, a rational rupee-sterling ratio as aid to a "stable economy". He did not want India to "be the field for England's outdoor relief and dumping ground for England's superfluous steel and superfluous sons over there". He believed in an industrialised self-sufficient economy.

In social and religious matters, he is a nationalist who does not believe in the rigidity of caste system and superstitious ritualism. His views find expression in his epic poem 'Krishnayan', which he wrote to focus the attention on the current problems in the background of Krishna's life and work. In this book, his dream of a happy and free India, in which the highest welfare of the people is served, has been portrayed.

He used journalism, books and public platforms to express his views. He was a Minister in the Congress Governments of 1937 and 1946 in the Central Provinces. He was also for some time Chief Minister of Madhya Pradesh. He edited the *Lokmat*, the *Sharda* and the *Saarthi* in Hindi. He was a Member of the Legislative Assembly of India and President of the Jabalpur Municipality, and he crystallised the Congress Party in the Central Provinces, and later in Madhya Pradesh. Even now he is respected as a veteran Congress leader of all-India stature.

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Mishra, Gauri Shankar (Pandit) (1888 — 1955)

Gauri Shankar Mishra, born in Gorakhpur in 1888, was an eminent freedom fighter and Hindi writer.

Gauri Shankar Mishra was born in 1888 in Gorakhpur in a poor Brahmin's home. His father was a Sanskrit teacher. Gauri Shankar passed the High School examination in 1906 and the Intermediate examination in 1909 from the Hindu College, Varanasi. He took his B.A. and LL.B. degrees from the Allahabad University in 1916. He was deeply influenced by Pandit M.M. Malaviya and Mrs. Annie Besant while in college.

He joined Pandit Motilal Nehru in 1916 as his junior, but left his legal practice to join the Non-Cooperation Movement. He was the first person to take Pandit Motilal Nehru and Pandit Jawaharlal Nehru into the interior parts of Oudh districts in 1921 to acquaint them with the conditions of the poor peasantry. Raja Awadhesh Pratap Singh of Kalakankar was deeply touched by their example and he also began to sympathise with the poor kisans in Oudh. Gauri Shankar was arrested in 1921 with Pandit Jawaharlal Nehru and put in Agra jail.

On coming out of the jail, he was sent to Ceylon on behalf of the Indian National Congress to study the conditions of Indian settlers there. In 1922-23, he served the A.I.C.C. as its General Secretary. However, he resigned from this position following some differences with the Congress High Command.

As he was greatly influenced by Malaviyaji in his early years, he joined the Hindu Mahasabha in 1930 on the latter's advice. He served the Hindu Mahasabha for four years from 1930 to 1934. In 1935, he joined the Congress. He, howevere, declined to join the U.P. Legislative Assembly as he felt that for him the proper field for work lay outside the legislative.

During the period of World War II, he wrote several one-act plays, dramas and essays in Hindi whose theme was generally the defeat of Hitler and Nazism. He eked out his existence by writing small books and essays. Some of his well-known one-act plays were 'Shabri Achhut', 'Thhos Azadi Kaise' and 'Pakistan Ke Adhure Sapne'.

After Independence, he continued his work among the peasants and factory workers in Eastern U.P. In 1952, he was appointed Chair-man, Zilla Parishad, Gorakhpur, and his work was praised by the people in the district. He passed away on 24 December 1955.

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Mishra, Godavarisha (1886 — 1956)

Godavarisha Mishra, born at Srinivaspur in Puri district in 1886, made brilliant contributions in the field of nationalism from 1910 till his death in 1956.

He was born on 26 October 1886 in Srinivaspur under Banpur P.S. in the District of Puri. His father, Lingaraja Mishra, was a pious man and lived a life of austerity. Lingaraja Mishra had poetic powers. He could also cure diseases by reciting *Mantrams*. Godavarisha, who accompanied his father to nearly villages on special occasions, drew inspiration from him to help the distressed in the countryside. Though brought up in a conservative atmosphere, he was a born reformer of social evils.

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During his stay in Calcutta for higher education, he was seized with a spirit of revolutionary change in India. So bitter were his feelings against some of the traditional religious customs and practices that he finally threw away even his sacred thread, generally considered to be the criterion of a Brahmin in India. He did not even care for being regarded as an outcaste by the Sanatanist diehards. Instead, he retained his moustache on his face which was objectionable in his society in those days.

He began his education in the Banpur Lower Primary School in 1892. Later, he took admission in the Zilla School, Puri, in 1901. A year after, he passed the Matriculation examination in 1904, his father and mother died. He next took admission in the Ravenshaw College, Cuttack, in 1907, from where he graduated. In 1910 he went to Calcutta and joined the Post-Graduate Classes. He passed the M.A. examination in Economics. He also completed the Law lectures, but did not appear at the examination. He passed the B.T. examination in 1916, when he was a teacher of the Satyabadi High School. He married Ambika Devi at the age of twelve.

The first quarter of the present century witnessed tremendous developments in the national life of Orissa. Pandit Gopabandhu Das established at Satyabadi, near Puri, a High School which attracted great personalities like Nilakanth Das, Acharya Harihar Das and others. After higher studies, Godavarisha was offered a chance to go to England, but he declined the offer. He was also offered a chance to go to the United States, which again he rejected. He was thereafter offered the post of a Deputy Collector. This too he rejected. Instead, he joined the Satyabadi School as a teacher on Rs.30/- per month.

Godavarisha was of a quiet temperament, kind-hearted, widely-read and ever helpful to the poor. He was a humorist and a brilliant orator, who could make people shed tears or burst into laughter as he wanted. He had a wonderful sense of time.

As a literary figure, Godavarisha shines bright in the firmament of modern Oriya literature. In addition to his being a first-rate creative genius in Oriya, he had wonderful poetic talents in English, too. He was in favour of Western education with the firm conviction that it would enlighten the people of India to stand on their own legs and also to be the architects of their own fate. He supported basic education in order to help poor students and also to change the outlook on education.

The literary contributions of Godavarisha are manifold. He was a poet, a lyricist, a novelist, a dramatist, a short-story writer and a biographer. His autobiography has received the national Sahitya Akademi Award after his death. His study of English, Bengali and Oriya literature was very deep and he spoke English like an Englishman.

As a ballad-writer, he is second to none in Oriya. His short poems are as simple as they are thought-provoking. The common man, his pleasures and pains, occupy a high place in the poems of Godavarisha. Of late, his writings have been collected and published in several imposing volumes.

He advocated female education and also inter-dining among the different Hindu castes. He attended dinners in Muslim houses without hesitation. In 1927, Mahatma Gandhi visited Orissa and stayed in Godavarisha's house for two days. Between 1919 and 1923, he did splendid work for the uplift of the Oriya speaking people in Fuljhar, Mandasa, Tekkali, Jeypur, etc.

Godavarisha was connected with various associations of Orissa for more than 50 years. He began his career as a teacher, but from the third decade of the present century he became a great national leader of Orissa, now working as Editor of the *Samaj,* Orissa's leading daily, now inspiring the people in the countryside with the message of Mahatma Gandhi, now agitating for the unification of the Oriya speaking tracts that lay scattered in four Provinces of India, now writing books for children and for

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the masses as well, in addition to superb poetry, and now delivering thoughtful speeches in the Bihar and Orissa Legislative Assembly (prior to 1936, and in the Orissa Legislative Assembly after that).

In 1921, he joined the Non-Cooperation Movement. In 1924, he joined the Bihar and Orissa Legislative Council from the Banpur Constituency, representing the Swarajist Party. He was the Minister for Education and Finance in the Orissa Government from 1941 to 1944. The Utkal University (Orissa's first University) owes its origin to his efforts. Later, he joined the Jana Sangha with Pandit Nilakanth Das. Later still, he joined the Ganatantra Party (Later merged with the Swatantra Party) in 1955.

In 1955, the Utkal University conferred on him the Degree of Doctor of Literature, *honoris causa*. He was a member of the Senate of the Patna University from 1919 to 1942. From 1924 to 1932, he was a Member of the Bihar and Orissa Legislative Council. In 1934 he edited a paper called the *Lokamukha*. He founded a High School in 1931 and established the Prachi Insurance Company in 1947. He died on 26 July 1956, at the age of seventy.

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Mishra, Gokaran Nath (Pandit) (1871 — 1929)

Gokaran Nath Mishra, born at Mallawan in Hardoi District in 1871, was a leading nationalist, educationist and social reformer.

Pandit Gokaran Nath Mishra was born on 20 December 1871, in an upper middle-class Kanyakubja Brahmin family hailing from Mallawan in District Hardoi, Uttar Pradesh. His father, Pandit Devi Sahai Mishra, was a Deputy Collector. At the age of seventeen, Gokaran Nath was married to Parvati Devi, an enlightened lady who shared her husband's ideas and ideals.

Pandit Mishra matriculated from the Sultanpur High School, Sultanpur (U.P.). Madhusudan Mukherji, the Headmaster of the School, was one of the first few persons who influenced his life very much. A Government scholarship for higher studies in England was offered to him after his graduation, but the opposition of his grandparents led him to refuse it. He joined the Physics Department of the Canning College, Lucknow, and secured a first class in the M.Sc. examination of 1893. He qualified as an Advocate and joined the legal profession as a junior of Mr. D. Gruther; and by 1916 was recognised of the Province.

In the course of his eventful career, he came into contact with such important figures as Babu Ganga Prasad Verma, Pandit Madan Mohan Malaviya, Pandit Motilal Nehru, Pandit Bishan Narayan Dhar, Munshi Ishwar Saran and Pandit Hridaya Nath Munzru. His foreign associates and friends included Sir Anthony Macdonnel, Sir Harcourt Butler, Sir Benjamin Lindsay, Sir James Meston and Mrs. Annie Besant.

Pandit Mishra attended the 1898 Session

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of the Indian National Congress at Lucknow and thus entered into active public life. He took an active part in the deliberations of the Congress.

In the 17th Session at Calcutta (1901), he supported the resolution on Police reform. Commending Tilak's resolution on famine, poverty, economic enquiry and land revenue at the 21st Session at Benares (1905), he made a forceful plea for the extension of the Permanent Settlement to the rest of India. The sevenrity of the Government's land tax engaged his attention at Calcutta (1906), where he also asked for the separation of the Judiciary from the Executive.

The Morley-Minto Reforms found favour with him at the Madras Session (1903), though he objected to the provision of retaining an official majority in the Supreme Council. He suggested that the members of the electoral colleges be given more than one vote to prevent a voting cleavage on communal lines and demanded a statutory provision for the appointment of an Indian member to the Supreme Council and the Councils of Madras and Bombay.

At the Allahabad Session (1910), he pleaded for the establishment of Executive Councils in the U.P. and the Punjab. Speaking at the 1912 Session, he asked for the introduction of the system of competitive examinations in place of nomination for public services to repeal all bars on the recruitment of Indians to various posts as well as to appoint a fair proportion of lawyers in judicial posts.

From 1914 onwards, he supported the demand for self-government for India. He also expounded India's right to be represented at the Paris Peace Conference. In 1918, he was appointed the General Secretary of the Congress, a post he held till 1920, when on the issue of Non-Cooperation, he left the Congress and joined the National Liberal Federation.

While serving as an elected Member of the U.P. Legislative Council from 1915 to 1920 and again from 1929 to 1923, he made his mark as a valiant fighter for public causes, especially the grievances of the peasantry and Hindu-Muslim unity. In 1917, he severely attacked the migration policy of the Government.

In 1907 and 1924 respectively, he tendered evidence before the Decentralisation Commission and the Muddiman Committee. He retired from politics in 1925 and in the same year was appointed a Judge of the Oudh Chief Court, a position he held untill his death in July 1929.

Pandit Mishra had a deep regard for John Stuart Mill and was an avid reader of his works. Mill's influence moulded him into a liberal and a constitutionalist.

He was deeply sympathetic to the plight of the depressed classes. He worked for the lessening of the rigours of the caste system and made impassioned pleas on behalf of widows on the question of their remarriage. He set a personal example by remarrying his widowed daughter in spite of stiff opposition from all sides. A believer in the equality of men and women, he did pioneer work in spreading education among women so that they might attain their rightful status in society.

Though he was a devout Sanatanist, he was not rigid in his orthodoxy. He regarded religion as a purely personal matter and as such, believed in the freedom of religion and its separation from politics. It was his life-long endeavour to reduce communal tension and strife between the Hindus and the Muslims.

He supported the Western system of education. Apart from the Mahila Vidyalaya (Lucknow), he started a High School, which subsequently became an Intermediate College, at his place of birth and endowed a number of scholarships and medals at the University of Lucknow.

The economic distress of the peasantry attracted his attention and he ascribed it to the defective land revenue policy of the Government. He was a staunch supporter of the Swadeshi movement and opened a number of Swadeshi Bhandars at Lucknow and other

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places. He wanted the industrialisation of the country for the mitigation of poverty and for relieving the heavy pressure on land.

A simple and unassuming man, he was very austere in dress and mode of life. while attending official banquets and dinners, he carried his own food with him. He also refused all honorifics and titles which the Government offered to bestow on him from time to time.

During the twenty-five years of his active public life, particularly after he left the Congress, Pandit Gokaran Nath Mishra focussed his attention on issues relating to social reform and education. His efforts towards the amelioration of the lot of widows, his anxiety for Hindu-Muslim unity and the establishment of educational institutions and endowments show his zeal and generosity in the cause of social reform and education. He was also siezed of the grievances of the peasants and the depressed classes and worked for their betterment.

He belonged to the liberal section of politicians who adhered to the policy of pursuing constitutional methods to secure their objective, which was responsible for self-government within the British Empire.

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Mishra, Kamapala (1875 — 1927)

Kamapala Mishra, born in 1857, was an eminent Oriya writer, scholar, dramatist and critic.

Kamapala Mishra, son of Pandit Damodara Mishra and Gayatri Devi, passed the B.A. Examination from Ravenshaw College, Cuttak, in 1897, worked for some time as Subdivisional Officer in the State of Mayurbhjanj, passed the B.L. Examination from Cuttak in 1908 and joined the bar. After a short period he lost his mental balance. He was temporarily cured and then served for some years as the Head Master of Talcher High School.

Steeped in traditional culture, well-versed in Sanskrit and Oriya, he was a keen lover of music and drama. He was a gifted singer of the traditional Oriya songs like the champus and chhandas.

His first literary work was a poem, a 'kavya', named *Apurva swapna* (The unique dream) followed by his first drama, *Sita bibaha* (The marriage of Sita), both written while he was a student. *Sita bibaha,* published in 1899, is a drama of five Arts which presents Sita from her childhood and deals with her marriage with Rama and her journey with him to Ayodhya.

It has an almost traditional introduction or Brastavana setting forth the heme through the song of a dancing 'nati'. But there is no 'Sutradhara' in it. Following his predecessor Ramshankar Ray and the Shakespearean tradition, Kamapala has often used blank verse in dialogues. Though his blank verse is occasionally uneven and faulty in rhythm, it is better than that of Ramshankar. As in Sanskrit dramas, here, too, the friends of Sita are seen engaged in plucking flowers of cracking jokes with Sita. A Vidushaka is introduced.

The mythological theme is treated with a bold originality. The miracle element, usual in mythological dramas, are comparatively less evident. There is no song from the Nepathya. Asides and whispered speeches are rare. The

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influence of the folk plays is seen in the presence of a rather large number of songs in the drama.

Basanta latika was published by the author's son Umakant Mishra in 1933 but it had been written as early as 1913. It was first staged by the Balanga Theater Party. It is semi-historical in theme depicting an imaginary tale of place intrigue. In dialogue and craftsmanship, as also in the art of depicting varied emotions, it is superior to *Sita bibaha.* It has no conventional 'nata' or 'nati' in the 'prastavana'.

Instead, Kamapala introduces Parvati and the Rajalakshmi of the Mayurbhanj royal family. In this drama, too, blank verse is introduced. Harishchandra of Kamapala Mishra, written in 1902, though never published, was staged more than once. It is a drama in five Acts with mythological characters like Harischandra, Shaivya and Rohitasva and imaginary characters like Mangalya, Kalapi and Varana.

Reformistic and realistic in approach, it is critical of the coarseness and vulgarity of the contemporary folk dramas and of the growing moral degeneration, religious corruption and the arrogance of the Brahmins. Kamapala Mishra's last two works are a drama named *Durga sarari* and a novel named *Prabhamayee.*

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Mishra, Krishnabihari (1890 — 1959)

Krishnabihari Mishra, born in 1890, was one of the stalwarts of early Hindi criticism.

Krishnabihari Mishra was one of the stalwarts of early Hindi criticism published mostly in periodicals. He received his B.A. and LL.B.degrees from Lucknow and Allahabad. He was fortunate in having a literary environment around him. His father Rasikbehari Mishra, a lover of literature, influenced him to a considerable extent. From his very student days, he started writing in the periodical, *Samrat.* Later, his articles appeared in *Maryada, Indu, Abhyuthan, Vishalbharart,* and other leading periodicals.

After practising Law from 1917 to 1924, he joined the journal *Madhuri* as co-editor with Munshi Premchand. In collaboration with his younger brothers, Vipinbihari and Navalbihari, he also published a quarterly, *Hindi samalochana.* Besides, he was connected with the editorial department of the daily *Aaj.* His scholarship and critical faculties are best seen in his well-known work, *Dev aur Bihari,* which ranks among the noteworthy works of comparative criticism.

Besides, his critical articles were published in various periodicals and journals. Some of the best known pieces are 'Matiram ka gaj varan', 'Kabir aur Bihari', 'Sahitya darpan ki vimala tika', and 'Brajbhasha sahitya ka sanrakshan'.

These articles provide ample proof of his deep understanding and appreciation of medieval Hindi literature. Among his other books Matiram granthavali, Ganga-bharan, Natnagar vinod, Navras tarang, Mohan vinod and Cheen ka itihas deserve special mention.

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Mishra, Krupasindhu (Pandit) (1887 — 1926)

Krupasindhu Mishra, born at Bir Harekrishnapur in Puri district in 1887, was a teacher by profession and nationalist by choice.

Bir Harekrishnapur is a little village surrounded by the sky-kissing and evergreen cocoanut and palm trees, two or three miles away from the famous town of Puri. Under the lengthening shadows of these trees the village, always cool and pleasant, present a lovely sight which at once attracts the eyes of the pilgrims plodding along the popularly known Jagannath Road to Puri, the seat of Lord Jagannath. In this village, in a poor Brahmin family, Krupasindhu Mishra was born in the year 1887.

It seems he was born commissioned to explore the mysteries of the unknown histories of Orissa. The period from 1914 till his death was the period of his greatest contribution to Nationalism. His father was Janardhan Mahapatra and his mother was Chandramoni Devi. Pandit Artaharan Das was his maternal uncle.

Krupasindhu completed his primary education from the village school. In 1908, he passed his Entrance examination in the first division from the Puri Zilla School. He passed the Intermediate and B.A. (Hons.) examinations from the Ravenshaw College, Cuttack, and it was in 1914 that he obtained the M.A. degree in Philosophy from the Calcutta University, being placed in the Second Class. He married Savitri Devi.

The establishment of a National School at Satyabadi was an important event in the history of modern Orissa. Instructions in this school were imparted on a nationalist basis. The teachers of the school were all thoroughly nationalistic in outlook.

The teaching staff consisted of Pandit Gopabandhu Das, the founder, Pandit Nilakantha Mishra and Pandit Basudev Mahapatra, and it is but natural that Krupasindhu was intimately associated with the organisers and teachers of the Satyabadi School. He was simple, affectionate and unostentatious.

The Geeta exercised a deep influence on him and the Satyabadi Association deepened that influence. Besides, the autobiography of many revolutionary personalities, like Mazzini, inspired him directly.

In personal life, Mishra was opposed to caste-system, regionalism and untouchability. He advocated widow-marriage. He had implicit faith in Hindusim, but did not believe in superstitious practices. He worked for radical changes in the social system of the country. In this task the Satyabadi Association was very vigilant. Regarding his ideas of education, Krupasindhu Mishra was in favour of a well-planned national education and he supported basic education.

In 1914, he joined the Satyabadi National School as a teacher and became its Headmaster in 1921. There the teachers experimented with basic education. Krupasindhu Mishra was a front-ranking nationalist in those days. He associated himself with the national movement and he always favoured constitutional and non-violent methods of agitation. He liked the English form of Government and democracy. A good speaker, he had a wonderful memory. He was well-equipped to devote himself to the study of Orissa's history. His scholarly bent of mind has been reflected through all his works of research.

The real enduring contribution of Pandit Krupasindhu Mishra to Orissa is his massive collection of historical materials from the numerous forgotten chapters of history and prepa-

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ration of books therefrom. Some of his books of great historical importance are 'Utkal Itihas' (History of Orissa), 'Barbati' (The story of the ancient military fort of Baravati) and 'Konark' (The comprehensive history of the famous Sun God temple of Orissa). His treatment of the subject speaks of his masterly understanding of the entire subject and the dimension of his knowledge. These three works have been hailed by the historians as pioneer steps in the field of Orissa's history and archaeology.

He was a research scholar, par excellence. His investigations into the ancient monuments and places of antiquity brought to light many hidden treasures of history. He was engaged in historical research till the end of his life. For his scholarly pursuits and unassuming nature, he occupied a commendable position in his party circle. He participated in the Non-Cooperation Movement. He was a member of the Utkal Union Conference. For some time, he was a member of the District Board, Puri.

He sacrificed his personal comfort and pleasures of life and cast his lot with the Satyabadi Association. He encouraged community feeling in the Satyabadi School and promoted universal brotherhood. He preached 'Swadeshi' and roused national consciousness among his students.

Though an M.A. in Philosophy, he chose history to be his subject of study and taught history in the Satyabadi School. He was an excellent teacher. His historical essays used to find a place of honour in the leading journals.

A close and intimate member of the Satyabadi Association, he was given the popular title 'Pandit' by his associates and countrymen. He was one of the five Associates of Satyabadi. He passed away in the year 1926.

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Mishra, Lakshminarayan (1903 —)

Among the Hindi playwrights Lakshmi Narayan is worth mentioning after Bharatendu Harishchandra and Jayashankar Prasad.

Lakshmi Narayan was born at Basti (U.P.) in a respectable wealthy family. Perhaps, this accounts for his family pride and a respect for the tradition reflected in the prefaces of his plays. He graduated from Benaras and obtained the LL.B.degree from Allahabad. While in Benaras, he came in contact with many poets and writers who inspired him for creative writing.

He began his literary career with a poetic composition *Antarjagat* at the age of eighteen. Then he made his debut in the field of drama. His first play Ashoka was published in 1926. Thereafter his play writing continued for half a century, i.e. till 1976. He has produced 23 plays and three collections of short-stories. His plays may be classified in the following groups on the basis of their themes:

(i) Mythological plays: *Narad ki vina, Chakravyuh, Chitrakut, Aparajit, Dharati ka hridaya, Ganga dwar, Saryu ki dhar*.

(ii) Historical plays: *Ashoka, Garudadhwaj, Dasashwamedh, Vatsaraj, Vitasta ki Laharen, Jagadguru, Bharatendu, Mrityunjaya, Vaishali main vasant*.

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(iii) Social (Problem) plays: *Sanyasi, Rakshas ka mandir, Sindoor ki holi, Mukti ka rahasya, Rajayog, Aandhi rata.*

A play can be said to be a mirror or life. In this mirror we find reflected both contemporary contexts and traditions of ages. This criterion, when applied to his plays, reveals that almost all of them display the entire mentality of the present age against the backdrop of the past.

In *Ashoka* and *Narad ki veena* the dramatist has focused on the question of harmony among people by depicting clashes between the Hindus and the Buddhists and between the Aryans and the non-Aryans respectively. The plays thus express the present-day need for commercial and racial unity: Likewise, his *Vitasta ki laharen* pleads for an integrated world culture through the coordination of the Greek and the Aryan cultures. The love for harmony starts off with the life of an individual.

The writer illustrates in his play *Vatsaraj*. In the character of Udayan the dramatist has portrayed the art of blending worldly pleasure and ascetic renunciation. In fact, Mishra's historical and mythological plays show the sublime and the magnificent aspects of Indian culture.

It is widely acknowledged that Lakshmi Narayan Mishra is the father of Hindi problem plays. His true representative work in this genre is said to be *Sindoor ki holi*. To write a problem play was a new experiment in Hindi dramaturgy which grew in importance in course of time. In his problem plays Mishra exposes various aspects of contemporary society, such as problem of women, sex, co-education, marriage, social disparity, illegal offspring.

In these plays Mishra was inspired by the works of Ibsen and Bernard Shaw, but the western influence is only in the extrinsic form, since the inner core of his plays is purely Indian. The dramatist has used the western dramatic technique in his use of stage directions, division of play into acts and scenes, make-up of character, histrionic art, creation environment, etc. But his characters, though realistic, tend to be idealistic. In each of his problem plays, there is an ideal character who imbibes fully the impact of Indian culture.

In his one-act plays Mishra has chosen the problem of modern life for his themes. The collections are entitled *Pralaya ke pankha par, Ashoka vana* and *bhagawan Manu tatha anya ekanki*. In the first two collections a couple of one-act plays deal with the issues of rural life and the rest with the problems of the women.

In the last collection, 'Bhagwan Manu', 'Yagyavalkaya', 'Kautilya' and 'Acharaya Shankar, etc. are concerned with the glorious torch-bearers of Indian culture. Mention may also be made of his incomplete epic *Senapati Karna*. In fact, Mishra's contribution to Hindi dramaturgy is of great significance.

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Mishra, Lokanath (1902 — 1966)

Lokanath Mishra, born at Sanadhanga in Cuttack in 1902, was one of the leading freedom fighters of Orissa.

About 50 miles away from the town of Cuttack, Lokanath Mishra was born in the month of Ocotber 1902 in a middle-class family in village Sanadhanga, situated on the bank of the river Chitrotpala in Patkura thana. Intersected by rivers, this area is every year devastated by floods. Pandit Hari Charan Mishra was his friend and his mother was Rani Devi. Brahmin by caste, Hari Charan Mishra had acquired traditional scholarship and profound knowledge in philosophy.

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Although he had not received much school education, he could rise to the rank of a Lecturer in Philosophy at the Ravenshaw College, Cuttack, for some time. It is but natural that Loknath's education had left an indelible mark on his character. One of his near relations courted imprisonment during the Salt Satyagraha movement. Ketki Devi, whom Prajapati married in 1924, discarded *parda* in 1928, worked for the emanicpation of women and participated in the Swadeshi movement.

Prajapati passed his Matriculation examination in 1918 from the Bettiah Raj High English School in the first division, read in the B.N.College, Patna, up to the B.A. final class, and then gave up his studies to join the non-cooperation movement.

Haribansh Sahay, a nationalist teacher in the Bettiah Raj School, first kindled a sense of patriotism in young Prajapati. Later, nationalist leaders like Rajendra Prasad, Brajkishore Prasad and Bipin Behari Verma influenced him a good deal. Some Hindu scriptures and the writings and speeches of Bal Gangadhar Tilak and, later, of Mahatma Gandhi also stirred his mind.

Mishra started his nationalist career as a volunteer in the non-cooperation movement. Later, by dint of his sincere work he became the President of the Bettiah Subdivisional Congress Committee and eventually of the Champaran District Congress Committee. While opposing the British planters and the manager of the Bettiah Raj, he was once beaten up by the oppressors in 1924. As the President of the Bihar Youth Conference in 1929, he exhorted the youth to shun casteism and to work for the complete independence of the country.

He took an active part in the Swadeshi movement and in the non-violent civil disobedience and non-coperation movement of Mahatma Gandhi. He founded an Ashram in Brindavan near Bettiah with a network of basic schools and *charkha* centres. He was intimately associated with the Harijan welfare work and anti-untouchability movement. As the chief organiser of the Champaran Earthquake Relief Committee, he sincerely helped the cause of the suffering humanity after the earthquake of 1934.

As the Commissioner of the Village Development Organisation in 1938-39, he rendered valuable services to the poor and the downtrodden. As a valiant fighter for the tenants' cause, he started the Adivasis' *Bakasta* land movement against the Ramnagar estate, influenced by such an erudite father in his pursuit of higher education. His brother were Gopabandhu Mishra, Gangabihari Mishra and Dukhibandhab Mishra.

In 1912 and 1919, Lokanath Mishra passed the M.E. and the Matriculation examination from Tendakuda M.E. School and Kendrapada H.E. School, respectively. He passed I.A. in 1921 and B.A. in 1924 from the Ravenshaw College, Cuttack, and passed his M.A. examination in English in 1926 and B.L. in 1928 from the Patna University. A good speaker, he was a good student.

In 1917, he married Harapriya Devi, after whose death in 1929, he married Heimavali Devi on 7 June 1929, who was the daughter of Anant Charan Mahapatra, Jayatsinghpur, Cuttack.

Lokanath was influenced, among others, by Pandit Gopabandhu Das, Jadumani Mangaraj, Harekrushna Mahatab, Gopabandhu Choudhary, Nabakrushna Choudhary, Rajkrushna Bose, Madhu Sudan Dash, Pandit Godavarish Mishra, Pandit Nilakanta Das and Acharya Harihar Das, the then District Board Chairman of Cuttack; Devendra Kishore Das, Bipin Behari Mitra (father of Biren Mitra, ex-Chief Minister of Orissa) Professor Bepin Bihari Roy, Mohini Mohan Senapati and Ratnakar Pati also directly influenced him.

Books of mythological importance, *the Geeta, the Mahabharata* and the *Ramayana* moulded his ideas. The works of Michael Madhusudan Dutta, Bankim Chatterjee, the writings of English poets like Wordswoth, Tennyson and Coleridge and the philosophy of

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Edmund Burke, Kant, Hegel and many others greatly inspired him. Though a staunch Hindu, he believed in the fundamental truth of all religions.

Under the spell of Mahatma Gandhi, he joined the Indian National Congress and courted imprisonment on a charge of conspiracy for five years. He was released in 1946. He was against regionalism and supported whole- heartedly, basic education and parliamentary form of government and democracy. He organised social work in various levels from 1921 to 1957 and preached against untouchability. In 1942, he started a secret society at Cuttack with Surendranath Dwivedi, Guru Charan Das, Malati Choudhary and others, following which he was taken to jail.

His work during the floods in different years is unforgettable. As a supporter of educational developments, he was associated with the establishment of thirty M.E. Schools, fifteen High Schools and six dispensaries in the rural areas. Through his efforts, a canal was dug under the Delta Irrigation Scheme in Orissa. It must be said to the credit of his many-sided career as a social worker in rural life that he also worked as the Headmaster of Barir Khetramohan Institute (High School) in 1934.

An elected member of the Orissa Legislative Assembly from 1937, he was the Deputy Speaker in the Assembly in 196-61. In 1931, he was the Collection Secretary of the Reception Committee for the Indian National Congress when he was arrested in Calcutta. He was the Secretary of the Utkal Pradesh Congress Committee from 1949 to 1952 and Secretary of the Gandhi Smarak Nidhi in 1948, and due to his efforts, a sum of twelve lakhs of rupees was collected in Orissa. He used to help the needy and deserving persons with money. As President of the Arya Sanskriti Mandir, Bhubaneswar, and President of the Ekamara House Building Co-operative Society, he showed ability of a high order.

The period from 1921 to 1947 was the period of his greatest contribution to nationalism. He passed away in 1966.

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Mishra, Madhavprasad (1871—1907)

Madhavprasad Mishra, born at Koongad in Haryana in 1871, was an eminent Hindi essayist, biographer and stylist.

Madhavprasad Mishra was born in the village of Koongad in Haryana. He studied privately with his scholar-father Ramjidas, and several other able gurus. He was an erudite scholar of Sanskrit, and a staunch Sanatanist. He was editor of *Sudarshan* (Varanasi, 1900) which continued briefly for about two years, and later, of *Vaishyopakarak* in which his essays and other prose writings regularly appeared.

He expressed his views fearlessly and in a forceful manner and did not hesitate to disagree with even Acharya Mahavirprasad Dwivedi and Waber, the European Indologist. He did not spare even Swami Ramtirtha, Madan Mohan Malviya, and Shridhar Pathak.

He edited Sudarshan, a periodical, laying sound foundations for Hindi journalism. The early poems of Mahavirprasad Dwivedi and Maithilisharan Gupta appeared in it. He tried his hand at poetry and drama also, but with little success.

His short story 'Larki ki bahaduri' (Bravery of a girl) has been acclaimed as the first perfect Hindi story with a modern approach. His

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Vishuddha Charitavali (1903) is the biography of Swami Vishuddhanand, while *Madhava Mishra nibandhavali* is a collection of miscellaneous essays and other prose-writings.

He made a significant contribution to Hindi prose and its style at the turn of the century. Babu Balmukund Gupta, Chandradhar Sharma 'Guleri', Acharaya Ramchandra Shukla and other paid high compliments to him. His style ranged from the highly-Sanskritised tradition of the Sanskrit poet, Bana, to the chaste flows of Khari Boli with a sprinkling of such Urdu words as have been absorbed in the main stream of Hindi.

Mishra, Manamohan (1920 —)

Manamohan Mishra, born in 1920, is a popular Oriya poet, journalist and author.

Manamohan Mishra was educated at Ravenshaw College, Cuttack. He did his M.A. in English from Patna University in 1943. He joined the freedom movement while he was a student and was jailed more than once.

His journalistic and literary career began with his political activities from the early 40s. He was a representative of *The Times of India* and *The Hindustan Standard* in Orissa and edited *The Congress* (1957) and the *Klinga* (1960-62). He was involved in the World Peace Movement and afterwards worked for labour welfare.

He traveled widely in the Soviet Union, Czechoslovakia, France, England, East Germany, West Germany and China. He picked up the progressive trends in literature. His poetical collections include *Koti kanthe* (In the voice of many, 1948), *Awaj* (1950) *Nua gapatie lekha* (1953). He has written a biography of Stalin (1953). His translated works are *Manushya daitya* (1946) and *Rusiya kavitabali* (Russian Poems, 1967). His only story-collection is *Ei desar matire* (In the soil of this country, 1947).

He wrote an excellent political discourse *Gala mahayuddha o ta pare* (The last World War and after, 1946) and two treatises on language, namely *Chalanti bhashar prayog* (1968) and *Chalanti bhashar bijinan* (1969).

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Mishra, Prajapati (1898 — 1953)

Prajapati Mishra, at Ranipur in the Bettiah district in 1896, was one of the formost Gandhian constructive workers of Bihar, a champion of secularism, Bhoodan Yajna and cottage industry.

Prajapati Mishra was born at Ranipur in the Bettiah sub-division of the Champaran district in Bihar in the respectable middle-class Maithili Brahmin family on 2 October 1898. His father, Shitladatta Mishra, an adviser of the Raja of Bettiah and a small zamindar in his area, died when Prajapati was only five years old. His mother, a pious lady, took a keen interest in his childhood education and nourishment.

In the post-independence period, he did useful work as the President of the Bihar Provincial Congress Committee (1948-1952) and as a member of the Bihar Legislative Assembly (1946-53).

He did commendable work as a member of the five-member Advisory Committee for the constructive programme of the Bihar Congress. He also served with credit as the Chairman of the Champaran District Board and the Bettiah Municipal Board. He opposed the spread of Western education, working for the development of a national education for the regeneration of India's rural economy and political progress.

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In 1940, he participated in the Individual Satyagraha started by Mahatma Gandhi and suffered two and-a-half years' rigorous imprisonment for taking part in the August Revolution of 1942. He again incurred the displeasure of the British Government in 1945 by delivering a fiery speech at the Bihar Constructive Workers' Conference at Patna.

Prajapati Mishra believed in plain living and high thinking. He was an embodiment of fearlessness, tolerance, forbearance and dedication to the nationalist cause. He was a traditionalist at home but liberal outside, observing the rites and rituals of the Hindu religion, but attacking caste barriers and encouraging female education.

He was one of the formost Gandhian constructive workers of Bihar, a champion of secularism, Bhoodan Yajna and cottage industry. His dream of establishing a rural university could not materialise due to his premature death, but he bequeathed his zeal for selfless work to his wife and son who also became M.L.A.s later.

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Mishra, Pratapnarain (1856 — 1894)

Pratapnarain Mishra, born at Baijegaon in Unnao district in 1856, was an eminent Hindi writer, poet and humorist.

Pratapnarain Mishra was born in the Baijegaon village of Unnao district (Uttar Pradesh). He received no regular education, but acquired a good knowledge of Hindi, Urdu, Persian and English. He also knew Sanskrit, Marathi, Punjabi and Bengali and translated a good many novels into Hindi.

He regarded Bharatendu as his 'guru', and was attracted towards literature by reading his journal, *Kavivachan sudha*. He learnt prosody from Lalitji of Kanpur, and in the beginning composed 'Alhas' and 'Lavnis'. He was a reformist in literature and his works are predominantly didactic, though not dull. There is also a touch of homour and satire in his writings. In order to propagate Nagari, he started a journal, entitled *Brahaman*, in 1883. Most of his works became popular through this journal.

In 1889, Madan Mohan Malviya invited him to join the staff of *Hindustan*, then published at Kalakankar. He worked there for about a year, and then returned to his own *Brahaman*. Through this journal, he gave an impetus to Bharatendu's movement and the Swadeshi dynamism.

Beside, he wrote for it essays rich in wit and humour. His literary essays are subjective in approach, and are written in an intimate style even on common topics such as, 'Dant', 'Ta-Ta'. 'Do vriddha stree', 'Balak', 'Nari', 'Atmagaurav', 'Manoyog'. The language is idiomatic and has a touch of the dialect. His published works are:

Poetry: *Prem pushapavali, Man ki lehar, Lokoti shehar, Kanpur mahatmya, Swagtante, Bradlay swagat, Trupyamatam, Shri Prempuran, Holi hai, Shringar vilas; play: Kali kautuk, Hathi hamir, Bharat durdasha, Sangit Shakuntal* (free translation).

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Mishra, Ramanandan (1905 —)

Ramanandan Mishra, born in Gaya in 1905, is a unique combination of a Gandhite, a revolutionary and then a philosopher-saint.

Ramanandan Mishra was born on Magha Krishna Shasthi, Samvat 1962, Saka 1827 and San 1313, according to his horoscope. He came of a respectable aristocratic Bhumihar family of village Raghunathpur, Post Office Pator, District Darbhanga in Bihar. He lost his mother when he was only one year old. His father, Rajendra Prasad Mishra, was an orthodox Brahmin and a strict disciplinarian.

His brother, Janaki Raman Mishra, was an eminent nationalist leader of Darbhanga. Ramanandan Mishra's wife, Rajkishori Devi, even though the daughter of a well-to-do zamindar of Gaya, never shirked her responsibilities even in very trying circumtances.

Mishra received his elementary Sanskrit education from his village Pandit. Later he took his 'Shastri' degree from the Kashi Vidyapith in 1926. In 1928 he took to the Gandhian way of simple living.

Mishra was closely associated with nationalist leaders like Braj Kishore Prasad, Jaya Prakash Narayan, Anugraha Narain Sinha, Asoke Mehta, Achyut Patwardhan and a host of other Congress and Socialist leaders. He was influenced by the Geeta. When a student at the Benares Hindu University, he was profoundly influenced by a speech of Poet Rabindranath Tagore, deprecating westernisation and loss of faith in spiritualism. Mahatma Gandhi's influence on him was equally great since 1926.

As early as in 1927, he wrote to his father that he would do everything possible to stop the ruination of India by foreign rule. He tried to join the non-cooperation movement when still a school student and in his college days, he began to take a keen interest in the nationalist movement.

He began his public life as a rebel against orthodoxy and traditionalism. On his return to his village home after the completion of his education, he started an *anti-parda* movement. He brought his wife out of the *parda* even though he incurred the wrath of his family members. She was trained in social work first by Maganlal Gandhi's daughters at Mahatma Gandhi's request and then at the latter's Sabarmati Ashram for a year. Eventually, the couple lived in a Darbhanga village in penury because of social ostracisation.

In 1929, Mishra founded the Magan Ashram in the name of Maganlal Gandhi at the village Majhaulia in Darbhanga, soon developing it into a centre of female education, *charkha*, etc. National leaders like Mahatma Gandhi and Vallabhbhai Patel took a keen interest in its work before the Civil Disobedience Movement, training volunteers for the same.

Ramanandan Mishra was also instrumental in the establishment of *Charkha* centres and girls' schools at Motihari, Bettiah, Raxaul, Gaya, Patna, Chapra, Bhagalpur and several other places, working against caste restrictions and *parda* popularising *khadi* and *swadeshi*. Social reform, he thought, was an intergal part of the struggle for *Swaraj*.

In April 1930 Mishra, alongwith Satya Narain Sinha, was arrested for breaking the Salt Law and sentenced to eighteen months' rigorous imprisonment. This as well as the destruction of the Magan Ashram added fuel to the fire and salt began to be produced with a vengeance. On his release, Mishra engaged himself in the socialist and Kisan movements. He became one of the founders of the Congress Socialist Party in Bihar. In 1939-40, he was engaged in an anti-War propaganda. In April 1940, he was arrested under the Defence of India rules.

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It was between 1928 and 1947 that Ramanandan Mishra made his greatest contribution to the cause of social reform as well as to the freedom movement, taking to an austere life. At the outset, he was a firm believer in the non-violent civil disobedience sponsored by Mahatma Gandhi, addressing public meetings in this connection; but gradually he turned to revolutionary methods. During the Quit India Movement of 1942, he went underground, kept a close contact with the secret revolutionary societies of Bengal and Bihar and organised the revolutionaries in Madras, Calcutta, Cuttack, etc.

After a good deal of efforts by the Government detectives, Mishra was arrested in Orissa, kept in different jails and finally in the Hazaribagh jail. In November 1942, he alongwith Jaya Prakash Narayan and Yogendra Shukla scaled the walls and fled the jail. He evaded arrest in spite of the Government's announcement of a reward of Rs.5,000, visited Benares, Bombay and Calcutta, collected arms and tried to incite the army men. Finally, he was arrested and tortured in the jails.

On his release in 1946, Mishra remained actively associated with the work of the Socialist Party of India. He was a prominent member of the Bihar Congress Socialist Party and for sometime, a member of the National Executive of the All India Socialist Party. For sometime, he used to take classes on socialism in the Darbhanga C.M. College.

In 1951, Ramanandan Mishra censured the national Executive of the Socialist Party in his pamphlet for good. On 8 December 1952, he was initiated into a life of renunciation and spiritualism by Kalipada Guha Ray of Calcutta. Since then he has been studying Indian philosophy and religion and leading the life of an ascetic.

Ramanandan Mishra was for a while associated with the publication of a Hindi journal of the Congress Socialist Party, the *Janata*. In the Hazaribagh jail he wrote a book entitled 'Kranti Kaise Ho'. Its English and Bengali editions were proscribed by the Government of Bengal, but still in 1952 it was reprinted. He also wrote 'Marx Ka Darshan' (1952), 'Jiwan Ke Char Adhyaya' (1952), 'Jamin Ka Bantwara' (1952) and a few others. He translated Dwijendralal Roy's book 'Meera' into Hindi. Then during 1952 he edited the 'Samajwadi Granthamala' from Laheriasarai.

Mishra was a pioneer of the anti-*parda* movement in Bihar. He was an advocate of female education. He denounced caste restrictions and social prejudices. His ideas on social reform were revolutionary and modern; he wanted a radical transformation of the Hindu society. He has been a firm believer in Hindu religion, but for the humanity at large he has prescribed a spiritual religion. As an ardent nationalist, he denounced the British rule and its centralised government in India. As a socialist he stood for a collective control over all sources of wealth and production.

Mishra has been a unique combination of a Gandhite, a revolutionary and then a philosopher-saint. Because of his political honesty, social outlook and spiritual attainments, he is still respected by all those who know him.

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Mishra, Sadasiv (Pandit) (1857 — 1929)

Pandit Sadasiv Mishra, born Sasan Damodarpur in Puri district in 1857, was one of those few persons who are remembered for their contributions to the shaping of modern Orissa in the early half of the present century.

Pandit Sadasiv Mishra was one of those few persons who are remembered for their contributions to the shaping of modern Orissa in the early half of the present century. He was born in 1857 in a poor but respectable Brahmin family in the village of Sasan Damodarpur in the district of Puri, Orissa.

His father, Shreedhar Mishra, a great Sanskrit scholar, and his mother Ambika Devi, had two sons, Ganeswar and Sadasiv. The latter was the younger and was adopted by his uncle, Bamdev Mishra. At the age of twenty, Sadasiv was married to Haramani Devi of Balabhadrapur.

Sadasiv's early education consisted in learning Sanskrit grammar, literature and philosophy and also having lessons in arithmetic, geometry, geography and history. At Puri, he continued further studies at the Sanskrit Vidyalaya, appeared at and passed, with a first class, the examination conducted in Calcutta by the Bengal Sanskrit Association which conferred on him the degree of Kavyakantha.

On a testimonial of Dr.Haraprasad Sastri, Principal of the Calcutta Sanskrit College, and on the recommedation of poet Radhanath Roy, then Inspector of Schools, Sadasiv was appointed in 1889 as Head Pundit, Puri Zilla School. Since then, he continued to teach for long thirty-four years. He was liked by all students, colleagues and officers of the Education Department.

Sadasiv combined with his career of a teacher the role of an educationist and a socio-religious reformer. Unlike the orthodox Brahmins of his time, he was in favour of the spread of western education and oriental learning. Through his indefatigable efforts, Schools and Sanskrit Tols were established in different parts of Orissa and centres for examination in Sanskrit were opened at Puri, Cuttack and Balasore. The present Veda-Karmakanda Vidyalaya and its nucleus in the Veda Vidyalaya were established by Pandit Sadasiv at Puri in 1907.

This institution was designed by him to promote regular and authentic study of the Vedas. Through years of tenacious efforts, Sadasiv was successful in founding in 1913 the present Sanskrit College of Puri which was housed in building of the old Sanskrit Vidyalaya. On his death in 1929, the Government named this college after him and made it a living monument to his hallowed memory.

To help poor students in the pursuit of light and learning was a mission of his life. He voluntarily assisted Muktear Ramachandra Das in laying in 1899, the foundation of the Brahmin Samiti hostel at Puri and subsequently developed the same as its President by raising public subscription. This hostel provided shelter to many illustrious sons of Orissa including Utkalmani Gopabandhu.

The reorganisation of the Muktimandap Sabha at the Jagannath temple of Puri is one of his enduring services to the Hindus of India. He freed it from the clutches of the priests, provided it with a good library, and organized it as a body of Brahmin scholars who used to offer learned counsels on all spiritual and religious matters referred to it. Under the able guidance of Sadasiv, the Sabha conferred titles on such foreign scholars and admirers of India's ancient religion and culture as Sir John Woodroff, Professor Macdonald and Sir Edward Gait.

Pandit Sadasiv was the author of several works in Sanskrit. The most remarkable was 'Kalyapad Dharma', which was the fruit of five years' hard labour and research. Based on a penetrating analysis of the Smritis, Shastras and

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Puranas, this book established that Hindus going abroad were not to be treated as outcastes, but deserved to be welcomed into the fold of Hinduism.The book thus provided an arsenal to fight out superstitions of the Hindus and was eagerly published by Byomkesh Chakravarti, a Barrister of Calcutta.

In recognition of the distinguished services to the cause of the people of Orissa and India, the Government honoured him in 1909 with the title of Mahamahopadhyaya. But, he never indulged in eulogising the British Government as other Government servants did.

Sadasiv served with distinction on the Senates of the Benares Hindu University and the Patna University, as a member of the Asiatic Society and as a life-member of the Bangotkal Education Committee. The Bharat-Dharma-Mahamandal of Benares honoured him with the titles of 'Ma'opadesak; and Utkalbhusan'.

Pandit Sadasiv was noted for his charity towards the poor and the suffering, and for his love and hospitality towards men of culture and learning. He cultivated friendship with such eminent persons as Pandit Madan Mohan Malaviya and the Maharaja of Darbhanga. He was an enlightened man of noble ideas and great determination.

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Mishra, Shreeharsa (1919—)

Shreeharsa Mishra, born at Lunighati in Ganjam district in 1919, was a leading revolutionary freedom fighter and journalist of Orissa.

Shreeharsa Mishra was born in a lower middle-class Brahmin family on 20 October 1919 in the village of Lunighati (Gopinathpura Sasana) in the district of Ganjam. His father's name was Rama Chandra Mishra, who was a teacher in the Chhamanda Board Elementary School. His maternal uncle was Rama Chandra Nanda, a reputed Sanskrit scholar.

He had his early education in the Lunighati Gopinathpur Pathsala. Then he joined the Chhamnda Board Elementary School where his father was a teacher. Having complete his elementary education he was admitted into the Polasara Middle English School. Raghunath Mishra, the Headmaster of that School, was a staunch nationalist and exercised a tremendous influence on Shreeharsa Mishra. A scholarship was arranged for him at Parlakhemundi High School. But, he could not avail himself of this opportunity as he preferred to sacrifice his studies for the sake of the country and join the Salt Satyagraha Movement in 1930 in response to Mahatma Gandhi's clarion call to the nation.

The year 1930 marks the beginning of Mishra's political career which came to an end in 1947. He was profoundly influenced by three great nationalists of Orissa, the three redoubtable Pattanaiks—Niranjan, Banchanidhi and Dibakara.

Bengal, Bihar, Orissa and Madras were the centres of his political activities. Being inspired by Gandhiji, he conducted the nationalist movement peacefully and non-violently. He had close personal relations with Gopabandhi Chaudhury, Nabakrushna Chaudhury, H.K. Mahatab, the organisers of the Satyabadi High School, Biswanath Dash, Sasibhusan Rath, Purushottam Das Tandon, Hemanta Kumar Basu, Bipin Bihari Ganguly and Shilabhadra Yaji.

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He was closely associated with the revolutionaries of Bengal and was in charge of Orissa. He was put in charge of the secret organisations formed by Netaji Subhas Bose in Orissa. He was a member of the Indian National Congress, Forward Bloc, Faridpur Group of the Yugantar Party of Bengal, Utkal Pradesh Society and many other organisations from 1944 to 1963.

As a journalist, he was the Sub-Editor of the *Asha* (1937-41), Assistant Editor of the *Nibabharata* (1941-42), Sub-Editor of the *Samaj* (1950-54), Joint-Editor of the *Samaj* (1954-57) and Editor of the *Samaj* (1957-61). He was also the Editor of the *Kalinga* and the *Janasakti*. At present he is the Editor of the *Prajatantra*.

He is a great litterateur and has published many monumental works such as: 'British Sasanara Chakratala', 'Ganatantra Bharat', Swadhinata Andolana', 'Acharya Krupalini', 'Paschima Diganta', 'Bipula cha Prithivi' and others. For his literary excellence, he was awarded the first prize in literature by the Orissa Sahitya Academy in 1964. He is closely connected with several literary associations of the State. He is a member of the P.E.N. He is the President of the 'Rabi Basariya Sahitya Parishad' and the 'Kalinga Sisu Kishore Samsad'.

He does not believe in caste distinction and hates caste discrimination. He is in favour of National Education. He stands for the policy of 'live and let live' in the international affairs. He has a strong faith in democracy. He is in favour of a Parliamentary form of government and giving equal rights to women. He is a force- ful speaker and knows how to sway his audience.

He is a widely travelled person. On the invitation of the Government of U.K., he visited England, France, Germany, Switzerland and Italy. In 1961, he visited Germany, England, the U.S.A., Canada, Japan, Honk Kong and Thailand on the invitation of the Federal Republic of Germany and in the Leadership Exchange Programme of the U.S.A.

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Mishra, Shyamsundar (1909 —)

Shyamsundar Mishra, born at Gangadhar Sasan in Gunjam district in 1909, was a well-known social worker and reformer of Orissa.

Shyamsundar Mishra, a well-known social worker and reformer of Orissa, was born in a middle-class Brahmin family in Gangadhar Sasan of Gunjam district (Orissa) in February 1909. His father Chandrasekhar Mishra was a reputed Sanskrit teacher of the local school. After completing his education at the Puri Zilla School, Shyamsundar went to the Patna College in Bihar for higher studies and obtained his Bachelor's degree with Honours in Economics and Political Science in the year 1933. At a young age when he was hardly thirty-one, his first wife expired, but two years later, forced by circumstances, he married Kadambini Mishra, the daughter of a school teacher.

Though Shyamdundar was a great believer in western education, the influence of the then 'National School' of Satyabadi (Puri) had initially prompted him to choose the career of a social worker. Moreover, the writings of Harold J.Laski, G.D.H. Cole and particularly the authors depicting the Indian struggle for independence had helped a good deal in shaping his views on various problems.

In the public life, Shyamsundar is a true social worker. By keeping himself aloof from

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all petty politics, he has endeared himself to all sections of the people in Orissa. Though he hails from an orthodox Brahmin family, he is opposed to caste distinction. As a reformer, he is free from religious taboos and dogmas. He believes in equal status for men and women in society.

From an early age, he is associated with many official and non-official welfare organisations. In 1936, he became a life-member of the Servants of India Society and served for two years (1936-38) on the editorial staff of its weekly publication, The Servants of India. He was the General Secretary of the Utkal Harijan Sevak Sangha from 1937 to 1950. He also continues now as the Secretary of the Orissa Relief Committee (a non-official organisation) and a member of the Indian Council of World Affairs. For sometime, he was a member of the Senate and various committees of the Utkal University.

Shyam Sundar is a firm believer in constitutional means for achieving all ends. He is an ardent nationalist and is opposed to regionalism. While admiring the British Parliamentary system of government, he condemns all forms of colonialism and imperialism. He visited the United States as a Fellow of the U.N.Committee for Social Welfare in the year 1950. He has many friends among social welfare workers in the U.S.

A tall and thin man with an amiable disposition and admirable oratory, Mishra has played a significant role in the field of social welfare in Orissa for the last few decades.

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Mitra, Atulkrishna (1857 —1911)

Atulkrishna Mitra, born in Calcutta in 1857, was an eminent Bengali poet, writer and journalist.

Atulkrishna Mitra was born at Thanthaniya in Calcutta. He began with writing poems which appeared in such periodicals as *Sulabha samachar*, *Sahitya mukur* and *Dut*. He later edited a monthly paper named *Andolan*. He also edited the Weekly Vasumati for a short period. About 1872, he formed a drama association and staged *Pagalini*, his first play. In 1887 he joined the National Theatre of Pratap Jahori as a playwright. He worked as the Manager and a playwright of the Emerald Theatre of Gopallal Seal.

Atulkrishna wrote many mythological, devotional, historical and humorous plays the most popular of which are: *Nirbapita dip* (1876), *Prabhas Agamani* (1876), *Pishachini or jantranajantra* (1878), *Bijaya or Pratima bisarjan* (1878), *Kanak pratima* (1878), *Ratnabedi* (1880), *Gopi-goshtha* (1889), *Uddhar sambad* (1891), *Phullara or Ma* (1894), *Bappa Rao* (1905), *Lulia* (1907), *Tuphani* (1908), *Hinda-hafez* (1908), *Rang raj* (1909), *Dombaj* (1909), *Ayesha* (1909), *Thike bhul* (1910), *Pashane prem* (1910), *Shahajadi* (1911), *Parner tan* (1912), *Asal-nakal* (1912), *Mohini maya* (1912), *Nandotsab, Tulsilila, Nandakumarer phansi* and *Balibadh*.

Atulkrishna became also famous for his operas such as *Adarsha sati* (1876) and *Namdav viday* (1884). His *Hiranmayi* (188), an opera based on the novel *Jugalanguriya* of Bankimchandra Chatterjee, became very popular. His play *Dharmabir Mohammad* (1885) was staged in Dacca. But the play was proscribed because it was against the religious codes of Islam to impersonate the Prophet on the stage.

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Mitra, Bimal (1912 —)

Bimal Mitra, born in Calcutta in 1912, was an eminent Modern Bengali Novelist.

Bimal Mitra a very widely read and eminent novelist was born in a middle-class family at Chetla, near Kalighat, Calcutta. After obtaining his M.A. degree, he took up a job in the railways which he resigned after some years to devote himself fully to literature and music. Owing to natural shyness to appear before the public, he gave up his musical pursuit and plunged into a whole-time literary career. His first novel was *Chhai* (Ash) which has now been forgotten.

He first significant work was *Saheb bibi golam* (1952), a historical romance centering round the past 'babu culture' of Bengal. This novel at once brought him to the limelight as a creative writer. He has vividly chronicled the history of long three hundred years of our country from 1690 to the present age in his outstanding fictions *Begam Marie Biswas, Saheb bibi golam, Kari diye kinlam, Ekak dashak shatak, Chalo Kolkata, Asami hajir* etc.

Of late he has planned another ambitious novel, *Ei deha* (This body) which has attracted the attention of many readers as it is being serialised in a literary journal. He is fond of drawing characters from ordinary life so that common people can share their joys and sorrows.

He regards fiction as a social science which should aim at liberating society from dishonesty and exploitation. His popularity mainly rests on his rare gift of spinning stories in an attractive way. As a recognition of his talents he was awarded the Sarat Purashkar by the Sarat Sanity, Calcutta, in 1983. Many of his works have been translated into many major Indian languages.

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Mitra, Digamber (Raja) (1817 — 1979)

Raja Digambar Mitra may be ranked as one of the Bengal celebrities of the mid-19th century, who worked unceasingly till his death for the redressal of grievances, political and economic, of the people then under foreign yoke, and thus contributed immensely to the awakening of their national consciousness.

Digamber was born in 1817 at Konnagar (Hooghly district) at the ancestral residence of the well-known Mundirabati Mitra (Kayastha) family of West Bengal. Both his father, Shivcharan, and his grandfather, Ramchandra, were men of liberal and charitable disposition, who worked in mercantile establishments in Calcutta.

Though in middle-class circumst-ances, they lived decently and did not care much for saving for posterity. But, they were enough to provide a fairly good education to Digamber who had his schooling at the Hare School (1827-30) and then at the Hindoo College (1830-34). The Hindoo College, the nursery of 'Young Bengal', not only provided him with a good grounding in English language and literature, but also enlarged his vision with the scientific rationalism of Western thinkers.

It was then that he came in contact with Dwarkanath Tagore, who initiated him in politics and kindled in that young heart the fire of nationalism that burned in him throughout his career. By his cultured companionship with the Tagores (Prassanna Kumar, Ramanath, Gopal Lall and Kali Kisen, besides Dwarkanath, his mentor) Digamber imbibed a refined outlook on

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men and matters and acquired the courage of conviction to work for their upliftment.

Digamber's early career was not very remarkable. He became a school teacher at the Nizamut School, Murshidabad, immediately after leaving his college in 1834. Then he worked in different capacities at Rajshahi and Murshidabad Collectorates till 1838, but he left the Government service rather in disgust when he realised that the authorities failed to appreciate his sincere work and honesty of purpose.

Sometime in 1838 or thereabout, he became a tutor as well as Dewan to Raja Kissennath Ray Bahadur of Murshidabad,and this office he held till the latter's death under strange circumstances in 1844. But, his association with Raja Kissennath was of momentous significance in his career. The Raja in recognition of Digamber's devoted services made a princely gift of one lakh of rupees which the latter utilised in business, primarily in silk and indigo manufacture.

As a businessman, Digambar displayed his capacity to work hard and also his acumen in exercising discretion at the proper time. With his thorough knowledge of the material resources and with his power of organisation, he achieved a remarkable success in the silk trade, even against keen competition from the English Houses like that of Watson & Company. Fortune favoured Digamber in his other commercial transactions too, including that of stock jobbing in Government securities, and by 1850 he became a man of wealth.

Digambar now moved down to Calcutta and withdrawing himself gradually from manufacturing business, he employed some of his surplus funds in acquiring real estates in 24-Parganas and other districts in Bengal, as also in the adjoining areas of Orissa. Circumtances changed no doubt, but Digamber, as zamindar, did not swerve an inch from his long-acquired habit of assiduity. He personally inspected his landed properties, meeting ryots directly and acquainting himself with their needs and problems in a sympathetic manner. Thus, Digamber became a popular landlord.

With Calcutta as the centre of his activities, Digamber now was drawn into the vortex of active public life. His first-hand knowledge of men and matters, both in the field of indigenous crafts and industries, and also in rural agricultural life, inspired him to found an organisation to focus on their difficulties and plead for their redress.

With this end in view, the British Indian Association was formed on 31 October 1851, of which he was one of the prime movers. Digamber became its first Assistant Secretary and since then with his initiative and energetic efforts, the Association grew up to be an effective mouthpiece of public opinion in the country.

One of the major moves of the Association in its early days was the submission of a strong Memorial on the Charter Act of 1853, and it was drafted by Digamber. It was again Digamber who took a leading part in the Black Act agitation in 1857 and forcefully argued sanctioning judical privileges and exemptions to Europeans. His wide experience blended with intensive study of problems in their perspective endowed him with an insight, and his views could not be brushed aside easily; so he was chosen on many an occasion to represent the Association in public bodies like the Municipal Commission (1861), the Income Tax Conference (1861), the Epidemic Fever Commission (1964), the Orissa Famine Relief Committee (1866) and the Road Cess Committee (1871), in each of which he made significant contributions.

Already, Digamber had been appointed as a Justice of Peace and Honorary Magistrate in Calcutta, and a visitor to the Wards' Institution. In consideration of his abiding interest in public matters, Digamber was nominated as a non-official member of the Legislative Council of Bengal in 1864. From the very beginning of his legislative career which continued successively

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for three terms, Digamber became a well-marked figure in the Council, contributing to the deliberations on all important measures, of which mention may be made of the Road Cess Scheme and the Embankment Act.

About the former, Digamber had been acknowledged at the de facto author, and the latter was born out of his knowledge of the subsoil condition of deltaic Bengal. Reclamation of the Danconi Beel in the Hooghly district was also decided upon at the insistence of Digamber, who with his erstwhile colleague, Jotindra Mohan Tagore, fought against Sir William Grey's Irrigation and Drainage Bill, till it was modified.

While the British Indian Association, of which he was a Founder-Member, honoured him by choosing him as a Vice-President in 1869 and President in 1873, the then Government in recognition of his distinguished services made him a Companion of the Most Exalted Order of the Star of India (C.S.I.) in 1876, and a Raja in 1877. The Sheriffhood of Calcutta was also conferred on Digamber in 1874, and he was the first Indian to occupy this high office. A fitting reception to the then Prince of Wales was organised by Digamber as the Sheriff of Calcutta during the Prince's visit to the city in 1875.

Raja Digamber was a thorough-going utilitarian who fondly cherished 'the motto of the greatest good to the greatest number'. In that respect, he was more an advocate of democratic than aristocratic interest, both inside and outside the Council Chamber. His outspoken speeches and his numerous articles in contemporary papers criticising the taxation policy of the Government and their imposition of additional cess on agricultural land, as also his relentless efforts for the improvement of the lot of agrarian labour, show that Digamber's ideas verged on a socialistic pattern though he himself was a landlord. He was thus, much ahead of his time in thought and action.

As a politician, Digamber believed in the method of constitutional agitation without cutting adrift from the British Government. He held that substitution by an Indian Government would be tantamount to the "redemption of the whole population". He had his fixed ideas which often differed from those of his educated countrymen. In social matters, however, he was quite catholic and cosmopolitan in his views, free from any parochialism of caste, creed and religion.

But, it is indeed a paradox that he was rather conservative in his ideas about female emancipation. Nevertheless, he did not refuse aid to female schools. But in the matter of education for the young men, he was an ardent advocate of Western learning, preferable at the European centres. He sent his only son, Girish Chandra, to England for higher studies.

He was a staunch supporter of the freedom of the Press and was deeply grieved when Lord Lytton's Press Act was passed. Himself a regular contributor to the *Hindoo Patriot,* he was broad- minded enough to lend his moral support and encouragement to Sisir Kumar Ghosh and his *Amrita Bazar Patrika.* He felt that an outspoken and fearless journal was a desideratum at the time.

A self-made man, Digamber's sympathies were generally with the 'have-nots' and he was always ready to espouse a cause if it was for the upliftment of the common people. He was an Honorary Secretary of the District Charitable Society where he created an endowment to support at least 20 poor persons every month. He also provided for the maintenance of no less than 80 indigent students. It will be evident that his philanthropy was not for acquiring personal merit but for an utilitarian purpose.

This was Raja Digamber, a princely personality and a leader of public opinion whose life and action left a deep and abiding impress on his fellow countrymen.

In the last days of his life Digamber, this man of action, developed an attachment for Spiritualism, but it was exclusively a personal affair. At his death on 20 April 1879, he left

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behind his second wife and two grandsons, Kumar Manmathanath and Kumar Narendranath, his only son having predeceased him.

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Mitra, Dinabandhu (1830 — 1873)

Dinabandhu Mitra, born at Chouberia in the district of Nadia in 1830, was an eminent Bengali writer and dramatist who fought against social evils and championed those suffering from social oppression.

Dinabandhu Mitra was born at Chouberia, a little to the north-east of Kanchrapara Railway Station, district Nadia. His father was Kalachand Mitra. Dinabandhu was Kayastha by caste and Hindu by religion. His wife Annadasundari was a spirited lady who once turned down Vidyasagar's offer for assistance. She came from Bansabati, district Hooghly. Annadasundari was a devoted wife, and was an amiable company. Dinabandhu had eight children, of whom Lalit Chandra Mitra was well-known. Dinabandhu's father named him Gandharbanarayan, but he assumed the name 'Dinabandhu' (a friend of the poor).

Dinabandhu's educational career began in the Hare School at a very early age. He got a Junior Scholarship in 1850 when he took admission in the fourth year class of the Hindu College. Mitra obtained Junior and sometimes Senior Scholarships as a student. In examinations he showed proficiency in Bengali. In the second year Senior class he left the college (1855).

After leaving the College Dinabandhu took to teaching in that College, also in other educational institutions for sometime. In 1855, Mitra took over as Postmaster, Patna. He played a great part in organising the Postal Department in the Eastern part of India. Very soon, he was promoted to the Inspecting Postmaster of the Orissa Division. He was also appointed as an Inspector of the East India Railway. From the Orissa Division, he was transferred to the Nadia and then to the Dacca Division.

It was at this time that Dinabandhu studied the system of indigo cultivation at first hand. He felt the pitiable plight of the ryots. The European planters and servants of the Indigo factory forced the ryots to accept advances for indigo or to fulfil their contracts. Mitra, in the famous work 'Nil Darpan', depicted his experiences vividly. Dinabandhu with others established a press at Krishnagar. In 1870, he became a Supernumary Inspecting Postmaster. At the time of the Lusai War (1871), he went to Cachar for postal work and he got the title 'Rai Bahadur' from the Government for efficiency in work.

Though Dinabandhu discharged his duties effectively, he did not get a fair deal from the Government. Dinabandhu supported the Postmaster-General in the controversy between the Postmaster-General and the Director-General of Post Offices. In his service he was "made to travel incessantly with his bad health from one district to another". Hard official work told upon Mitra's health. He died prematurely in 1873.

In school, Dinabandhu got acquainted with Iswarchandra Gupta and in course of time became his disciple. His first poem 'Manab Charitra' was published in Gupta's Sadhuranjan.

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Afterwards, he contributed poems to the *Sambad Prabhakar* occasionally. His 'Jamai Sasthi' in the Prabhakar earned a good name. Bankim Chandra Chatterjee was Dinabandhu's close friend.

Mitra had close contact with Harish Chandra Mukherjee as well. He was influenced by the views of the *Hindoo Patriot*. Dinabandhu also wrote dramas. His dramatic works are: 'Nil Darpan Natakam' (1860), 'Nabin Tapasvini' (1863), 'Biye Pagla Buro' (1866), 'Sadhabar Ekadasi' (1866), 'Lilabati' (1867) and 'Jamai Barik' (1872). Besides dramas, he wrote poems and stories. His 'Suradhani Kavya' (1871) was written after the style of Iswar Chandra Gupta.

Dinabandhu wrote dramas in a period when Bengali stage and stagecraft were not so developed. Mitra gave impetus to his younger contemporaries to build up the Bengali stage. Girish Chandra Ghosh considered Mitra as one of the founders of the National Theatre. Before the advent of the National Theatre, Dinabandhu with Madhusudan dominated the Bengali stage.

Mitra excelled in farce and comedy. His dramas were correctives to social evils. By throwing light on the oppression of the Government and by exposing the moth-eaten social customs and conventions, Dinabandhu made a great contribution towards his country's progress. His dramas were not error-free. Technical defects might be noticed here and there. But a pioneer's works should be judged not by what the authors had written, but by what they wanted to write. The influence of Sanskrit and English dramas might often be traced. But, after all, they were nationalist Bengalees. Dinabandhu fought against social evils and championed those suffering from social oppression. The evils of Kulinism and wine-drinking, too, came under his attack.

His greatest achievement lay in mobilising public opinion through his drama 'Nil Darpan' against the Indigo planters. As Mitra was a Government servant, 'Nil Darpan' had to be published without the author's name from Dacca in 1860. Rev.J.Long, with the secret assistance of W.S.Secton-Kerr, published the English version (written by Madhusudan Dutt). 'Nil Darpan' made public the tribulations of the Indigo ryots. The depiction of the horrors of the planters' rule moved the reading public. Educated Bengal responded vigorously to the challenge issuing from the struggle of the indigo ryots.

On the other hand, the British Indigo planters condemned Long for publishing the drama. The trial of Rev.J.Long was held at the Calcutta Supreme Court on 19, 20 and 24 July 1861. Sir Mordaunt Wells, a biased Judge, fined Rev.Long a thousand rupees and sentenced him in the common jail for a month. It was reported that Seton-Kerr was humiliated and Madhusudan was rebuked and insulted. During the trial, Sir Wells made indiscriminate attacks on the character of the Indians. A big public meeting, over five thousand strong, was held at Calcutta to give vent to their protest against Sir Wells. Bankim Chandra rightly remarked that 'Nil Darpan' was the 'Uncle Tom's Cabin' of Bengal. It played a great part in emancipating the ryots from the clutches of the oppressive planters.

Dinabandhu also took the initiative in preserving Harish Chandra Mukherjee's memory. A meeting was organised for that purpose. It was reported that Dinabandhu carried the entire audience with him. But, he had high regard for such truly great Englishmen as Lord Canning, Mr.Grant, Mr.Eden and Mr.Herschel. In the preface to 'Nil Darpan', Mitra pleaded with these gentlemen to hold the rod of justice straight in order to stop the sufferings of the ryots. Mitra was not a political worker, but extending support to the British Indian Association he joined in awakening the political consciousness of educated Bengal.

Faithful as he was to his religion, Mitra was never dogmatic. On the contrary, he was modern in his outlook. He appealed to the reason and good sense of the people. Dinabandhu led a simple life. He was a source of pleasure

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to his friends. He was modest and quiet. He always helped the needy.

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Mitra, Dinabandhu (1832 — 1873)

Dinabandhu Mitra, born in 1832, was a leading Bengali poet and dramatist.

Pre-eminently a dramatist, was admitted into Hare School from where he obtained a junior scholarship in 1850. He then went to the Hindu College and was admitted in the fourth class. In 1855, Dinabandhu left College and was appointed Post Master in Patna. After a year and a half he was appointed Inspecting Post Master of the Orissa circle. Later he worked at Nadia and Dacca.

It was a time when in the countryside of Bengal the indigo planters were causing great hardship to the peasants. Dinabandhu saw the oppression and the suffering. After frequent transfers to different places he settled at Krishnanagar. Probably towards the end of 1869 he was appointed to the post of Supernumerary Inspecting Post Master in Calcutta.

The British government conferred on him the title to Rai Bahadur but denied him promotion in the service in spite of his efficiency. He had to toil hard without any rest and as a result his health broke down. He was debilitated with diabetes and died prematurely.

Dinabandhu began to write when he was at school. He came under the influence of Ishwarchandra Gupta, a noted poet of that time, who edited a periodical named *Sambad prabhakar*. Dinabandhu began to write poems in that periodical. But he became famous only when his drama, *Nildarpan* (1860), was staged.

He had seen the ruthless persecution of the poor farmers by the inhuman indigo-planters in the countryside of Bengal and he felt called upon to protest. *Nildarpan* was relentlessly realistic and raised a storm with its scathing criticism of the indigo planters. The drama was translated into English by Michael Madhusudan Dutt and published by Reverend Long for which he was fined and imprisoned. It was translated into many other languages of Europe.

His next work, *Nabin tapasvini* (the young hermitess) was printed and published in Krishnanagar in 1863. The main plot centres round the romantic story of Bijay and Kamini but the hilarious sub-plot relating to Jaladhar-Jagadamba is much more absorbing. *Biye pagla buro*, a farce, was published in 1866.

But his greatest comedy is *Sadhabar ekadasi* published in the same year. It exposed the misled young men of the time and railed at their addiction to drinking. *Lilavati* (1867), his next work, is a romantic comedy with a theme which concerned the enligthened urban society of contemporary Bengal. *Suradhuni* (1871) is a long poem with ten Cantos narrating the course of the Gangas from its Himalayan source down to its merging in the ocean.

Jamai-harik, published a year later, is a hilarious farce in which the playwright contrives to present amusing situations and grotesque characters. *Dwadas kavita*, also published in 1872, contains short reflective poems on a variety of subjects. *Kamale kamini* was published in 1873.

Dinabandhu's greatness as a dramatist

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rests on the skill and sympathy with which he portrayed the people of his time. The bright and dark aspects of life attracted him equally. Himself an embodiment of all virtue and goodness, he took delight in depicting with broad sympathy the people who were queer, grotesque, crooked and fallen. His dramas give a faithful and realistic picture of the contemporary society, both urban and rural.

Dinabandhu, like his contemporary dramatist Michael Madhusudan, followed the Western plot structure in his plays. He showed skill in creating intriguing situations. His characters are real beings and he portrays them exactly as they are. He had intimate knowledge of the common men and the idioms different classes of people used. So the language he used in his plays is true to the character and faithful to the situation.

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Mitra, Dwarkanath (Justice) (1833 — 1874)

Dwarkanath Mitra, born Augunsi in Hooghly district in 1833, was a legal luminary of Bengal in 19th Century.

A legal luminary, Dwarkanath Mitra was an important figure of the 19th century. A scion of the Mitra (Kayastha) family of Janai (Hooghly district), Dwarkanath was born in 1833 in the village of Augunsi. His father Harachandra, a Mukhtear at the Hooghly Court, was well-known for his philanthropic activities.

Dwarkanath passed the Senior Scholarship examination as a regular student of the Hooghly Branch School in 1850, First Arts in 1853, and Law in 1856. He also learnt Latin and French languages. He married thrice, first time in 1850 when he was only, 17, and on the death of his wife, he married Prasannaymayee in 1853. But she too predeceased him in 1866, when he married again in 1868.

Dwarkanath joined the legal profession in 1856 and in course of time earned a great reputation as a leading Advocate of the Calcutta High Court. During the 11 years of practice as an Advocate, the most important case that he conducted and won has been known as the Great Rent Case, in which he supported the cause of plantation labour without any remuneration and vindicated their stand against the Indigo planters. His performance in this case highlighted his acumen for marshalling of legal principles as well as his sympathy for the labouring class against vested interests.

Because of his wide-knowledge of law, Dwarkanath was raised to the Bench in 1867. As a distinguished Judge of the Calcutta High Court from 1867 to 1874, he gave decisions in a number of highly complicated cases, some of which are recorded in Law Journals and Reports. Those reveal his genius as a jurist possessing a fine sense of critical interpretation of the Statutes and Enactments. His dissertation on the 'Position of Women in Hindu Law' is a record of painstaking researches on scientific lines.

Dwarkanath possessed a commanding personality which cast his image beyond his own professional domain. He was conservative to some extent no doubt, particularly in the matter of the Indian social order which stood the test of time, but surely he was not blind to the incongruities, like untouchability, etc. He was in favour of liberal education for the women- folk and associated himself with the Bethune School (1867-73).

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Dwarkanath felt keenly for the negligence of the Government in providing facilities for diffusion of education among the masses. He was of the opinion that it was the primary duty of any Government to discharge to take recourse to taxing the people if necessary. He himself founded an Anglo-Vernacular School in his native village, and supported a number of indigent students with funds, food and lodging.

So far as, the method of teaching is concerned, Dwarkanath wanted the Western pattern, particularly the study of sciences, to be introduced, but it must be in keeping with the glorious cultural heritage of India. His association with different educational institutions demonstrates his keen interest in the spread of general education. He was nominated a Fellow of the Calcutta University in 1868 and served as a Vice-President of the Social Science Association in 1869.

In political ideas, however, Dwarkanath was a constitutionalist, who did not favour the idea of secession from the British Empire. He had a deep regard for the English system of government and liked the British rule to continue, provided more political privileges were allowed to the Indian people. But, for the matter of that he never failed to criticise the Government for its failure to strike a suitable educational policy and for its indifference to public opinion in matters of taxation and public expenditure. Dwarkanath did not associate himself with the active nationalist movements of his time, but the warm interest that he took in public questions made him a distinguished leader in the country.

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Mitra, Gajendrakumar (1908 —)

Gajendrakumar Mitra, born in 1908, is an eminent Bengali novelist and short story writer.

Gajendrakumar Mitra is an eminent novelist and short story writer. He received his education in Varanasi and Calcutta and joined the book-trade as a canvasser. In this capacity he travelled widely in the villages and towns of Bengal, Orissa, Bihar and Assam. His literary life began with a short story published in the weekly, *Ritwik* (1928). For a considerable period he was the co-editor of the literary magazine, *Katha sahitya*.

He won the Sahitya Akademi Award in 1959 for his novel *Kalkatar kachhei* and the Rabindra Purashkar of the Government of West Bengal in 1965 for his novel *Paush phaguner pala*. He visited the U.S.S.R. in 1978 at the invitation of the Government of the U.S.S.R. He has written more than five hundred short stories and about forty novels. In each of his stories something happens which leads to an artistic finish.

He has written psychological, historical, comic and uncanny stories besides love stories based on unusual experiences. Of his works mention may be made of *Kalkatar kachhei* (1957), Upakanthey (1960) and *Paush phaguner pala* (1965) which form a trilogy; *Ratrir tapasya* (1946); *Banhi banya* (1959), *Nari-o-niyati* (1955) *Ami kan pete rai* (1968), *Ekada ki kariya* (1966), *Tobu mane rekho* (1971) and *Panchajanya* (1977).

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Mitra, Haraprasad (1917 —)

Haraprasad Mitra, born in 1917, is a prominent Bengali poet and literary critic.

Haraprasad Mitra is a poet and literary critic. His critical works include *Sahitya-parikrama* (1946), *Sahitya-bichinta* (1962), *Bankim sahityapath* (1936), *Kabitar bichitra katha* (1964), *Satyendranath Datter kabita o kabyarup* (1964), *Bangla kabye prak-Rabindra* (1981) and *Sahityer-nanakatha* (1984). While Mitra is a perceptive critic with a rare perspicacity of thought, he is, however, more famous as a poet and at least some of his poems will endure.

An ecstasy of joy pervades through his early poems (*Chandramallika, Bhraman*) as he creates and recreates flippant images of transitory happiness. In *Pauttalik* (The isolator, 1941) and *Chunipannar kanna* (1945), he is content with the ecstasy of the moment. The world with its 'beauteous forms' delights the poet but there is no romantic discontent at their transitoriness nor is there any 'immortal longing'.

In *Timirabhisar* (The journey to darkness, 1954) he is distressed by the disintegration of values but soon re-affirms his faith in whatever is positive and beautiful. He is more romantic in these later poems in which he seeks with an overwhelming urgency enduring sources of joy. He asserts his belief that this temporary 'exile' in darkness will end someday when there will be golden eternity ('nitya hiranmay').

The same faith is renewed and reiterated in his *Ashviner pheriwala* (The hawkers of the month of Ashvin, 1963), *Sanko theke dekha* (View from the bridge, 1968), *Idaning ami* (Me of today, 1980), *Jhauer shabda* (The sound of pine trees, 1973) and *Chhabi phire dekha* (Looking again at the picture, 1985). Haraprasad Mitra experiments with Bengali verse as Satyendranath Datta did before him and almost matches the latter in rhythmic perfection.

Whereas with Satyendranath, the poetic content pales beside the sparkle and rhythm, with Haraprasad Mitra, such formal sparkle is matched by a depth of feeling and a lavish richness of images. Occasionally there is a calm inwardness which reminds one of Amiya Chakravarti.

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Mitra, Khagendranath (1880 — 1961)

Khagendranath Mitra, born in 1880, was an eminent Bengali educationist and literature.

Khagendranath Mitra an eminent educationist and literature, studied philosophy at the University of Calcutta and taught at different colleges in Bengal as professor of Philosophy. For some time he also worked as an Inspector of Schools. From 1932 to 1946, Khagendranath taught at the University of Calcutta as Ramtanu Lahiri Professor of the Bengali language and literature.

Since his youth Khagendranath made his mark as an essayist, novelist and short story writer. He was also an adept 'kirtan'singer of the Bengal style. He represented the Calcutta University at the International Linguistic Congress held in Norway in 1936.

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Mitra, Khagendranath (1896 — 1978)

Khagendranath Mitra, born in 1878, was an eminent writer of Bengali juvenile literature.

Khagendranath Mitra's father, Sailendranath Mitra was a mukhtar in the Tagore estate in Silaidaha. Mrinalini Debi, his mother, died in 1900 when Khagendranath was a boy of just four years. Khagendra went to a primary school in Calcutta and then to Kusthia English High School, East Bengal. He joined the freedom movement as a result of which he was driven out from the school. He, however, passed the matriculation examination a year later from the same school.

After that he went to the City College in Calcutta but soon left it in response to Mahatma Gandhi's call for the national University and qualified for the award of the Bachelor's degree. After this he toiled for many years in various jobs; and at last became the editor of the well-known literary journal, *Bansari*, in which his 'Rup o trishna' was published. Khagendranath also edited *Pushpa patra* and *Panchapushpa*, two literary journals and started contributing regularly to *Prabasi Bharatvarsha*, *Mahila* and *Chhotagalpa* etc.

His writings for the children began to appear around the 30's and onwards in the children's magazines like *Shishusathi*, *Ramdhanu*, *Mauchak*, *Maspoila* etc. He himself brought out a daily children's newspaper, *Kishore*. Later he edited a number of children's magazines like *Sonar kathi*, *Natun manush*, *Shishusathi*, *Manikmela*, etc.

He wrote a useful preliminary history of Bengali juvenile literature in 1958 besides a large number of children's books. He also assisted Rajshekhar Basu in the preparation of his Bengali lexicon. He himself also compiled an English to Bengali dictionary entitled Everybody's Pocket Dictionary.

Khagendranath was a very competent translator also. He translated and adapted into Bengali many books like Bulwar Lytton's *The Last Days of Pompei*. Victor Hugo's *Hunchback of Notre Dame*, Stevenson's *Black Arrow*, etc. Khagendranath was the recipient of many awards and honours which include the Mauchak Prize, Bhubaneshwari Medal and Girl's Memorial Medal. He was honoured with the National Award 1975 for his children's novel, *Sumanta* but Khagendranath refused to accept the award.

Further Works: *Jhile jangale* (1930), *Lamader deshe* (1932), *Samudre o dangay* (1932), *Afrikar jangale* (1933), *Braziler ban* (1934), *Sundarbaner pathe* (1934), *Karakoram parbate* (1935), *Ashcharjya desh* (1935), *Mukta duburi* (1936), *Bhombal Sardar Part One* (1937), *Myamir jibanta hat* (1938), *Dakater duli* (1938), *Jangaler Jal* (1938), *Saiberiarer pathe* (1939), *Ajana desher pathe* (1939), *Bagdi dakat* (1940), *Tatarer bandi* (1941), *Abhishkarer katha o kahini* (1942), *Bhombal Sardar Part Two* (1938), *Chiner rupkatha* (1954), *Chhotoder Gorkar ma* (1956), *Patharer phul* (1956) and *Shakespearer nataker galpa* (1956).

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Mitra, Kissori Chand (1822 — 1873)

Kissori Chand Mitra, born in Calcutta in 1822, was an eminent politician, social reformer and a prolific Bengali writer.

Son of Ram Narain Mitra and Ananda Mayee Devi, Kissori Chand Mitra was born in a respectable wealthy Kayastha family in Calcutta on 22 May 1822 and died at the age of 51 years on 6 August 1873. His ancestral home was at Panihesala village in Hooghly district. His grandfather Ganga Dhar Mitra, a thriving businessman and a partner of Ram Dulal Sarkar, came to Calcutta in connection with his business activities and ultimately settled there.

Mitra had his early education in the traditional system in the Pathsala of Ramanarain at mastering Persian. He had his initiation in English in the Hindoo Databya Vidyalaya established by a group of students of the Hindu College. Later, he joined David Hare's School (1834) and became a favourite student of Hare. Thereafter, he joined the Hindu College. Here, Mitra distinguished himself by his brilliance and attracted the attention of Capt.D.L.Richardson. While he was a student in the final year in the Hindu College, he was married to Kailash Basini Devi, daughter of Gorachand Ghosh of Rajpore.

In the formative years of his life, Mitra was deeply influenced by his elder brother Peary Chand Mitra, who himself was as zealous a reformer as his younger brother. Next to Peary Chand came David Hare, Dr. Alexander Duff and Capt. D.L. Richardson. Apart from these, the other decisive influence came from the Geeta.

Mitra had a colourful and varied career. After the completion of his studies he joined as a clerk of the then Legal Rememberancer, Mr. Alexander and ended as the Editor of the *Indian Field*. In-between, he was for a time Assistant Secretary of the Asiatic Society (1845) and was appointed a Deputy Magistrate (1846), but was removed from the service on the ground of negligence of duty (1859).

Mitra's personality was as colourful and varied as his career. He was a radical reformer (and unlike his elder brother found delight in scoring and flouting the prevalent conservatism), who believed that social reforms must precede political reforms. He was a champion of women's emancipation and endorsed widow-marriage and violently opposed polygamy and child-marriage.

Mitra, a monotheist was opposed to idolatry. He believed that the proper cultivation of religious and ethical sentiments that a man possesses was the only way to worship God.

Mitra was an advocate of Western education, but at the same time was fully aware of the Indian context. His theories he expressed clearly and sensibly in his pamphlet 'Education in India', where he suggested that agricultural education should be the main objective of all our educational policies.

In his political views, Mitra was a moderate. He did not like to sever all connections with the British Empire. But, he had full sympathy for the movements launched by the British Indian Association. In his attitude to political reforms he shared the views of Raja Rammohan Roy.

Mitra's greatest virtue lay in his clear-headed and sensible understanding of the social, educational, political and economic problems of our country. He understood that the social reform could become effective only when backed up by mass education. So, he always advocated for mass education. He also realised that political problems could be solved through constitutional agitation. So, he did not hesitate to call the

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Sepoy Mutiny as a 'military insurrection' which had no popular support. He also realised that for the prosperity of India, all attempts must be made to revive the decadent industries.

Mitra was associated with almost all the reformatory societies of his time. He was an executive member of the Society for the Promotion of Industrial Art. He was also closely associated with the Society for the Acquisition of General Knowledge, the British India Society, the British Indian Association, the Samaj Unnoti Bidhayini Sabha (The Association of Friends for the Promotion of Social Improvement), the Asiatic Society and the Bethune Society.

Mitra was a prolific writer and wrote on a wide variety of subjects.

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Mitra, Krishna Kumar (1852 — 1937)

Krishna Kumar Mitra, born at Baghil in Mymensingh district in 1852, was a staunch Brahmo in his religious belief, a liberal in social outlook, a moderate in politics and a very effective journalist.

Krishna Kumar Mitra was born in December 1852 in Baghil, a small village in the Tangail sub-division of Mymensingh district, now in Bangladesh. The Mitras were Kayasthas by caste and orthodox Hindus by religion. Krishna Kumar's father, Gurucharan Mitra, belonged to the landed middle-class. He had a spiritual bent of mind and led a simple life. He was a fearless patriot and organised an armed resistance against the rapacity of the Indigo-planters in his native village.

Krishna Kumar's uncle was a lawyer in the District Court. In 1881, Krishna Kumar married Lilavati Devi, the fourth daughter of the famous Rajnarain Bose, according to the rites of the Sadharan Brahmo Samaj. Pandit Sivnath Shastri acted as the priest. Lilavati Devi was a facile writer in Bengali. Krishna Kumar had two daughters and a son. His wife predeceased him in 1923.

Krishna Kumar came to study in Mymensingh at the age of five and took admission in the Hardinge Vernacular School. He went over to the District School at the age of twelve and passed the Entrance examination from this School in 1870 with a scholarship of rupees ten per month. He then joined the Presidency College for the F.A., but took it finally from the General Assembly's Institution in 1874. He studied Law for sometime, but could not stick to it.

As a boy, he was profoundly influenced by his school teacher, Girish Chandra Sen, a local Brahmo leader, besides his father. In 1865, Keshab Chandra Sen visited Mymensingh. Krishna Kumar was impressed by his personality, but could not gather much from his English address. But in 1867, Bijoy Krishna Goswami came to Mymensingh and his address in Bengali inspired young Krishna Kumar so much so that in 1869, he embraced Brahmoism at the local branch of the Brahmo Samaj. In 1870, he came in contact with the saintly Aghore Nath Gupta who had great influence on him. Because of his association with the Brahmo leaders, Brahmoism became the staple of his life.

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In his college days, he stayed in the same students' hostel in Calcutta with Ashwini Kumar Datta. Ananda Mohan Bose and Surendranath Banerjea frequented this hostel. Among his friends of the time were Heramba Chandra Moitra, Dwarkanath Ganguly, Kalisankar Sukul, Sreenath Chandra and others. His later involvement in Swadeshi agitation can be traced to this charmed circle.

Before coming over to Calcutta, he was actively engaged in the activities of the Brahmo Samaj in Mymensingh as its Secretary and later its Vice-Preceptor. In 1879, he came to Calcutta on being appointed a teacher in A.M.Bose's City School and College. Later, he became a Lecturer and Superintendent of the College. During Swadeshi days, the Government threatened to stop the affiliation of the college if Krishna Kumar was on the staff because of his connection with the movement.

He had to resign in 1908. He had already commenced his career in journalism since 1883 as the editor of the *Sanjivani,* a nationalistic Bengali weekly. For long fifty-four years, this journal remained his strict medium of public communication. Krishna Kumar entered politics at the instance of his friends, Ananda Mohan Bose and Surendra Nath Banerjea. He became an enthusiastic member of the Students' Association, he was led to the Indian Association, founded by his friends in 1876.

He became its Assistant Secretary. He was a close collaborator of Surendranath and accompained the latter in his tour of North India for political propaganda. Krishna Kumar was one of the oldest members of the Indian National Congress since its foundation in 1885.

The partition of Bengal in 1905 created a new political ferment in the country. The anti-partition movement or the swadeshi movement flared up. Krishna Kumar was deeply moved and plunged into the agitation. He came to the forefront as the lieutenant of Surendranath. In the *Sanjivani* he supplied the blueprint of the movement. He openly preached boycott of foreign goods and refused to print advertisements of foreign goods in his journal. This was not all. He came out on the streets and organised pickets.

At the Barisal Conference of the Provincial Congress in 1906, he stood guard against police excesses. When Aurobindo Ghose was arrested in connection with the Manicktola Bomb Case (1908), he arranged for his defence by C.R.Das. Krishna Kumar was arrested by the Government on 10 December 1908 for his direct involvement in the Swadeshi movement and had to serve a term of fourteen months in the Agra jail.

He remained with the Congress till 1921. He had great faith in the efficacy of constitutional agitation. Like other moderates, he believed in Pax Britannica. He was in favour of co-ooperation with the Government when possible and opposition when necessary. Hence, he failed to subscribe to Gandhi's Civil Disobedience Movement and came out of Congress.

Krishna Kumar earned a name as the fiery journalist of the *Sanjivani.* In its columns, he whipped up the national consciousness of his countrymen, demanded Home Rule and pleaded for Hindu-Muslim unity. The Government was afraid of his scathing criticism. He exposed the rapacity of the tea-planters in Assam in a blazing tirade captioned 'Tea or the Blood of the Coolies' and forced the Government to give legal protection to Indian coolies groaning under a state of slavery. His fight for the freedom of the Press and reduction of salt tax are other conspicuous instances of his journalistic activity.

Krishna Kumar was also a dedicated social reformer. As a true Brahmo, he had been a life-long crusader against idolatry; casteism and superstition. He had a deep concern for the miseries of the womenfolk. He formed a society for the protection of women called 'Nari Raksha Samiti', the first of its kind in Bengal. He was also a strong advocate of temperance and squarely condemned the Government for allow-

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ing open pubs to operate in mofussil areas which ruined the poor people. He wrote strongly against it in his journal and organised a movement for the purpose.

Amidst his manifold activities, Krishna Kumar could still snatch time to write the lives of Buddha and Muhammad on the one hand and the lives of Queen Victoria, Alexandra and Edward VII on the other. He died in 1937 at the mature age of eighty-five.

Krishna Kumar was a staunch Brahmo in his religious belief, a liberal in social outlook, a zealous reformer, a moderate in politics, but a cent-per-cent Swadeshi nationalist and a very effective journalist. He had made a lasting contribution to the Indian National Movement through the columns of the *Sanjivani*.

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Ramgopal Sanyal, *A General Biography of Bengal Celebrities*.

Mitramazumdar, Dakshinaranjan (1957 —)

Dakshinaranjan Mitramazumdar, born in 1957, was a famous Bengali writer and editor.

Dakshinaranjan Mitramazumdar famous writer of juvenile books, had his early education in Ulail, Dacca. His literary activities started when with his father, Ramodaranjan, he came to Murshidabad to live there for about five years. He began to contribute articles to many leading juvenile magazines including *Sahitya parishat patrika* and *Pradip*. He himself happened to the editor of a literary magazine, *Sudha*, but Dakshinaranjan had to go back to East Bengal to look after the property there in Mmymensing.

During his ten years' stay in East Bengal, Dakshinaranjan did a very great job for the Bengali literature. Under the guidance of Sri Dineshchandra Sen, he collected and carefully arranged many of the half-forgotten folk tales of Bengal in the books entitled *Thakurmar jhuli* (1906), *Thakurdadar jhuli* (1908), *Dadamashayer thale* (1913) and *Thandidir thale* (1945, 3rd edn.).

After this he wrote many more books for children but his *Thakurmar jhuli* remained the best. Rabindranath in an introduction to the book thanked Daksinaranjan, saying: "Though he has replanted the words from the grandmothers' mouth in the printed types yet the freshness of the leaves remain the same as before. He has kept the language and style and that essential archaic simplicity of these stories intact, and this has proved his capability and his fine sense of literary values."

Daksinaranjan was closely connected with many children's magazines and literary organisations. He had also a deep love for science and he was associated with the Bengal Science Society as its Joint Secretary. He was also the President of the Committee for Scientific Terminology.

Further Works: *Khokakhukur khela* (1909), *Charu Haru* (1912) *Dada masayer thale ba bangalar raskara* (1913), *Saral Chandi* (1914), *Pujar katha* (1918), *Bhadra* (1927), *Kishorder mon* (1934), *Banglar sonar chhele* (1935), *Amal bai* (1937), *Sabujlekha, First boy, Lekrod, Utpal o rabi* (1938), *Prithibir rupkatha* (1940), *Amar desh* (1948).

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Mitra, Naba Gopal (1842 — 1894)

Naba Gopal Mitra, born in Konnagar in Hooghly district in 1842, was the embodiment of our nationalism. He was nothing if not national. All the institutions sponsored by him got the epithet National.

Naba Gopal came of the famous Mitra family of Konnagar, in the District of Hooghly. He was possibly born in 1842. We know almost nothing about his parentage. Perhaps he was so much thick and thin with his compatriots that the latter were indifferent to note it. This much we know that Naba Gopal was a classmate of Satyendranath Tagore, the second son of Debendranath. He often visited the Tagores of Joransanko, Calcutta, and became intimate with them. He could not possibly complete his studies. We, however, get some information about his legal training. It is said that he passed the Muktearship examination and acquired considerable knowledge in Law matters.

Maharshi Debendranath was very much impressed with Naba Gopal's zeal and industry. Keshab Chandra Sen severed his connection with the Calcutta Brahmo Samaj in 1865 and took over the *Indian Mirror*. Debendranath induced Naba Gopal to start another weekly-the *National Paper*. The financial burden of the paper was entirely borne by Debendranath. The Calcutta Brahmo Samaj now came to be known as the Adi Brahmo Samaj and in its activities Naba Gopal took a prominent part.

While the Brahmo Marriage Bill was on the legislative anvil, it was Naba Gopal and other friends of the Samaj who protested vehemently against the title of the Bill. They even went to Simla to expostulate with the Law Member of the Viceroy's Council. As a result, the word Brahmo was dropped and the Bill was passed as Civil Marriage Act, 1872. Naba Gopal was the Secretary to the 'Brahma Bandhu Sabha', alongwith Jyotirindranath Tagore. The object of this Sabha was to energise the age-old Adi Brahmo Samaj.

But Naba Gopal will be very rightly remembered by his countrymen as the principal promoter of the Hindu Mela, the English synonym of which is, according to Naba Gopal, the National Gathering. The Mela was also popularly known as the National or Jatiya Mela. Naba Gopal founded the Mela mainly with the help of Dwijendranath Tagore and his cousin Ganendranath. The Mela was held for the first time on the Chaitra Sankranti day of 1273 B.S., corresponding to 12 April 1867.

Its object was stated as cultivating in us the spirit of self-help and self-reliance, precisely defined on the occasion of the Second Mela. Its activities were varied. These included promotion of industries, agriculture, literature, art and physical and scientific education. An exhibition also was a part and parcel of this annual Mela. The indigenous products, the industrial and agricultural implements, display of physical feats, dramatic performances, reading aloud by the composers themselves poems and essays charged with patriotic spirit were some of the regular features of the exhibition.

The principal function of the Mela lay in a general meeting of the elite as well as the commonalty presided over by eminent persons of the day. National songs composed for the occasion were sung.

From year to year, the scope of the Mela widened. For proper management of the Hindu Mela an executive body of the present day type was later-on formed under the name of National Society. In its sittings held from time to time, subjects were broached and discussed by prominent persons regarding social, cultural, literary and even legal matters. Naba Gopal was the prime mover of all these activities.

He founded institutions, each one of which bore the name national, such as the National

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School, the National Gymnasium and the previously mentioned National Society. The founders of the first public theatre of Calcutta took the cue for its name from Naba Gopal and named it the National Theatre. It should be mentioned here that Naba Gopal was also one of the first Directors of this Theatre.

The Hindu Mela continued for about 14 long years. Naba Gopal left no stone unturned to make the Mela a success, even at a considerable loss and sacrifice to himself.

Besides the Hindu Mela, Naba Gopal engaged himself in many other political and social activities during the seventies. He was connected with the Indian League of Sisir Kumar Ghosh. Since the inception of the Indian Association, Naba Gopal was on its executive committee and took a prominent part in all the matters that the Association had to tackle. The Vernacular Press Act and the Arms Act of the Viceroy Lytton caused a great commotion amongst the Indians, and leaders of the Association including Naba Gopal strongly protested against these anti-national and reactionary measures.

After the Hindu Mela, Naba Gopal started a National Circus where the wonderful physical feats of the Bengalee youths used to be exhibited. He is considered to be the pioneer also in this line of national industry. Naba Gopal was all-along editor of the *National Paper*. His connection with the Bengal Academy of Literature, later transformed into the 'Bangiya Sahitya Parishad', was intimate and he delivered a course of lectures in English before the Academy on the Bengal Press of the nineteenth century. These lectures were published in the Academy's journal. Naba Gopal died on 21 January 1894.

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Mitra, Narendranath (1916 — 1975)

Narendranath Mitra, born in 1916, was an eminent Bengali novelist, journalist and short story writer.

Narendranath Mitra novelist and a great short story writer, graduated from Calcutta University and took to journalism as sub-Editor of *Anandabazar Patrika*, Calcutta. He extended the horizon and added to the dimension of the Bengali short story. He had an eye for the details of everyday life of the Bengali middle class people.

His stories told in a very simple style attained a great height through his sympathetic insight into the sufferings, pathos and sentiments of the characters and the faithful delineation of the social milieu. His concern as an artist has been in the changing values of the middle class Bengali life, which has been intermittently tormented by famine, war and the refugee problem arising out of the partition of Bengal.

Some of his collections of short stories are: *Charai utrai* (1951), *Narendranath Mitrer shreshtha galpa* (1952), *Sabha parba* (1960), *Sandhya raga* (1968) and *Barna banhi* (1977). Of his novels the ofllowing are the most popular: *Chena mahal* (1963), *Headmaster* (1959), *Dwaita sangit* (1964), *Akshare akshare* (1965), *Angikar* (1959), *Anya nayak* (1965), *Ekti nayikar upakhyan* (1960), *Jal matir gandha* (1973), *Mugdha prahar* (1965), *Surya sakshi* (1965) and *Tin din tin ratri.*

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Mitra, Pearychand (1814 — 1883)

Pearychand Mitra, born in Calcutta in 1814, was an eminent social reformer and journalist.

Pearychand Mitra was born on 22 July 1814 at Nimtolla, Calcutta. His ancestors came from village Paniseola in the district of Hooghly and settled here. Father Rammarayana was engaged in business and acquired considerable wealth. Amongst his five sons, Pearychand, the fourth, and Kissorichand, the fifth, were very famous for their literary, social and philanthropic activities.

Pearychand had his elementary instruction in a neighbouring Pathsala. As was the custom, he also started learning Persian, but could not proceed much. In 1827, Pearychand was transferred to the Hindu College. Here, he received instruction from Derozio and like many of his friends was greatly inspired by him. He associated himself with the Academic Association of which Derozio was the president.

From an early age, he developed a propensity for diffusing knowledge which he acquired at the college. Even while a student, he started a school at his house where poor boys of the neighborhood got their instruction, free of cost. Among the teachers of this school were some of his classmates—Radhanath Sikdar, Rasik Krishna Mallick and Sibchandra Deb. David Hare and Derozio even at the initial stage occasionally visited the school and encouraged the teachers and students.

Pearychand became connected with the Calcutta Public Library, predecessor of the present National Library, almost from its start and was appointed Sub-Librarian in 1836. He was promoted to the post of Librarian in 1848. The Library was transferred to the Metcalfe Hall (1844), the construction of which owed much to Pearychand's exertions. His connection with the Library lasted over four decades.

After retirement in 1866, Pearychand was made an Honorary Member and Secretary of the Library. He was elected to the Council of the Library in 1874 and retained the post till his death. By his life-long association and zealous endeavour he turned this institution into a living academy of human knowledge. His services were sumptuously recorded by the library authorities.

Besides his work for the library, Pearychand carried on business with some of his friends, most important of whom was his senior friend, Tarachand Chakravarti. After Tarachand's death in 1857, Pearychand reorganised the business with his own sons as partners. He earned a reputation for his business acumen and sterling honesty.

It was mainly for these qualities that many foreign business firms took him on their Board of Directors. Like his friend Ram Gopal Ghosh, Pearychand believed that the progress of the Motherland lay broadly in two things: first, diffusion of useful knowledge among the ordinary people, and secondly, participation in large number in trade and commerce.

He associated himself with zeal and fervour with almost all the associations which stood for the country's progress. One of the founders of the Society for the Acquisition of General Knowledge, Pearychand took a lively interest in its proceedings and, according to its rules, read many important papers at its meetings. The Bengal British India Society owed not a little to the active efforts of Pearychand. This society was the first of its kind to take into consideration the political, as well as social well-being of the country as a whole.

Pearychand was one of the prominent members of the British Indian Association. His papers and notes for the Association showed his usual foresight in Indian affairs. He proposed that the Legislative Council should include Indian members, as it would provide them with

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an opportunity to bring to the public view the real causes of the ills prevailing in the country and suggest remedies. He also suggested that the Council should be representative like that of Ceylon or Jamaica.

Pearychand was closely connected with the Agricultural-Horticulatural Society. Under the auspices of this Society, Pearychand edited The *Agricultural Miscellany,* a Bengali translation of important papers published in the Journal and the Transaction of the Society. It was a half-yearly publication. Five volumes of the *Miscellany* were published between 1853 and 1855. Pearychand rendered valuable services for the proper functioning and development of philanthropic institutions like the Calcutta District Charitable Society and the Society for the Prevention of Cruelty to Animals.

With the death of his wife in 1860 Pearychand, a believer in the Brahma faith, became gradually drawn to spiritualism. His interest in spiritualism was so intense and widely known that while the Bengal Theosophical Society was founded in Calcutta in April 1882 in the presence of Madam Blavatski and Col. Olcot, he was unanimously elected its President.

Pearychand was a journalist of a high order. Since his early youth, he contributed to various journals, such as the *Jnananveshan.* When the *Bengal Spectator* was started in 1842, Pearychand was taken as one of its regular contributors. We find in this journal, discussions on agrarian problems of the day. It was written presumably by Pearychand. An elaborate paper on this subject was later contributed by Pearychand to the *Calcutta Review.*

The Permanent Settlement fixed the rights of zamindars over land. But the ryots, tillers of the soil, were left in the lurch. Their right to property was not determined and this led to many evils. The extortion of the landlords and the oppression of the indigo-planters put the ryots to immeasurable sufferings. Pearychand brought to the fore the miseries of the poor peasants and by cogent arguments recommended agrarian reforms in order that the peasants might be the real owners under certain conditions.

Alongwith his friend Radhanath Sikdar, Pearychand started the Bengali monthly, the *Masik Patrika* (1854), mainly meant for the womenfolk. The articles of the *Patrika* were written in a lucid and easy stule. It was in this *Patrika* that Pearychand's 'Alaler Gharer Dulal', the famous Bengali novel, under the pseudonym 'Tekchand Thakur', appeared serially and it was published in book form in 1858.

He wrote many other English and Bengali books, conducive to social and moral welfare of the people. He has to his credit three important biographies in English-those of David Hare, Dewan Ram Comul Sen and Colesworthy Grant. Grant was an artist of repute and one of his principal collaborators in the formation of the Society for the Prevention of Cruelty to Animals. Pearychand breathed his last in Calcutta on 23 November 1883.

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Mitra, Pramathanath (1853 — 1910)

Pramathanath Mitra, born at Naihati in 1853, was a leading figure in the early phase of the growth of the revolutionary movement in Bengal.

Pramathanath Mitra popularly called P. Mitra, was a leading figure in the early phase of the growth of the revolutionary movement in Bengal during the late nineteenth and early twentieth century. He was born on 30 October

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1853 at Naihati. He was descended from the well-known and well-to-do Mitra family (Kayastha by caste) of Naihati, 24-Parganas. His father, Bipradas Mitra, was a civil engineer in Government service.

After completing his studies in India, he sailed for England to qualify himself for the Bar. In January 1875, he was called to the Bar from the Lincoln's Inn. In his intellectual pursuits, he was particularly interested in history, biography literature and scriptures.

A disciple of Bijoykrishna Goswami, he was also greatly influenced by the teachings of Swami Vivekananda. He likewise came in contact with Swami Saradananda and Ganen Maharaj of the Ramakrishna Mission. He probably owed his patriotic initiation to Bankimchandra Chatterjee, who also belonged to Naihati. Among his friends and associates, mention may be made of S.N.Banerjea, Aurobindo Ghose, Chittaranjan Das, Barin Ghose, Aswinikumar Datta, Sakharam Ganesh Deuskar and Sarala Devi Chaudhuri. He was also in close touch with Sister Nivedita.

A well-known Barrister practising at the Calcutta High Court, Pramathanath made his mark in the field of criminal law.

While he was in England in the seventies of the nineteenth century, he took an interest in the growth and activities of various secret societies organised at different times in different European countries, which ignited his ambition to start a similar one in his own country.

Back in India, Pramathanath endeavoured to realise his revolutionary aspiration by organising the Secret Society movement in Bengal. Initially he was not successful. In 1897, assisted by Sarala Devi Chaudhuri, he set up a Secret Society in Calcutta, which turned out to be "the genesis of the future Anusilan Samiti".

Inspired by the teachings of Vivekananda as also receiving encouragement from Swami Saradananda and Sister Nivedita, Pramathanath now sought to fulfil Bankimchandra's philosophy of Anusilan, the religion of culture and training. In 1901-02, under his presidency, the 'Anusilan Samiti' sprang up in Calcutta. About this time Aurobindo, who joined the revolutionary society of Thakur Saheb in Western India, was in Baroda. His emissary, Jatindranath Banerjee, who now came to Calcutta "with a programme of preparation and action" for revolutionary work in Bengal, met P.Mitra.

Before long the Anusilan Samiti became the chief centre of revolutionary activities in Bengal. Through this secret society, Pramathanath wanted to create a disciplined and devoted band of vigorous and fearless youths to sacrifice their self-interest for the larger national interest. Discipline, self-sacrifice and reliance upon the youth as embodied in Mazzini's 'Young Italy' were discernible in this organisation. Apart from training in the use of *lathi* and sword, there was provision for the teaching of history and economics in the Samiti. "The French Revolution and the Italian nationalist struggle were held up as models". Mitra himself gave lessons in history. At different places he would also discuss various aspects of the nationalist movement.

Unfortunately, before long, Pramathanath had his differences with his young associates in the organisation, led by Aurobindo Ghose, Barin Ghose, Bhupen Datta and others, regarding its aims activities, and this virtually led to a split.

In 1905, he took part in the agitation against the Partition of Bengal. He made a tour of many towns in East Bengal in connection with the Swadeshi movement which 'galvanised' the Anusilan Samiti 'into activity'. Branches of the Samiti were set up in different parts of Bengal. Pulin Das was enrolled as a member of the Samiti at Dacca.

Severance of all connections with the Imperial power was naturally the keynote of Pramathanath's political ideas. He believed in the potency of the physical and moral elevation of the youth of the country to free her from foreign yoke. With his firm belief in the efficacy

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of such a "preparation for revolution" he tried to train up the young men in order to build up a generation of fighters. Yet, he never supported "the terrorist side of activity". At the same time he "had a distaste for the wordy politics of his friends of the Indian National Congress".

As regards his economic views, he reflected the growing consciousness against the evil of British economic exploitation. An advocate of the use of Swadeshi goods, he would for obvious reasons, plead for encouragement to, and improvement of, indigenous industries.

Though alive to the value of Western education, he laid stress on the need of imparting education, literary and scientific, technical and professional on national lines. He was closely associated with the setting up of the National Council of Education in Bengal. He also appeared to have been in favour of the introduction of free and compulsory primary education. Further, he made valuable contributions to the Anglo-Bengali Press. For a pretty good while he was connected with the *Bengalee* as one of its leader writers. He was the author of *Tarkatattwa*, as also of *Jogi*, a historical novel published in 1886.

In social life he is believed to have felt the need of liberal reforms. He was, perhaps, one of those who stood for the emancipation of women and opposed untouchability. He was himself a Hindu, but his father, brothers and sisters embraced Christianity.

This distinguished revolutionary, whose patriotic fervour was infused with spiritual influence, was the founder-leader of the Anusilan Samiti, the first enduring revolutionary organisation of its kind in Bengal. Repeated early failures could not quench the revolutionary fire in him. A man of action rather than of words, he was, however, somewhat 'old-fashioned'. As a strict disciplinarian, he demanded, perhaps unreasonably, from his young followers an unqualified obedience. In conclusion, he was one of the few pioneers who contributed to the growth, at the close of the nineteenth century, of the Indian revolutionary movement, reflecting the rising spirit of militant nationalism against British imperialism. He died of apoplexy on 23 September 1910.

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Mitra, Premendra (1905 — 1988)

Premendra Mitra, born in 1905, was an eminent Bengali poet, journalist, short story writer and novelist.

Premendra Mitra was educated in Dacca and Calcutta, took to journalism for a living in early life, then shifted to film making and finally settled down as a writer. Among the journals and periodicals he served were *Banglar katha, Nabashakti, Bangabani, Sangbad, Kali-kalam, Rangmashal* (a juvenile magazine) and *Nirukta* (a poetical magazine which he edited jointly with Sanjay Bhattacharyya).

Of the films he directed particular mention should be made of *Bhabikal* and *Kalochhaya* as two popular hits. But he is essentially a literary artist. Even in his early life he appeared promising both as a poet and as a skilled

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short story writer as was evidenced in his first book of poems, *Prathama* (1932) and two noteworthy short story collections, *Benami bandar* (The nameless port, 1930) and *Putul o pratima* (The doll and the image, 1932).

Regarded as one of the foremost of the young writers who grouped around *Kallol*, a journal of the twenties which rebelled against the Tagorean literary modes and sought refuge in neo-realism in the fashion of the post-war Western writers, Premendra soon caught the eye of the critics with his fine imaginative sensibilities and subtle analytical insight.

Although Premendra has to his credit quite a good number of novels chief among which are *Pank* (The mud, 1926), *Michhil* (The procession, 1933), *Agami kal* (The Tomorrow, 1934), *Upanayan* (1934), *Mrittika* (The soil, 1939), *Pratishod* (The revenge, 1941), etc., his fame chiefly rests on his books of poems and short stories.

Of the former, notable besides *Prathama* are *Samrat* (The emperor, 1940), *Pherari fauj* (The deserting soldiers; 1948), *Jonakira* (The glow-worms, 1954), *Sreshtha Kabita, Sagar theke phera* (The return from the sea, 1956), *Harin chita chil* (The deer-the leopard-the dove, 1960), *Kakhano megh* (Cloud sometimes), *Athaba kinaar* (or the Kinaras, 1967), *Nadir nikate* (Near the river, 1981) etc. His Sagar Theke Phera won the Sahitya Akademi Award in 1957 and Rabindra Prize in 1958.

His collections of short stories include *Panchashar* (The five arrows, 1929), *Aphuranta* (The unending, 1935), *Srestha galpa, Swanirbachitagalpa* etc. The stories of his well known '*Ghanada*' series, however, constitute a separate category and may be treated more as skits than as regular short stories.

Premendra had at one time experimented with free verse, then switched on to the more serious variant of it, in the end landing himself in the realm to real poetry. He writes sparsely, but whatever he writes he writes with depth.

Of his short stories the better known are 'Sudhu kerani' (A mere clerk), 'Ponaghat periya', (Beyond the Ponaghat), 'Sagar sangam' (The Confluence of the river and the sea), 'Bikrita kshudar phande'(In the trap of perverse hunger), 'Haito' (Possibly), 'Telenapota abiskar' (Discovering the village Telenapota), 'Aina' (The mirror), 'Stove', etc.

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Mitra, Pyarichand (1814 — 1883)

Pyarichand Mitra, born in 1814, was an eminent Bengali prose writer, social worker and thinker.

Pyarichand Mitra was educated in Hindu College (Calcutta) and came under the influence of Henry Vivian Derozio. From its inception he was associated with Calcutta Public Library and was its Librarian and Secretary from 1848 to 1873. As a successful businessman he was elected Director of various business organisations.

He edited (jointly with Radhanath Sikdar) a Bengali journal, *Masik patrika* from 1854 to 1857. His popular social novelette, *Alater gharer dulal*, written in simple colloquial prose, was serialized in that magazine. He was actively associated with various social and learned organisations like the Society for the Acquisition of General Knowledge, British Indian Association, Bethune Society, the Bengal Social Science Association, Agricultural and Horticultural Society, the Theosophical Society etc.

He acted as an Honorary Magistrate and as an Honorary Justice, was a Fellow of the

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University of Calcutta and a Member of the Legislative Council of Bengal. He wrote many popular and scholarly articles both in English and Bengali journals, and published 11 books in Bengali and 8 books in English. Of these *Alaler gharer dulal*, (1858) a picturesque novel, *Banaranjit* (1860), biographical and moral stories, and *Krishipath* (1861), lessons on agriculture, deserve mention.

In the preface of *Lupta ratnoddhar* (a collection of the works of Pyarichand, 1892) Bankim wrote about his contribution to the Bengali literature: "Pyarichand is the first author who introduced a language used by all the Bengalis and intelligible to all the Bengalis... He is the first writer to prove that the real ingredients of literature are available in our land. One who intends to improve the Bengali society through literature should construct it with the stories of our land. In that sense, *Alaler gharer dulal* should be accepted as the first in our national literature."

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Mitra, Radharaman (1897 —)

Radharaman Mitra, born in Calcutta in 1897, was an eminent Bengali writer, freedom fighter and politician.

Radharaman Mitra was born at Shyambajar in Calcutta. He obtained his M.A. degree from the Calcutta University. While he was a teacher at Etawah in U.P. he got involved in the Non-co-operation Movement. He was arrested and jailed. After release, Mitra met Gandhiji and spent some years with him as an inmate of the Sabarmati Ashram in Ahmedabad. But a change in his political outlook weaned him away from the Gandhian way of life and he got involved in revolutionary politics.

He was working as a primary teacher of the Calcutta Corporation for a living when in 1929 he and a large number of other revolutionaries were arrested in connection with the Meerut Conspiracy Case and tried. The trail caused a sensation throughout the country. He was soon released. Mitra became a member of the Communist Party of India in 1938.

Mitra is an indefatigable researcher into the antiquities of the city of Calcutta. His *Kalikata darpan* (1980) in two parts bear eloquent testimony to his extensive knowledge about the history of Calcutta. He was given the Sahitya Akademi Award for this valuable research work in 1981. His other works include *Life of David Hare, Kalikatay Vidyasagar*, a monograph on the life of Lal Behary Dey and an assortment of essays on various topics.

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Mitra, Rajendralal (Raja) (1822 — 1891)

Raja Rajendralal Mitra, born in Calcutta in 1822, was one of the pioneer Indologists, but at the sametime, he was a profound nationalist devoted to enlightening the people about the glories of Indian cultural traditions in their proper perspective.

A scion of the aristocratic Mitra (Kayastha) family of Soorah, an eastern suburb of Calcutta, Rajendralal was born at their ancestral residence on 16 February 1822. He was the

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third son of Janamejaya Mitra, a cultural man of literary taste. Janamejaya was not very well-off to provide for a comfortable living and good education for all his children. Rajendra showed signs of promise from his childhood and when only nine years old he was transferred to the care of his widowed aunt in Calcutta.

There he had his early schooling at Kshema Chandra Bose's School and Bysack's Hindu Free School. But, unfortunately his school life was disrupted by the sudden death of his aunt in 1837. When only fifteen, he was admitted to the Calcutta Medical College. In course of four years of medical studies he made a mark as a keen student and won prizes and distinctions for his merit. Dwarakanath Tagore wanted to send him to England for higher studies, but his family scruples prevented him from accepting the offer.

His medical studies were cut short as a result of an undesirable incident at the college in May 1841, and giving up medicine he took to the study of law. In a very short time he made sufficient headway in this new field and sat for the examination, which, however, was declared cancelled on a report of leakage of some of the papers set. Thus, for reasons beyond his control his student career in general education, medicine or law, was fraught with disappointment in spite of his own best efforts. But, he made it up by his own intellect and industry and acquired wide knowledge in varied subjects in Sanskrit, Persian, Bengali and English.

The year 1846 was a landmark in the life of Rajendralal, when he came to be associated with the Asiatic Society, as its Assistant Secretary and Librarian on a monthly salary of Rs.100/-. The learned (institution) with its rich treasures of books, manuscripts and antiquities and the inspiring company of the band of devoted scholars, provided the young Rajendra with all that he had been craving for. The seed of scholarship, lying dormant in him, now in this congenial climate sprouted into a healthy plant, amply making up the deficiencies of his early education.

The duties of an official of such a learned body naturally were diverse in nature, which Rajendra performed with intelligence, industry and enthusiasm. From 1946 to 1856, a period of ten years, that Rajendra served the Society was indeed the formative period in the life of the future Indologist, when he got substantial help, impetus and practical training in the methodology of anti-quarian research.

In 1856, Rajendra left the service of the Society to take up the appointment of the Director of the Wards' Institution, founded by the Government for the education of the sons of the zamindars and landlords on a salary of Rs.300/- p.m. This office he held for the next 25 years till the Government decided to wind up the Institution in 1880, and Rajendra retired from active service on a handsome monthly pension of Rs.500/-.

All these years Rajendra, however, maintained a lively interest in the affairs of the Asiatic Society, and as one of its most energetic members, participated in the academic activities of this learned body by editing important texts in the Bibliotheca Indica Series, by publishing descriptive catalogues of manuscripts and other antiquities in the archives of the Society, by contributing new ideas in numerous illuminating papers and monographs in its journals and also taking the useful part in scholarly deliberations.

In fact, he utilised his leisure available during his tenure of Directorship of the Wards' Institution devotedly in the cultivation of knowledge, and the major portion of his scholarly productions that marked him out as one of the foremost Indologists belonged to this period. It was during this period again that Rajendra served the Society in different responsible capacities, viz., as its Secretary (1857, 1865), as Vice-President (1861-65, 1870-84, 1886-91) and even as its highest dignitary, the President, in 1885.

A man possessed with almost an inexhaustible fund of energy and enthusiasm,

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Rajendra also associated himself with all sorts of cultural activities of his time. For many years, he was an active member of the Calcutta Corporation, a Fellow of the Calcutta University and the President of the Landholders' Association and it is a matter of pride indeed that each of these institutions held him in great esteem for his wise counsel and sincere services.

He also served equally sincerely institutions like the Tattvabodhini Sabha, the Saraswat Samaj, the Central Text-book Committee, the Vernacular Literature Society, the Calcutta School Book Society, the Industrial Art School, etc. in different responsible capacities. He even took part in the deliberations of the Second Session of the Indian National Congress held in Calcutta in 1896 as the Chairman of the Reception Committee. His thought-provoking address on the occasion amply demonstrates his own national consciousness and political idealism of a very high order.

In recognition of his high academic eminence and significant contribution to human knowledge, the Royal Asiatic Society of Great Britain elected him an Honorary Fellow in 1865 and the Calcutta University conferred on him its highest degree of Doctor of Laws (Honoris causa) in 1876. The Government also decorated him with the honorific titles of Rai Bahadur in 1877, C.I.E. in 1878 and finally Raja in 1888.

Full of years and honours, Rajendralal died in Calcutta on 26 July 1891 after a short illness. He left behind two sons, Ramendra Lal and Mahendra Lal, by his second wife Bhuban Mohini whom he married in 1860.

The volume of literary and scholarly output of Rajendralal not only reveals his wide interest and deep erudition in a variety of subjects, but also demonstrates his zeal in unraveling the cultural heritage of India and thus enlivening the national consciousness of the people of his time. Like an objective historian, he found delight more in exploring core materials and interpreting them in a spirit of detachment.

It was he who evolved for the first time, a pattern for descriptive catalogues of manuscripts and antiquities, and his 'Notices of Sanskrit manuscripts' (9 vols.) and 'Sanskrit Buddhist Literature of Nepal' are still considered standard works in the field. But the most important contribution of Rajendralal was his edition of numerous texts and com-mentaries—Vedic, Brahmanical and Buddhist, with equal amount of confidence.

During forty years of sustained researches, he produced masterly treatises including Vedic texts like Chandogya Upanishad, Taittiriya Brahmana and Aranyaka, Gopatha Brahmana and Aitareya Aranyaka, as well as Yoga Sutras of Patanjali, Agni and Vayu Puranas and the Buddhist texts—Lalitavistara and Ashtasahasrika Prajnaparamita. In each of these works, his purpose was to rediscover the basic factors of India's cultural history. Imbued with the same spirit he applied his genius in the examination of archaeological and archival materials and contributed immensely to the reconstruction of the history of India's past. The long list of his research papers in different academic journals in India and abroad bears ample testimony to his untiring wisdom and commanding abilities as an interpretative historian.

In the field of art and architecture, Rajendra's outstanding works were–'Antiquites of Orissa' (2 vols.) and 'Buddhagaya, the Hermitage of Sakyamuni'. It has to be mentioned that most of his findings, born out of his logical marshalling of facts, hold ground still to this day. A reference in this connection may be made to the conflict of his opinion with that of Ferfusson regarding the origin and growth of Indian architecture. Later researches exploded the fantastic theory of western origin of the archaeologist and upheld Mitra's claim of its indigenous evolution.

Rajendra's works will thus testify almost unequivocally that his mind was saturated with deep feelings of nationalism, but that could not deflect him from the path of logic. His clear

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statement, "It is not for me to plead in favour of Indian Mythology, nor am I its apologist," shows that he was a true historian first and last. Even his public utterances are marked with the same spirit of objectivity.

At a meeting in Calcutta Town Hall on 2 July 1870, Rajendralal declared, "If patriotism means an insensate love of everything that is ours, good or bad, away with such patriotism." This was Rajendralal, whose scientific mind guided him both in his academic pursuits and also in his public life.

Naturally Rajendralal, with his intellectual equipment and scholarly output, exercised a deep and abiding influence on the minds of scholars of his own time as also of succeeding generations. But, his liberal and refined outlook on men and matters made him alive to problems, social and political, and brought him out into the vortex of active public life. In this field also he proved himself to be one of the front-rankers in society, who associated himself in projecting wants and difficulties as well as hopes and aspirations of the people in different walks of life, sufficiently convincingly before the authorities that be.

He was a forceful speaker, whose logical and irrefutable arguments, whether at the Calcutta Municipality or at the British Indian Associations, made a deep impression on the public mind. In political ideas, however, he was definitely a 'Moderate'. Complete freedom from foreign domination might have been his ultimate goal, but he believed in its achievement through constitutional agitation.

Though he was no proclaimed social reformer, at heart he was much against the caste prejudices, which crippled the society not only morally, but also economically. The remedy, according to him, was widening traditional pattern, but modernised with an utilitarian orientation. In fact, he focussed on the revival of industrial arts and crafts in his Bengali treatise, 'Slipik Darshan'. For dissemination of knowledge among the common people he took upon himself the task of producing thoughtful books and articles in Bengali, and also of starting the first series of an illustrated monthly journal of the 'Penny Magazine' type, the *Vividhartha Samgraha,* under his own editorship as early as in 1851. In no time it captured the imagination of the Bengali intelligentsia, who eagerly awaited its issue every month. He also edited for some time the monthly journal, *Rahasya Sandharbha,* started in 1863.

Rajendra thus substantially enriched Bengali literature and demonstrated in unambiguous terms that learned propositions can very well be presented for popular consumption. To make it more effective, he pleaded for a simplification of Bengali spelling and a compilation of appropriate synonyms for common English expression.

A versatile genius and a profound scholar, Rajendralal possessed an inexhaustible fund of energy and enthusiasm, every ounce of which he devoted to the service of his motherland, in the sphere of academic as well as socio-cultural life of his time.

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Mitra, Rajyeswar (1917 —)

Rajyeswar Mitra, born at Agartala in 1917, was veteran musicologist, singer, indologist and translator.

Rajyeswar was born in Agartala (Tripura). He inherited his love for different classical languages from his father, Amarnath Mitra, and his flair for literature and music from his mother, Pratibhasundari.

He worked for *Desh*, a Bengali weekly, as a music critic under the pseudonym Sarangadeb. He contributed numerous articles on music and Indology to a large number of periodicals including *Vishva Bharati Quarterly, Rabindra Bharati Quarterly, Vishva-vina, Jijnasa, Bhaskar, Gandharva* etc.

Among his original works on music, mention may be made of *Banglar sangit, Uttar bharatiya sangit* (1970), *Banglar gitikar o Bangla ganer nana dik* (1975), *Atulprasad Sen* (1984) and *Arya Bharater sangitchinta* (1984). He has edited the Bengali translations of different Sanskrit and Persian texts on early and medieval Indian music. Of these mention may be made of *Sangit shiksha* (1959), *Mughal Bharater sangitchinta, Naradishiksha* (1984) and *Ragatarangini* (1984).

He has recently completed a translation of *Tuhfat-ul-Muabiddia*, a treatise on monotheism written in Persian by Raja Ram Mohan Roy. His works on Vedic song and Vedic culture include *Vedic aitijhye samagan* (1978), *Vedaganer riti-prakriti* (1984) and *Vedaganer prakrita rup* (1984). His work entitled *Swargalok o deba-sabhyata* (1987) is a treatise on Vedic culture and tradition.

His books on notations of early, medieval and modern Bengali songs have been published in 4 volumes of *Sangit samrakshan granthamala* (1975-1982). *His Nidhubadur gan* (1981) is a compilation of notations of the songs of Ramnidhi Gupta, the pioneer of the '*tappa*' style in Bengali. *Chittaranjani* (1983) is a compilation of the notations of songs composed by Chitta Sinha, a contemporary writer.

He has rendered into dance-drama form some famous Bengali novels, namely, *Kavi* of Tarasankar Banerjee, *Aranyaka* of Bibhutibhushan Banerjee and *Padmanadir majhi* of Manik Banerjee.

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Mitra, Rameshchandra (Sir) (1840 — 1899)

Rameshchandra Mitra, born at Rajarhat-Bishnupur in 1840, was an eminent judge of the Calcutta High Court in its pristine days.

An eminent judge of the Calcutta High Court in its pristine days, Rameshchandra Mitra came of a distinguished Kayastha family of Rajarhat-Bishnupur (not far from Calcutta) in the 24-Parganas district. He was born in 1840 as the youngest son of Ramchandra Mitra who attained to a high position in the Sadar Diwani Adalat and was also well-versed in Arabic and Persian.

Rameshchandra, however, lost his father at the age of six and was brought up by his mother Kamalmani, a lady endowed with many good qualities. From her, Rameshchandra inherited such traits as munificence and active interest in social welfare. These found expression in his later life in social services in which he got spontaneous and worthy support from his wife whose mind was saturated with compassion and generosity.

As a student, he showed merit and won scholarships in both the Junior and Senior

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Scholarship examinations. After graduating from the Presidency College, Calcutta, he took his B.L. in 1861. He was widely read in foreign literature.

He started his career as a Vakil in the Sadar Diwani Adalat (amalgamated in the Calcutta High Court in 1862) and soon made his mark. For a while, he worked as a reporter of the professional journal, *Hay's Law Report.* Among the distinguished judges and lawyers of the High Court with whom he came to be closely associated, mention may be made of Justice Dwarakanath Mitra, Justice Kemp, Justice Anukulchandra Mukherjee and Krishnakishore Ghosh.

On Dwarakanath's death, he was elevated to the Bench in 1874, a notable instance of the gradual, though only fractional, Indianisation of the Higher Services in the second half of the 19th century. He was the first Indian of officiate as Chief Justice, first in 1882 and again in 1886. Under statutory restrictions he was, however, denied the honour of holding the permanent post.

His voluntary and premature retirement in 1890 as sequel to his forgetting to deliver his judgement in a particular case on a specified date, bears eloquent testimony to his exemplary sense of duty. Apart from the fine legal acumen and strong sense of Justice, his eminence as a judge was due to his firm spirit of independence. He yielded to no threat, pressure or temptation. His learned decision on issues of Hindu Law were much valued by the Judicial Members of the Privy Council. He was an adept in criminal and revenue laws as also in civil law.

His impartial administration of justice was regardless of considerations of creed or race. The Chief Justice could not dissuade him from delivering his dissenting judgement in the Contempt of Court Case against Surendranath Banerjea (1883). In the case of Gibbon, a notorious cheat, he was undaunted by the agitation of the Anglo-Indian Defence Association. Though always courteous and patient in his dealings with the members of the Bar, he was ever opposed to unnecessarily lengthy arguments by the Counsel.

He was appointed a member of the Public Services Commission in 1887 and nominated to the Viceroy's Legislative Council in 1891. He was also on the Jury Commission (1893) as a member and his strong arguments led to the rejection of Elliott's Notification aimed at crippling the Jury system. His contention regarding the High Court as a Court of revision was upheld by the Privy Council.

In 1890, he was honoured with a Knighthood and later with the title of K.C.I.E. A Fellow of the Calcutta University and the President of its Law Faculty, he was for sometime the Vice-President of the Indian Association for the Cultivation of Science.

After retirement from service, he joined the Indian National Congress. His patriotic feelings and nationalist outlook were already reflected in his support of the Ilbert Bill as also of the Indian viewpoint for holding in England and India simultaneous examinations for the I.C.S. He patronised the Swadeshi emporium established in Calcutta in 1891. He was also connected with the British Indian Association.

His speech as the Chairman of the Reception Committee, Calcutta Session of the Congress (1896), embodied his views on the competence of the alien rulers to determine the wishes and interests of the people and the role of the Congress and the educated community in the perspective of the growing national consciousness. In it, he gave a fitting reply to Lord Dufferin's characterisation of the voice of the Congress as that of "a microscopic minority". To quote him, "The educated community represented the brain and conscience of the country and were the legitimate spokesmen of the illiterate masses, the natural custodians of their interests. To hold otherwise would be to suppose that a foreign administrator in the service of the Government knows more about the wants of the masses than their educated community".

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He was an advocate of the fundamental concept of the unity of India. In subscribing to this underlying principle behind the national awakening in the 19th century, he observed: "If the Congress had borne no other fruit than the establishment of cordial relationship, mutual good understanding among the various Indian races and communities with apparently conflicting interests, it would certainly be a matter on which we might well congratulate ourselves...We should...satisfy ourselves that really one sentiment pervades our counsels and underlies our union".

Alive to the then growing Muslim apprehension of being politically swamped by the Hindu majority, he believed in the principle of the protection of minority interests.

Further, Rameshchandra was a believer in the gradual process of social reform and transformation. His progressive outlook was reflected in his advocacy of the curtailment of matrimonial expenses as also in his opposition to casteism, untouchability and the practice of 'purification' (Prayaschitta) on one's return from abroad. He was against the Age of Consent Bill (1891), which was regarded as a hasty and undesirable official intervention in social matters.

True to his interest in the eradication of social evils and prejudices, he realised the need of the spread of education, particularly in the primary and female sectors. He was, however, opposed to any system of female education detrimental to the ideal of Indian womanhood.

In his social activities, he was associated with the foundation of such educational institutions as the Deaf and Dumb School, Bhowanipore Suburban School, Bhowanipore Girls' School and Bhagabat Chatuspathi. He also helped the Ripon College, particularly its Law Department, and the Metropolitan Institution.

He made a handsome financial provision in his will for the maintenance of a Charitable Dispensary and two schools (including a Girls' School) founded by him in his native village. He gave monthly pecuniary help to the poet Hemchandra Bandopadhyaya who lost his eyesight in old age. A devout Hindu, he in later life devoted himself to religious pursuits, including the study of Hindu Scriptures.

Great as a jurist and a judge, Rameshchandra as a man was unassuming, amiable and large-hearted. Animated by the liberal and independent spirit characteristic of renascent Bengal, he was a patriot to the core of his heart. He served his country through his fearless propagation of nationalist views, his active urge for social reform and his generous help for the spread of education.

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Mitra, Santosh (1901 — 1931)

Santosh Mitra, born in Calcutta in 1901, was a revolutionary who died young as a martyr to the cause of his country.

A revolutionary who died young as a martyr to the cause of his country, Santosh Mitra was born in Calcutta in 1901. His father Durga Charan Mitra was a Kayastha by caste and was not known to have enjoyed any special eminence in contemporary society. Santosh was married, but his wife's name is not known.

He passed the Matriculation examination in 1915 and the B.A. examination in 1919. He completed the course of his education in 1921-22 when he took his M.A. and Law degrees. In his political career, he came into close contact

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with the famous lawyer-leader Jatindra Mohan Sengupta and one Barindra Ghosh who was one of the accused in the Shankharitola Murder Case of 1923.

The Non-Cooperation Movement offered him an opportunity to serve the cause of India. Since then, he completely identified himself with the work of the Congress and formed the Swaraj Sevak Sangha, a volunteer organisation in 1922. In 1923, he was arrested in connection with the Shankharitola Murder Case for his alleged complicity with Barindra Ghose and others who had murdered the Postmaster.

In the trial of the case, Santosh was defended by Lawyers like Jatindra Mohan Sengupta and Apurba Mukherjee who got him acquitted. Again, in the Alipore Conspiracy Case in which Santosh was an accused, he was defended by Jatindra Mohan and was eventually acquitted. But before long, he was arrested under the Bengal Ordinance and subsequently places under detention under Regulation III of 1918.

In the Camp at Hijli, there were about 600 political prisoners, all of whom were interned without trial. Ill-feeling between the politicals and the authorities became a chronic feature which culminated in the firing that took place within the Campus on 16 September 1931. Santosh received a fatal wound and died on the spot. The dead body was brought back to Calcutta and cremated at Keoratala. Eloquent tributes were paid to the memory of this great revolutionary by Rabindranath Tagore, Subhas Chandra Bose and many others.

His firm resolve to die for the cause of the country which remained unshaken till the end of his life evoked the love and admiration of his countrymen. He was extremely critical of British rule in India, which according to him was the cause of the political and economic degradation of the country.

When he was detained under the Bengal Ordinance immediately after his acquittal, he reacted sharply against this unlawful proceeding and swore to take action to remove the fetters of slavery and humiliation. If he died in the process, 'the soul', as he thought, 'at least would be free'.

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Mitra, Saradacharan (1848 — 1917)

Saradcharan, born at Haripal in Hooghly district in 1848, was a brilliant scholar, a leading lawyer, an eminent judge and a sincere social worker.

Son of Ishanchandra Mitra, a Hindu Kayastha of the well-known Mitra family of Panisehola (Konnagar), Saradcharan was born on 17 December 1848 at Haripal in Hooghly district of West Bengal. His early education began in Haripal School. A briliant student, Saradacharan topped the list of all school examinations. He passed the Entrance examination in 1866 and shifted to Shambazar in North Calcutta for higher studies.

Saradchandra stood first in the First Arts Examination in 1868 from the Hindu College (Presidency College). He passed both B.A. and M.A. examination of the Calcutta University and occupied the top position in 1870. In 1871,

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he got Premchand Roychand Scholarship from the Calcutta University and enrolled himself as a Vakil of the Calcutta High Court in 1873,

In Calcutta, he had intimate relations with Sir Asutosh Mukherji, the then Vice-Chancellor of the Calcutta University, and Justice Sir Gurudas Banerji. He had several foreign friends. Sir Daniel Hamilton, an Englishman who piloted an elaborate scheme of agricultural development in the Sunderbans, influenced Saradcharan who called upon the Bengalee youth to adopt agriculture as a means of livelihood instead of hunting for jobs and himself showed the way by taking up agricultural operations in his native village.

In 1876, he became a member of the Indian Association (Bharat Sabha) whose object, among other things, was to create a strong body of public opinion in the country. In 1885, he was nominated a Fellow of the Calcutta University. In 1895, he was appointed Tagore Law Lecturer. In 1904, he became the Dean of the Faculty of Law. The same year he became a permanent Puisne Judge of the Calcutta High Court and retired in 1908.

Since 1902, he had been indirectly associated with the Anusilan Samity (later a Secret Society), often offering financial assistance. In 1909, he founded, in collaboration with Sir Daniel Hamilton, the Bengal Youngemen's Zamindary Co-operative Society, Ltd. At about this time he took the initiative in holding an All-Parties Religious Conference in the Town Hall, Calcutta. As a writer of some repute, he published three books. 'The Land Laws of Bengal', 'Utkale Srikrishna Chaitanya' and 'Prachin Kavya Sangraha' (1874-76).

A man of progressive outlook, he was opposed to caste, untouchability and regionalism. He had a high respect for women, a passion for Western literature and science and an interest in primary education. He had a feeling that British rule was responsible for the economic ruin of the country. A staunch nationalist, he believed in revolutionary methods without taking any active part in politics. He led a quiet life.

A briliant scholar, a leading lawyer, an eminent judge and a sincere social worker, Saradacharan promoted in many ways the cause of national consciousness in India. He may fitly be regarded as a representative of the renascent century.

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Mitra, Satyendra Chandra (1882 — 1942)

Satyendra Chandra Mitra, born at Radhapur in Noakhali district in 1888, was a leading politician and social activist.

Satyendra Chandra Mitra was born on 23 December 1888, at the village of Radhapur, Noakhali district (now in Bangladesh). His father Uday Chandra Mitra, a pleader at Noakhali, and mother Udaytara Mitra, has six sons and two daughters, of whom Satyendra was the youngest. Satyendra married Uma Devi (Nee Basu), and was survived by their only daughter, Arati Datta.

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Satyendra passed his Entrance examination from the Zilla School, Noakhali, in 1905; B.A. from the City College, Calcutta, in 1910; M.A. in 1912; and B.L. in 1913. He enrolled himself as an Advocate (*Vakil*) in the Calcutta High Court.

Interested in politics, Satyendra Chandra passed through the Swadeshi movement (1904-08) to be drawn into the revolutionary politics of the Sankar Math, Jugantar Party, and was one of the leading lights of the revolutionaries trying to throw off the British yoke during the First World War. These activities led to his arrest in 1916, and internment in a Padma island (1916-19). Released in 1919, he could hardly return to the Bar when the Special Session of the Congress at Calcutta, in September 1920, which accepted the non-cooperation resolution, and in which he was a participant, made him again take up political work seriously.

At the Nagpur Session (December 1920) of the Congress, when Deshabandhu Chittaranjan Das joined the movement, Satyendra Chandra threw in his lot, in 1921, unreservedly with him and became a life-long assistant, like Subhas Chandra Bose, of the Deshabandhu. He was a whole-time political worker, inside the Congress, although at the sametime loyal to the cause of secret militant nationalism. As a Congressman, he participated in its sessions and the various movements, occupied offices in different capacities (Secretary, B.P.C.C., in 1922-23), and organised and joined the Swaraj Party.

He was elected as a Swarajist candidate to the Legislative Council, Bengal, in 1924, and was energetically engaged under C.R.Das in the fight for the Bengal legislature. While a member of that legislature, he was arrested on 25 October 1924, under Regulation III of 1818, and alongwith Subhas Chandra Bose and others, was detained without trial in the Mandalay jail in Burma until 1927.

Meanwhile, Satyendra Chandra had been elected (November 1926) to the Central Assembly, New Delhi, as a Swarajist and the Assembly carried a motion for his release against the Government's opposition. On release in 1927, Satyendra Chandra was elected Chief Whip of the Party under Motilal Nehru's leadership, and was prominent in organising the defeat of the Government by the Swarajists on several questions.

In 1930, the Congress members withdrew from the legislatures to organise direct action (Civil Disobedience). Satyendra disagreed with the policy, and after sometime, resigned from the Assembly and sought re-election, which he won. In the general election of 1936, however, he was disowned by the Congress Party and was defeated as an independent candidate for a seat in the Bengal Legislative Assembly, and also as a Trade Union candidate from the Railwaymen and Coal Workers' Constituency.

In spite of the defeats, Satyendra Chandra was elected by the Assembly of Bengal to its Upper House, the Bengal Legislative Council, in 1937, and was elected the Chairman of the Bengal Legislative Council in 1937, an office which he occupied till his death on 27 October 1942 at his own house in Calcutta. In the legislature, tributes were paid to his memory from all quarters.

As a public man, Satyendra Chandra Mitra came to hold a number of offices, e.g., Member, Reserve Bank of India, Eastern Circle: Pravati Textile Mills, Calcutta; Rector and ex-officio Chairman of the Managing Council of the National Council of Education (Jadavpur), etc. He was active in the labour movement, being associated with the Bengal Trade Union Federation.

He counted among his friends men and women of culture and patriotism. He was popular among men of militant nationalism and among all communities, Hindus, Muslims and Christians, the more prominent of whom were Swami Prajnanananda, Sri Ram Thakur, Begha Jatin, Jadu Gopal Mukherjee, Surendra Mohan

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Ghosh, Manoranjan Gupta, Arun Chandra Guha, M. Akram Khan and others.

Dark and handsome and of medium stature, Satyendra Chandra Mitra was a man of progressive views and practices with a deep faith in God; and his amiable disposition made him loved by different circles, while his political intelligence and shrewdness stood him in good stead as a whip in the legislative work of his day.

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Mitra, Shibratan (1871 —1938)

Shibratan Mitra, born at Boraba in the district of Birbhum in 1871, was a leading writer and scholar.

Shibratan Mitra was born at Boraba in the district of Birbhum in West Bengal. He was educated at the General Assembly School and read up to B.A. in the Presidency College, Calcutta. He joined Government service in 1897.

Many of his articles were published in contemporary magazines when he was a student. He collected many religious books on Yoga and founded the Ratan Library and the Birbhum Sahitya Parishad. He edited a monthly magazine called *Manasi* and wrote many books which include biography and history.

He also wrote books for school children. *Durba, Tapaban, Chinmayini, The History of Birbhum, Tales of the Santhals, The Types of Early Bengali Prose*, Easy Poems, etc. are some of his notable works. Besides, he edited some books like *Ujjwal chandrika, Chandidas, Bidyapati* and *Shakuntala*.

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Mitra, Ushadevi (1901 — 1966)

Ushadevi Mitra, born at Jabalpur in 1901, was an eminent Bengali short-story writer.

Ushadevi Mitra was an eminent short-story writer who lived in Jabalpur, Madhya Pradesh. Her father was Harishchandra Datta. She was closely related to Ashwini Datta of Barisal (now in Bangladesh) and poet Satyendranath Datta who were a source of inspiration to her. She wrote a novel *Sammohita* in Bengali.

In August 1933, her first Hindi short story, entitled 'Matrtva' was published by Premchand in Hans. Her second story, entitled 'Ontim uttar' was published by Mahavirprasad Dwivedi in *Saraswati*. Her short-story collections include *Adhi ke chanda* (I, II, 1938), *Mahavar* (1941), *Nim chameli* (1941), *Megh malhar* (1946), *Ragini* (1946), *Sandhya purvi* (1948) and *Raat ki rani* (1951). Among her novels are *Vachan ka mol* (1937), *Piya* (1937), *Jivan ki muskan, Pathchari, Sohani Avaj, Nasta nir* and *Sammohita* (Translation).

Her most popular and noteworthy short story is 'Samjhauta'. The themes of most of her novels and stories centre round the life and conflicts in Indian families. She received the Seksariya Award for her *Sandhya purvi* and was

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felicitated by Madhya Pradesh Sahitya Sammelan in 1965 at Jabalpur. Much of her work is yet to be published. They include a Shankhand, a collection of short-stories like 'Patal puri', 'Sindhur', 'Jogiya', 'Dikshita', (Bengali). These manuscripts are in the possession of her daughter, Bulbul Mitra of Jabalpur.

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Miyan Mir, Miyadi (1550 — 1586)

Miyadi Miyan Mir, born at Siwistan in Sind in 1550, was an eminent Sufi saint of Sindh.

Bala Pir, popular names of the Indian Sufi saint Miyadi Miyan Mir or Shaykh Muhammad Mir, son of Kadi Kalandar. He was born most probable in 957/1550 at Siwistan (Sehwan) in Sind. His father died when he was 7 years old, and he received Kadiriyya instruction from him mother until the age of 12. He then became a murid and *khalifa* of *Shaykh Khidr* in the mountains of Siwistan (said to have died in 994/1586).

Miyan Mir is also said to have maintained an Uwaysi contact with the spirit of 'Abd al-Kadir Djilani. At the age of 25, Miyan Mir came to Lahore, where he enjoyed a reputation for austerities and spiritual powers, including *kashf* and foreknowledge, healing and resuscitation, converse with beasts and trees and nocturnal transport to the cave on Mount Hira near Mecca. He received attention from the emperors Djahangir and Shah Djahan, and the eldest son of the latter, Muhammad Dara Shukuh became his discipline and composed a tadhkira which is our main source regarding Miyan Mir. Mulla Shah Badakhshi, also a subject of this prince's attention was a principal *khalifa*.

Miyan Mir was also resorted to by Mughal soldiers and other Central Asian immigrants for healing or the resolution of difficulties. He died at the age of 87 Muslim years, of which more than 60 had been passed in Lahore, on 7 Rabi 1045/21 August 1635 Nawwab Wazir Khan erected Miyan Mir's fine tomb and its precinct, which stand in the suburb of Lahore (formerly the cantonment) which bears his name.

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Miyan-Mir (1531 — 1609)

Miyan-Mir, born in 1531, was an eminent Sufi saint and scholar of Lahore.

Shaikh Abdu'l-Haqq and his successors led dual roles as both sufis and alims but a unique legacy of mystical sensitivity and devotional exuberance was handed down to posterity by Miyan-Mir and his disciples. Most of them (in later life) abandoned their careers as theologians and scholars, choosing to live as ascetics and hermits.

Miyan-Mir's ancestors came from Siwistan in Sindh. Both his parents were from families of qazis. Qazi Qazan, the father of Miyan-Mir's mother was a prominent alim who became a Mahdawi under the influence of Saiyid Muhammad of Janupur. Under the influence of her father, Bibi Fatima, Miyan-Mir's mother, also became a sufi and practised the Mahdawi form of asceticism and zikr which she had been taught by her father. Qazi Sa in Data bin Qazi Qalandar Faruqi, Miyan-Mir's father, also had mystical inclinations.

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Miyan-Mir (Mir Muhammad) was born in 938/1531-32. He was one of five sons, one brother (Bolan) was loder, three (Usman, Tahir and Muhammad) were younger, all later became qazis, and there were also two sisters. As a child he did not receive a comprehensive theological and literary education and spoke the local Sindi dialect. At the age of twelve, however, under the influence of his mother's daily prayer vigils, he decided that she should teach him some mystic rituals. Later in the prime of his youth he was allowed into the jungle to practice self-morti-fication. Before he had reached adulthood Miyan-Mir had been initiated as a Qadiriyya sufi.

Miyan-Mir's pir, Shaikh Khizr, was a sufi who passionately believed in rejecting all gifts, even offerings of *zakat*, unless they emanated from purely pious motives. Alone in the hills of Siwistan he would eat wild fruits and in winter wear only a small loin covering. He dug himself an 'oven ' (*tanur*) where he burned wood for heat in winter and also cooked. On a particularly scorching day the Governor of Siwistan visited Shaikh Khizr to find him sitting meditating on a stone, unshaded from the burning sun. When the Governor's shadow fell across the Shaikh he awoke and requested him to depart so that he would not make a shadow. Shaikh Khizr also told the Governor that he was terrified even to include him in his prayers in case anything other than God entered his heart simultaneously.

A quite different reception, however, was extended to Miyan-Mir at their first meeting. After leaving his mother's house the Miyan walked into the jungle. There he found the 'oven', still warm, though the area was deserted. He became convinced that the 'oven' was the dwelling of a great saint. He waited patiently for three days for its inhabitant, during which time he took no nourishment. Freezing whith could he was sorely tempted to use the 'oven' for heat but crushing his lower self, he remained exposed to the freezing temperatures. When Shaikh Khizr finally appeared he told Miyan-Mir he had emerged from the 'oven' that very day and had not seen him. Later when recounting the story the Miyan explained that his *pir* must have become absent-minded about that time.

About 963/1555-56 Miyan-Mir was released from Shaikh Khizr's tutelage as he was no longer in need of his ascetic guidance. He began living in mosques in Lahore, spending part of his time attending the lectures of Maulana Sa'du'llah, an outstanding '*alim* and scholar of Akbar's reign. In a short time Miyan-Mir had perfected his knowledge of both the traditional and rational texts prescribed for the 'ulama'. He also studied under Maulana Ni'matu'llah, Maulana Sa'du'llah's disciple and the teacher of Dara-Shukho's tutor, Mulla Mirak-Shaikh Harawi.

After the completion of his formal religious education Miyan-Mir turned to practical sufism. With a few disciples she began visiting the graves of eminent sufis in Lahore. Afterwards they would walk deep into the jungle where each would sit under a tree alone to meditate.

At prescribed hours of obligatory prayer they would assemble for congregational prayers. According to Dara-Shukoh this had been the Prophet Muhammad's way of meditating and the Miyan believed it was designed to obliterate all no-spiritual thoughts from the conscious mind.

Emphasizing the importance of this form of meditation and contemplation, Miyan-Mir argued there were two ways of God. In the first, He initiated a craving for Himself and then spontaneously drew the devotee towards Him. The *suluk* (sufi way) of meditation and mortification under the guidance of a perfect *pir* was the second path.

The first stage of the sufi journey of the neophyte enabled him to reach the '*alam-i malakut* during which his *pir* advised him to indulge in this method of meditation, which successfully severed the mind from all thoughts of other things. Mulla 'Abdu'l-Hakim Siyalkoti re-

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minded the Mir that this custom would keep the neophyte from congregational prayers. This objection was rejected, however, on the grounds that prayers were no mechanical and called for absolute concentration without which they were useless.

As far as, congregational prayers were concerned, Miyan-Mir asserted that he and his party never ignored them, and performed them even in the jungle.

By about 1016/1607-08 Miyan-Mir's fame in Lahore had become such a burden to him that he migrated to Sirhind where he became a recluse. There he fell seriously ill, particularly with chronic pain in the knees. According to Miyan-Mir, the Ghausu'l-A'zam appeared to him one night and cured him.

After a year in Sirhind, Miyan-Mir quietly slipped back to Lahore and settled in the quarter where the gardeners lived, known as the *muhalla* Baghbanan and later the Khafipur. Although, his presence gradually became known he tried to aboid contact with local Muslims, at the same time refusing all financial assistance. When returning gifts, Miyan-Mir would always say that the giver had mistaken him for a beggar while he in fact was rich with God. He would go into the forest during the day, then retire to his cell at night.

Later, he remained hidden in his room walking with the aid of a stick and believing in the assistance of God above.His faith was so strong that he scorned sufis like Shaikh Baha'u'd-Din Zakariyya, the recipient of lavish gifts, and expressed doubts about the famous Suhrawardi's spiritual achievements.

Dara-Shukoh records that one of his disciples claimed that the Miyan never slept at night and for several years used only one breath lasting for an entire night till sunrise. Enen at eighty he was inhaling and exhaling only four times nightly. His life's philosophy was based on *Tawakkul* (trust in God) which was characterized by his throwing out water on a hot Lahore evening to ensure that none remained for the next day.

The Miyan believed that *Khatra* (anxiety, disturbing thoughts) depended on imagination and that a loss of purpose resulted in a lack of anxiety. According to Miyan-Mir *namaz-i be khatra* (prayer without anxiety) involved an unequivocal commitment to God.

In 1620, the Emperor Jahangir, *en route* to Kashmir from Sirhind, was informed that Miyan-Mir was an outstanding ascetic. He had already left Lahore and was unable to return to see the great Shaikh. At the Emperor's invitation Miyan-Mir visited his camp and overwhelmed Jahangir by his mystical discourse. So impressed was the Emperor with the Miyan's asceticism that he dared not present him with any gift except for the skin of a white antelope to pray on. Two years later when Shah Abbas Safawi of Iran besieged Qandahar the Emperor humble requested Miyan-Mir to pray for him. Twice the Emperor Shahjahan called at Miyan-Mir's house in Lahore. Despite such attentions from the powerful Miyan-Mir managed generally to remain aloof from worldly authorities.

Just before his death Miyan-Mir suffered a severe attack of dysentery and, as throughout life his ascetic nature had been strongly opposed to any form of human help, he refused to allow the governor of Lahore's physician to treat him. On 7 Rabi I 1045/21st August, 1635, Miyan-Mir died. The last rites were performed by his disciples and servants, while the Governor (Wazir Khan) and other leading citizens of Lahore joined the cortege.

The Miyan's body was buried near the grave of his disciple, Miyan-Nattha. His other disciples, such as Shaikh Abu'l-Makarim and Hajji Mustafa Kulal, had also previously been buried close to the site. This area, about a mile south-east of Lahore, known as *Alam-Ganj* (World Treasury). The village of Hashimpur (later called Darapur) was close to Alam-Gang. After the Miyan's death, each Friday evening a large crowd would assemble at his tomb and

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circumambulate around it. Dara-Shukoh lamented that he had missed the Miyan's funeral, but he had said the mourning prayers in a dream.

Throughout his life Miyan-Mir strictly adhered to the *Shari'a* urging his disciples to do likewise. Insisting that the first stage in the sufic journey was obedience to the *Shari'a*, the perfect form of the *Tariqa* was reflected in heart. This in turn prompted God to withdraw the veil from human nature, thus revealing Himself through an understanding of the significance of *Haqiqa*. Therefore the *Shari'a* helped to regulate worldly affairs and led to the *Tariqa* stage of mysticism.

Miyan-Mir also believed that the *Tariqa* was the way to purify the animal soul (*nafs*) from which evil tendencies were derived and that it was the source of a perception of the *Haqiaqa*. In the *Haqiqa* the annihilation of one's self effaced all that was no Allah, leading to the stage of propinquity to God. In other words, says Miyan-Mir, man was constituted in the animal soul, the heart and the spirit. The first could only be reformed through obedience to the laws of the *Shari'a*, the heart then fulfilled the obligations of the Tariqa, and the renovation of the spirit depended on observing the rules of the *Haqiqa*.

On one occasion Miyan-Mir was asked to explain in a lecture the significance of the Qur'anic verse, 'Pray unto me and I will hear your prayer's. He explained that people were generally concerned about the results of their prayers. In this verse he believed that God had called on Muslims to pray after expelling all other thoughts from the heart. After this it was hoped one's prayers would be answered. If one prayed with the heart engrossed in thoughts other than Allah, surely these prayers violated the spirit of the injuction contained in the verse.

Miyan-Mir endorsed the views of Shaikh Najmu'd-Din Razi that the purification of the heart and concentration in prayer were possible only through lawfully acquired food and righteous deeds. For example, Allah reminds Muslims, '...then they cry unto Allah, making their faith pure for Him only and '...Unto Him good words ascend, and the pious deed doth He exalt. These verses, according to Miyan-Mir, guaranteed the circumstances in which He answered prayers.

The traditional sufi custom of wearing a patched cloak was severely criticised by Miyan-Mir as a trademark which attracted attention to sufis who were then offered gifts and given a great deal of publicity. In place of the patched cloak, he himself wore a turban of coarse cloth and a cotton coat (*jama*). He washed his own clothes in the river, urging his disciples to be clean and tidy. He and his disciples wore garments that did not distinguish them from other Muslims. He affirmed that the condition of discipleship was *bay'a*, rather than the wearing of a *khirqa*.

Although Miyan-Mir indulged in *sama'* he was not a fanatical devotee. Neither did he employ a musician (*qawwal*) as was the custom. Hindi songs were his favourite but out of respect for the *Shari'a* and because of his own self-control he never experienced states of ecstasy. Although, the impact of the music would be reflected in his face he always remained perfectly immobile.

An ardent follower of the *Wahdat al-Wahdat* Miyan-Mir considered it so profoundly esoteric that he refused to divulge any of its secrets to ordinary Muslims. He likened conversations about the *Wahdat al-Wujud* to an oasis mirage, meaning that it would not quench anyone's thirst.

The very first of the disciples initiated by Miyan-Mir was Hajji Ni'matu'llah Sirhindi. During the Mir's illness at Sirhind, he was so impressed by Ni'matu'llah's selfless devotion that he decided to make him a perfect sufi. Once, when recounting his spiritual experiences to a khalifa of Shaikh Wajihu'd-Din Gujarati, Ni'matu'llah was told that what he thought was the *alam-i- malakut* (sphere of spirits) was in fact the sphere of genii which would untimately

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cause his ruin, Ni'Matu'llah thereupon decided to abadon the devotional exercises he had learnt from Miyan-Mir, the result being that he became so emotionally distressed that he decided to undertake pilgrimage to Mecca to recover his equilibrium.

When the Miyan discovered his plan to go to Mecca, he told him to recite certain invocations which would take him to the holy city of his own accord. After repeating the invocations Ni'matu'llah reported the following morning that he could now be called a Hajji without having travelled to Mecca and from that time onwards he was known by that title. In 1017/1608-09 the Hajji died and his memory was very reverently cherished by the disciples of Miyan-Mir.

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Miyan-Natth (16th Century A.D.)

Miyan-Nattha, born at Sirhind, was leading disciples of Miyan-Mir and prominent Sufi saint.

Miyan-Nattha, the Miyan-Mir's leading disciples was also a native of Sirhind. His ancestors had been oil-pressers and he himself was illiterate. As a youth he was enlisted into Miyan-Mir's discipleship some time around 1007/1598-99, therefore his relationship with his *pir* was a lengthy one. So deeply beloved was he that the Miyan never objected to Miyan-Nattha's rather bold, although witty remarks.

Towards the end of his life he became so obsessed with meditation that periodically he would spend successive days and nights sitting motionless on a wall, engrossed in contemplation. He would also hide in the jungle or in graveyards. While meditating he would neglect all refreshment. His *pir* would be so moved that he would send him some of his own rations.

Miyan-Mir informed his disciples and associates that Miyan-Nattha had the ability to enter the '*alam-i malakut* and correctly foretell future events. When a boil developed on Miyan-Mir's eyelid, Miyan-Nattha advised the use of a cucumber-seed paste, although a doctor had prescribed an operation. The Miyan acquiesced for he believed the remedy had been foreseen in the '*alam-i malakut* and, even though Miyan-Nattha was still an ordinary disciple, he had reached a unique level of spiritual insight.

It was generally accepted that Miyan-Nattha could communicate with leaves, animals and with all sorts of animate and inanimate objects. He could also stop rain and hail-storms. During his last illness (he died in 1027/1518-19), he would sit on the porch of his pir's house absorbed in meditation.

At the moment of death his body remained upright in the contemplative position and only when his hands were touched it was realized he had died. From then until his death, there was a void in Miyan-Mir's life and he grieved intensely over the death of his favourite disciple.

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Modak, Ramkrishnapant (1891 — 1968)

Ramkrishnapant born in Ahmednagar in 1891, was a leading politician and social activist.

Ramkrishnapant was born in 1891 in Ahmednagar in a Christian family of Chitpavan Brahmin origin. His grandfather, Ramkrishna Vinayak Modak, son of Vinayak Shastri Modak, Karbhari of Bajirao II, lived in exile with Bajirao and as a boy played with Nana Saheb.

Ramkrishnapant just completed high school education. In 1912, he decided to join the theological seminary and become a clergyman; he graduated next year.

In 1915, he accepted the post of Dr. Hume's Personal Assistant. During the First World War, he was Honorary Recruiting Officer for Ahmednagar district. In 1918, he was appointed a Missionary. Two years later, he was made Chairman of the General Council of the Mission. He became Chairman of the Indian Mission Board, established in 1921. The same year, he was elected President of the Bombay Provincial Christian Conference.

In 1923, he was elected Pastor of the First Church in Ahmednagar. His desire to free the Christian community of dependence of foreign influence raised bitter opposition, and in 1925, he resigned from the Mission and the Indian Mission Board.

Almost simultaneously, he was elected a member of the Ahmednagar District School Board and was invited by the Congregational Church in the United States to address the annual meetings of its Board of Foreign Missions in Washington.

In his address (23 October 1935), Ramkrishnapant reffered to the new era dawning in India because of the work of Gandhiji in promoting India's freedom and therefore, recommended changes in Mission activity to coincide with the new era so as to make its proper and fitting contribution to India's future.

On his return to Ahmednagar in October 1926, Ramkrishnapant opened a high school and a hostel for poor boys. These had to be closed later for want of funds.

In 1930, Ramkrishnapant was appointed a member of the Legislative Council and in 1932 an Honorary Magistrate and a non-official visitor to the Visapur Prison. Next year he was elected Moderator of the Maharashtra Synod of the United Church of Northern India.

Ramkrishnapant's second wife died in 1930 and he married Miss Marguerita Grove, an American missionary (1934).

In 1938, Ramkrishnapant and his wife went to America. There they thought of giving programmes which they named "Portrayal of India's Life". More than 4,000 such programmes were given in schools, churches and clubs in the nooks and corners of America.

With the help of some Indian girl students, the Modaks made a film entitled "India lives at Home", which also became very popular.

An attempt to persuade the Modaks to become British agents in the U.S.A. failed.

About this time (August 1942), Ramkrishnapant published in the *New York Times* his "Programme for India's Freedom", which recommended immediate freedom for India and status quo in other administrative details for the duration of the War. There was a favourable reaction from many influential persons including Lord Halifax, India's former Viceroy, who invited the Modaks to meet him when they were in Washington.

In 1943-44, the Modaks were in charge of the India Section of Pearl Buck's East-West Association. The India Committee organised by Ramkrishnapant to aid the Bengal Famine victims sent S 7,250 to India for distribution.

In September 1944, Ramkrishnapant, at the invitation of the Department of Agriculture of the U.S. Government, read a five-page on Indian agriculture before a conference in Washington.

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A little later, the Modaks organised One World Association which, with Ramkrishnapant as President, sponsored the First World Congress of Dominated Nations in New York (14 April 1945). The Congress designated Ramkrishnapant and Julio Pinto Gandia of Puerto Rico as delegates to the United Nations Conference to be held at San Francisco on 25 April. It was impossible for these people's representatives to get official access to the Conference, but they succeeded in getting the word 'Independence' inserted in the preamble statement of the objectives of the United Nations for all dependent peoples.

Towards the end of 1951, Ramkrishnapant came to India for the purpose of aligning the Christian of Maharashtra with the Congress Party in the coming elections.

In 1953, in co-operation with Rev. J.S. Williams, he inaugurated the All India Federation of National Churches.

The Modaks returned to India permanently in December 1967. The Municipality of Ahmednagar held a reception in honour of Ramkrishnapant in January 1968. He died in Bombay on 11 April 1968. The Indian Consul in New York said of him at the Memorial Service held in his honour: "No other Indian in New York ever did so much to help other Indians."

Ramkrishnapant had been consecrated Archbishop of the Indian Orthodox Church and took the title of 'Mahadharmaguru'.

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Modi, Jivanji Ramshedji (Sir) (1854 — 1933)

Dr. Jivanji Jamshedji Modi, born in Bombay in 1854, was an eminent oriental scholar.

Dr. Jivanji Jamshedji Modi was born on 26 October 1854 in the shadow of a fire-temple in Bombay, where his father was the high-priest. He went to an elementary school nearby and joined a secondary school when 9 years old. The same year, he was initiated as *navar* into the first step of Zoroastrian priesthood.

At 11 years he was married to Aimai Hormasji Saklatwalla and continued his education. On the death of his father, he took over as the high-priest a week before his Matriculation examination in 1871 and completed his education for the priesthood by becoming a *maratab* while a student of Elphinstone College. He took the B.A. degree in 1877 and studied law and Roman jurisprudence.

Trained from birth for sacerdotal service, the study of law attracted him to the ancient lore of Persia. His thirst for knowledge knew no bounds and he again became a student at the Mullaferoze and Jamshedji Jeejeebhoy Madressas, won several prizes and was appointed Lady Jametji Fellow at the latter. He now blossomed forth as a scholar and lecturer. To gain a deeper insight into his special fields of knowledge he learnt French and German. He continued to be an avid student all his life.

Recognition came to him in ample measure. Learned societies in India and abroad—the Anthropological Society of India, the Asiatic Society of Bengal, the K.R. Cama Oriental Institute, the Royal Asiatic Society, the Academy of Hungary, the Dante Society, the Oriental Congress at Hanoi, the Anthropological Institute and the Folklore Society of London, Societe Asiatique, Academic des Inscriptions et Belles Letters of France—invited him to read papers.

Dr. Modi was always ready to give of his knowledge. Soon honours began to flow in. When he attended the 8th Congress of Oriental Scholars (1889) at Stockholm, the King of Sweden awarded him the diploma of 'Letters et Artibus' with a gold medal as insignia.

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He was nominated a Fellow of the University of Bombay and in 1893, he received the dignified title of 'Shamu-ul-Ulama'. France honoured him with the distinction of 'Officer d'Academie' (1889), 'Officer de l'Instruction' (1902) and 'Chevalier de Legion d'Honneur' (1925). The University of Heidelberg conferred the Doctorate on him (1912), and the Hungarian Government the distinction of 'Officer de Croix de Merit' (1925). He received the Knighthood in 1930.

The quest of learning took him across the seas several times; he covered the globe from America to the Far East through Europe, North Africa, West Asia, South-East Asia; reading, learning, lecturing and adding to his own store of knowledge.

He kept aloof from politics, but not from social work and social reform. He always threw his weight on the side of progress and used the authority of knowledge to smash obscurantism. He is remembered, however, for his intellectual achievements and his voluminous writings. These are enshrined in works in English, Gujarati and French which fill a well-sized library.

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Modi, Ramlal Chunilal (1890 — 1949)

Ramlal Chunilal Modi, born in 1890, was a researcher of medieval Gujarati literature, editor and historian.

Ramlal Chunilal Modi studied upto matriculation at Patan and later on served as a head master in education department of Baroda State for many years.

Patan-Siddhpurno Pravas (1919) is a volume written by him following the pattern of a report of travels, and describing the particulars of the two ancient cities and the surrounding areas and old places. His book *Dwashraya-Kavyaman madhyakaleen Gujarati Samajik Sthiti* (1942) speaks of his deep study and research.

A character-sketch of Jadunath Sarkar drawn by him was published in *Vismi-Sadi* (1918). This character-sketch was also translated into Marathi later on. A collection of similar essays and other research articles concerning the medieval literature, History and Archaeology have been published in two parts by M.S. University of Baroda, under the title *R.C. Modi Lekh-Sangrah*. His profound knowledge of the subject, and his method of logical argumentation based on his exhaustive study of the subject, bear ample testimony to his proficiency as a scholar and researcher.

In *Bhalan, Uddhav ane Bheema* (1945), (2nd Ed. 1966), he has made an elaborate effort to discover and present the details in connection with the life-history and respective literary contributions of these three medieval poets, with proper evaluation of their compositions.

He edited *Be Nalakhyan* (1924) based on the original manuscript of doubtful authorship of a poet belonging to medieval era. He has also prepared a volume titled *Jalandhar-Akhyan* (1932) in which he has edited stories in Gujarati from medieval times. This book contains tales of Jalandhar by Bhalan, Vishnudas and

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Shivdas. At the same time, he has also written a comprehensive essay on the original story of Jalandhar viewed through a comparative perspective.

For this prolific contribution to the field of Medieval Gujarati Literature, History and Archaeology, he holds a prominent place among writers and scholars of literature.

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Mody, Homi Peroshaw (Sir) (1881 — 1969)

Sir Homi Mody, born in Bombay in 1881, was a progressive writer and good administrator.

Sir Homi Mody's full name is Hormusji Peroshaw Mody, but he was popularly referred to as Sir Homi. He was born in Bombay on 23 September 1881. His father's name was Peroshaw and mother's, Shirinbai. He had three sons; one of them, Piloo, is now a member of the Lok Sabha and has kept aloft his banner of Swatantra Party politics. Born of a rich and respectable family of Bombay Parsees, he was connected with the Tatas and Wadias and Sir Pherozeshah Mehta whom he greatly admired and whose biography he wrote among other works.

Mody passed his Matriculation examination in 1898 from the St.Xavier's High School. He took his B.A. from the same college in 1902 and M.A. in 1904. He passed the LL.B in 1906. He was married to Jerbai, daughter of Cawasji Dadabhoy Dubash, who also came from a rich and cultured family and took much interest in social service and philanthropic work. He was greatly influenced by Pherozeshah Mehta and Gokhale, whose sturdy liberal politics he followed throughout his life.

He began practice as an advocate, but gave it up for a more prosperous business career. He was a well-read person, immensely interested in English literature, a humorous writer and speaker and loved horse-racing. He advocated abolition of caste and was a follower of Ranade on the social reform. In his personal life, he was a devout Parsee.

Mody was in favour of modernising India in every way on the basis of India's rich cultural past. He favoured countrywide free and compulsory primary education and believed in India rising to her full stature within the British Empire, though by gradual stages and through lawful and constitutional agitation.

He supported the demands of India's trade and industry against the British policy of stunting them and followed the economic principles of Ranade and Dadabhai Naoroji. He stood for amicable reations between captains of industry and their work people in factories and plantations and backed the land reforms which benefited both landowners and tenants as well as agricultural labourers.

Mody was fond of writing to newspapers, speaking on the radio and authorship of books. In 1908, he wrote the 'Political Future of India' and in 1921-22 Pherozeshah's biography (revised and reprinted by the Asia Publishing House in (1964) and other books. He was a Member of the Bombay Municipal Corporation from 1913 to 1943 and leader of the Progressive Party and Bombay Port Trust Committee in 1919-23. He was President of the Corporation more than once and a Member of the Central Legislative Assembly from 1929 to 1943.

He was invited to the three Round Table Conferences in 1930-33 and was Treasurer of the Swatantra Party till he died. He was a Mem-

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ber of the Viceroy's Executive Council from 1941 to 1943 as Member for Supplies, Acting Governor of Bombay (1947), and Governor of Uttar Pradesh from 1949 to 1952. He was the permanent President of the Indo-American Society.

Mody's main interest was in business and industry and as such, he was Chairman of the Millowners' Associates for many years successively and intermittently; Chairman of the Indian Merchants' Chamber in 1928-29, Chairman of the Associated Cement Companies Ltd; Chairman of the Central Bank of India Directors' Board; Director of Tata & Sons, Ltd; Chairman of the Employees' Federation of India from 1933 till death; and a member of the Reserve Bank of India Board and of several Joint Stock Companies.

He promoted the Mody-Lees Pact, i.e., agreement between Lancashire and Bombay Textile Millowners. He was a delegate to the International Labour Conference in 1937; President of the Cricket Club of India; Fellow of the Royal Society of Arts; Vice-Chairman of the Export Advisory Council; Chairman of the Indian Hotels Company Ltd.; Chairman of Sir Dorab Tata Trust and Wadia Housing Scheme; lifelong President of the Council of World Affairs, and President of the Bombay Branch of the Indian Statistical Society.

Honorary doctorates were conferred on him by the Universities of Benares, Aligarh and Poona and D.Litt. was conferred on him by the Agra University. On the eve of his death, his biography was written by D.R. Mankekar.

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Mohamad Baksh (18th Century)

Mohamad Baksh was a great Sufi saint, scholar and critic of Punjab.

Mohamad Baksh was another critic of this time. He gave thoughtful critical appreciation from Sheikh Farid upto his contemporary writers. As an author he wrote one big composition Saiful Maluk in his Kissa we find the sense of super naturalism like that of S.T. Coleridge in *Ancient Mariner* and *Kubla Khan*. Saiful Maluk can be considered the blend of beauty, chivalry adventure and super naturalism all these above mentioned traits glorifies the spirit of romanticism in the medieval age of Maharaja Ranjit Singh.

Mohamad Baksh is generally quoted to estimate the work of writers. He says, "while reading the kafi of Bulleh Shah, tension and depression of the mind is gone, man seems to be swimming in the river of spiritualism." He has given the true criticism of Bulleh Shah.

Mohamad Baksh gives the criticism of Varis Shah he comments over his work and appreciates him in these words, " Varis Shah is the master of Panjabi poetry. No body can dare to criticise him. None has ability to finger out his single word even."

While criticising Sheeri-Faryad of Hashim Shah, poet doubts that this is not the same style of Hashim in which he has composed the kissa Sassi-Punnu. Mohamad Baksh writes, "Hazrat Khusro and Sheikh Nizami they have mentioned some other theme of kissa Sassi-Punnu in their books, but Hashim Shah gives another description. So, the composition cannot be considered concrete from the critical point of view, mainly

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the criticism of Mohamad Baksh is inserted in the last pages of his masterpiece Saiful-Malook.

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Mohan Singh (General) (1902 —)

General Mohan Singh, born in Sialkot in 1902, was a brave soldier of INA founded Subhas Chandra Bose.

General Mohan Singh was born in a Sikh family of the Ugohi village, district Sialkot, West Pakistan. His father, Sardar Tara Singh, a poor man, died before the son was born, with the result that Mohan was brought up only his maternal uncle, Hakumat Singh, who was a Subedar in the Indian Army.

The profession and the socio-economic status of the guardian determined the boy's career who matriculated from the Khalsa High School, Sialkot, in 1926, and the very next year joined the Army as an ordinary soldier. Mohan Singh was married in 1940 to Jaswant Kaur, the sister of Major Hardayal Singh.

In 1932, Mohan Singh was sent away to the Indian Military Academy, Dehra Dun, for the training of a King's Commissioned Officer, which he completed in two years and a half, whereafter he was promoted as Second Lieutenant and posted at Ferozpur. In 1940, he was made a Captain and sent away to Secunderabad. But, the very next year found him appointed as a temporary Major, and he was now ordered to go to Malaya.

When in December 1941, Japan attacked Pearl Harbour, Singapore and Siam, Mohan Singh was posted on the Siam Borders, where he fought bravely against the invaders. But at the sametime, it occurred to him that it would be bad if India merely changed her master from the British to the Japanese. He therefore, went over to the latter and organised the First Indian National Army in Malaya with a view to freeing India with the help of Japan.

He fought on the Singapore front against the British in 1942, where the latter were defeated. Soon, however, having developed differences with the Japanese, he disbanded the First Indian National Army, and later on when Singapore was re-occupied by the British, he was arrested at Pungal and sent to the Red Fort, Delhi, from where he was released in 1946.

His military career having now come to a close, he joined the Forward Bloc of Netaji Subhas Chandra Bose and shortly, became its President. Later on however, he disbanded this body and joined the Indian National Congress en bloc. He was also the organiser of the Desh Sevak Army.

Mohan Singh's attitude towards religion has been liberal, and he considers himself first an Indian and then a Sikh. He was against regionalism, and in 1943 exhorted the people of India to stand united. The British Empire, he said, was "built on the atrocities and repression", and as a revolutionary he believed that India could best get her independence only with the help of the Army. His speeches were always fiery, through which he prepared the minds of his soldiers to fight for the complete independence of India. His contribution to the promotion of national consciousness in this country has been considerable.

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Mohanty, Artaballava (1887 — 1963)

Artaballava Mohanty, born at Naganapur in Cuttack district in 1887, was a famous scholar of Oriya literature.

Artaballava Mohanty was born at Naganapur of Cuttack district. He passed his M.A. in Sanskrit from Calcutta University in 1914 and joined Ravenshaw College as a lecturer. He began his literary career right from the time he joined the college. His chief contribution to Oriya literature are the books he edited for the Prachi Samiti. He retrieved countless palm leaf manuscripts of old works from remote villages, edited them painstakingly and published them.

These works include kavyas, kavitas, treatises on 'chhanda' and 'chaupadi koili' and a host of other things. It is through his efforts that much of ancient Oriya literature which had almost been lost and forgotten, was retrieved and brought to limelight. He also removed many literary disputes regarding the authorship and dates of many important old works.

In addition to editing ancient kavyas and lyrics, he also edited *madala panji*, the temple chronicles of Jagannath Puri, inscriptions and copper-plates. He was also the first to recognize Oriya writers' contribution to the Brajaboli literature and to trace the origin of Oriya literature to Charyagiti.

His discovery of *Rudrasudhanidhi* is an other remarkable achievement. It is an ancient Oriya prose work tinged with rich poetic qualities. He also edited *Sarala Mahabharata* unparalleled in Oriya literature. Mention must also be made of his remarkable discovery of Santha literature of the 16th century, kavya literature of the 17th and 18th centuries and the literature of the Mahima cult. Besides, he also wrote a number of essays in Oriya and English on the religion, culture and literature of Orissa.

The books edited with elaborate scholastic introductions by him include *Rasakallola* (by Dinkrishna Das), *Lavanyabati* (by Upendra Bhanja), *Mathuramangala* (by Bhaktacharan Das), *Sasi sena* (by Pratap Ray), *Rama bibha* (by Arjun Das), *Rukmini bibha* (by Karitka Das), *Prema panchamrita* (by Bhupati Pandit), *Bidagdha chintamoni* (by Abhimanya Samanta Singhar), *Sashi rekha* (by Padmanav Sri Chandana), *Khadanga bhagabata kadhadanga* (by Dinbandhu Das), *Jagamohan chanda* (by Dinakrishna), *Rasabaridhi, Madala Panji, Stuli chintamani* (by Bhima Bhoi), *Gurubhakti gita, Usha bhilasha* (by Sisusankara Das), *Gopi bhasha* (by Danai Das), *Purnattama chandradoya* (by Brundavati Das), Parache gita (by Dwarika Das), *Nishdha raj, Narayana sattakam, Gopalcharitamrittam* (by Jagannath Das), *Bata abakasha* (by Balrama Das), *Premabhakti brahmagita* (by Yasobanta Das), *Brahma sankoli* (by Achyutananda Das), *Rahasya manjari* (by Dev Durlava Das), *Siba sirodadaya* (by Yasobanta Das), *Chautisha madhuchakra, Brihat naradiya puran, Tatamata gita, Srtinishedha gita* (by Bhima Bhoi), *Chatura binoda* (by Brajanath Badajjena), *Nala charita* (by Madhusudan Das), *Mahima dharma pratipadaka, Chautisha* (by Bhima Bhoi), *Bhajana mala* (by Bhima Bhoi), *Jayakrishna bhagana, Sadhgati, Prachina gadya, Padyadarsha, Chaitanya bhagabata* (by Iswara Das), *Nirguna mahatma* (by Chaitanya Das), *Bishnugarva purana* (by Chaitanya Das).

Mohanty was awarded the titles of Vidya Bhushana by Andhra Research Society, Raibahadur by the then British Government, and Padmashri by the Government of India

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for his life-long devotion to and research in Oriya literature.

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Mohanty, Balakrishna (1900 — 1950)

Balakrishna Mohanty, born at Palasol in Cuttack District in 1900, was the best among the Oriya opera writers of the present century.

Balakrishna Mohanty was born in the village Palasol in Cuttack District. He studied upto Class IX, married at the age of 17 and devoted himself entirely to music, songs and drama. In 1921, on the Kumarpurnima day, he founded an opera Party called 'Jayadurga Natyamandali'.

His first opera 'Vijayavasanta' which was staged by his own party in the village got wide appreciation. He wrote a number of social musical plays like *Sushilamalati, Amaravilasa, Vasantamallika, Nirmalaprabha* and *Kumudakedar* etc. alongwith a few mythological works like *Banaparajaya, Rukminiparinya, Khandavadahan* and *Sri Ramavanagamana* etc.

All these plays were acted by his own opera party both in and outside Orissa and he was widely acclaimed as the best dramatist and the best opera organiser in Orissa.

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Man Sinha, *History of Oriya Literature*, Delhi, 1962.

Mohanty, Banshidhar (1924 —)

Banshidhar Mohanty, born in 1924, is well-known Oriya scholar.

Banshidhar Mohanty passed his M.A. in the first class from the Utkal University. He took to teaching and in 1970 became the first Professor of Oriya in the Utkal University. Mohanty is well-known for his scholarship. Besides writing books on the literature of Orissa and her literary traditions he has retrieved many lost manuscripts and published them.

Among his works are *Orisare Boudharma, Sri Jagannath, Sahitya o samskriti, Abhibhasana, Oria bhashatattwara bhumika, Oria bhashar utapati o kramabikasha, Oria sahityara itihasa* (3 Vols.), *Orisar adibashi samskriti*, and *Rasakallola parichaya*. Those of his writings, are marked by insight and literary flavour.

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Mayadhar Mansingh, *History of Oriya Literature*, Sahitya Akademi, 1962.
Man Sinha, *History of Oriya Literature*, Delhi, 1962.

Mohanty, Gopinatha (1914 —)

Gopinatha Mohanty, born in Koraput district in 1914, is celebrated novelist and short story writer received the Jnanpith award in 1964.

Gopinatha Mohanty celebrated novelist and short story writer received the Jnanpith award in 1964 for his novel *Mati matala*. He lived mostly in Koraput district, a tribal area of Orissa and many of his novels bear testimony to his intimate knowledge of the tribal life.

A visionary at heart, Gopinatha Mahanty, through his writings propagates his ideas about social amelioration and spiritual regeneration. *Amritara santana, Paraja, Dadi Buddha, Apahancha* and some other novels successfully

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capture the rhythm of the tribal lives in all their innocence, sufferings and celebrations. Exploitation by money-lenders and the petty government officials coupled with frequent natural calamities always haunt their existence.

Yet with a supreme faith in life and in its beauty, the innocent trjbals untainted by the pernicious influence of modern civilisation dance in the lap of primordial nature in a sublime ecstasy of creation. *Paraja* heralds a new revolutionary awakening when the shrewd money-lender Ramachandra is killed by the exploited tribal.

Apahancha carries the message of a social revolution that will consummate through the spread of education, collective farming and the like. This theme of a new awakening is further treated in Siba bhai, Mati matala and in many other novels. The tribal setting is perfectly drawn showing him as an intimate observer of the hills and forests, of the wild nature in its ferocity and fascinating beauty and of the poetry that is in their unpretentious living.

Nature is endowed with a spiritual character; it is at once the protector and the destroyer. The tribals live in an intimate kinship with nature, an eternal mysterious presence that conceals many wonders of creation.

The ideal of community life that Tima announces in Apahancha is treated again in *Mati matala*. A monumental work on Orissa's rural life, this novel describes in realistic detail the total transformation of two villages by means of various socio-economic projects and above all by a perfect reciprocity of human relationship.

The community spirit that nurtures the root of the tribal existence prompts in this novel a beatific vision of humanity. *Tantrikara,* another novel of Gopinatha calls for such awakening against the enemy attack. *Harijana* is the moving tale of the sorrows and joys of life in a sweepers' colony. *Danapani* is a bitter tirade against the mad pursuit of material affluence which kills in the process all time-honoured values of life. Through the degeneration of Balidatta, the novelist exposes the ugly insides of the urban life.

His other novel, *Laya bilaya,* written against the backdrop of a family's short tour of three days to Puri moves to a psychological plane. In *Laya bilaya* and *Rahura chhaya* the novelist dives into the depth of human mind.

In all his novels and short stories Gopinatha Mahanty unfolds vistas of human experiences. A staunch believer in the sunny side of human existence, his writings always convey an unflinching faith in man. In the delineation of village life his novels belong to the rural tradition which has been enriched by Fakir Mohan and Kalandicharan.

For the realistic description in his novels, he banks upon the immense wealth of the tribal or rural vocabulary. He understands the delicate nuances of language and is always experimenting with its possibilities. He communicates the intense feel of life through his minute observation and innumerable word-pictures. His writings mark a landmark in Oriya literature because for the first time he presents a new reality, the reality of tribal existence, hitherto unsung.

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Man Sinha, *History of Oriya Literature,* Delhi, 1962.

Mohanty, Guruprasad (1924 —)

Guruprasad Mohanty, born in 1924, is an eminent Oriya poet.

Guruprasad Mohanty studied English Literature at Ravenshaw College, Cuttack, and taught in several colleges. Presently, he is the Principal of B.J.B. College, Bhubaneswar. He is regarded as a pioneer of modern Oriya poetry. Along with Sachi

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Rautray he virtually launched the Modernist movement in Oriya poetry in the early 50s.

His first collection Nutana kabita (1955) came out eight years after Sachi Rautray's *Pandulipi* (1947), and the two remain the earliest examples of the effort to change the course of Oriya poetry. His only other collection so far is *Samudrasnana* (1970) which won him the Sahitya Akademi Award in 1973.

What was so very striking about *Natuna kabita* was its bold experimentation with the form and technique of verse. Its manner was strange and awkward. Quite deliberately it dispensed with the method of presenting an emotion directly or developing an idea chronologically. It was puzzling. It was not surprising, therefore, that the book met with much hostile criticism. But by 1960 its worth was being recognised by most young aspiring poets. And a decade thence Mohanty's reputation was firmly established.

Mohany's style is modern in its assimilation of several influences, mainly European. For example, it is witty and dramatic in the manner of the seventeenth century English Metaphysical poets. It substitutes the musical form for the narrative form, as the nineteenth century French symbolist poetry. Mohanty is a city poet like Alexander Pope. His attitude to life is sophisticated and ironical. At least three of his poems—'Gobara Ganesha' 'Kalapurusha' and 'Akrura ubacha'— are clearly modelled on Eliot's 'The Love song of Alfred J. Prufrock', 'The Waste Land,' and 'The Journey of the Magi' respectively. The themes are similar, and the manner is unmistakably that of Eliot. Their derivativeness notwithstanding these poems have been very popular.

Few modern Oriya poets have composed lines of such evocative charm and beauty. Yet, it is the Eliot-connection which has remained an unresolved issue in Mohanty's poetry. When 'kalpurusha' is claimed by some to be a distinctively Oriya poem, the validity of its use of the post-War mentality is questioned by others.

The chief appeal of Mohanty's poems perhaps is in their lyricism, their pictorial quality and their verbal melody. Mohanty is pre-eminently a poet of love. The theme of love runs through the entire gamut of his poetry like a connecting thread. In the early poems, love is presented as a gross physical passion and the poet's attitude to it is ironical. The experience gives rise to visions of man's sinfulness and his fear of death.

In 'Kalpurusha' the decline of love as a value is closely linked with the sickness and sterility of human civilisation in the modern times. His sonnets, some of the best in Oriya literature, look at love in the context of time and contemplate it as a means of the soul's redemption. The last two poems of *Samudrasnana*—'Sidhua' and 'Keum Ghasa Keum Balichara'—resolve all contradictions in a vision of the timeless beauty of the river Sidhua. The fear of death is rendered unreal and time is transcended through love.

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Mohanty, Kanhucharan (1906 —)

Kanhucharan Mohanty, born in 1906, is an eminent Oriya novelist of modern times.

Kanhucharan Mohanty in sheer volume and popularity stands head and shoulder above the other novelists of modern times. He has written more than forty novels and about fifty short stories during the last five decades and is still actively engaged in writing.

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His novel *Ka* (1956) received the Sahitya Akademi award in 1958. This book has been translated into Hindi. His other masterpiece, *Sasti,* has also been translated into Hindi and Bengali. Two of his novels *Abhinetri* (1947) and *Ka* have been filmed in Oriya.

Many of his novels like *Ha anna*, (1935), *Tunda baida* (1944), *Shasti* (1946), *Jhanja* (1950), have been dramatised and staged. His most popular and outstanding novels are *Ha anna, Baliraja* (1931-32) *Adekha hata* (1943), *Tunda baida, Shasti* and *Jhanja.*

Kanhucharan was born at Sonepur, now in the district of Bolangir, where his father served under the ruling chief. He graduated in 1929 from Ravenshaw College, Cuttack, and joined Government service in 1930. After retirement, he worked as Secretary of the Orissa Sahitya Akademy for about a year and a half. He now lives at Rajabaicha in Cuttack.

He knows Bengali, Hindi and English. Most of his novels deal with love, the eternal triangle of love, and with devotion and sacrifice. He deals with contemporary issues such as social planning, revolt against feudalism, untouchability, womanhood, famine, etc.

He aims at universal brotherhood and of a classless society imbued with the spirit of secularism and neutrality. His language is simple lucid and full of human touch. He made many experiments with technique. Besides, his novels also depict a few social problems such as the problem of rehabilitation of the refugees. He wrote a monumental novel named as *Tamasa tire* (1967) based upon his experiences at Baster and Koraput.

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Mohanty, Surendra (1922 —)

Surendra Mohanty, born in Cuttack in 1922, is an eminent Oriya novelist and story writer.

Surendra Mohanty, novelist and story writer, was born in Cuttack. He gave up his studies to join the Quit India movement. In his works he deals with a variety of human experiences ranging from the mundane to the metaphysical. In his works he shows an intense awareness of life in all its elemental beauty and truth. His short stories depict the plight of man suffocating amid the vulgarities and the pseudo values of modern civilization. They focus on this dehumanising aspect of civilisation where man is alienated from his society and self. There is great material prosperity but there is also spiritual poverty. There is unemployment and exploitation, hypocrisy and disillusionment. These are the themes of his novel *Hamsagiti* (The swan's song) The supreme good is not in denial, but in an affirmation of life and stories in *Kabi o nartaki* (1975), *Maha nirbana* (1965) and other collections propound that life is to be lived in truthfulness and free from religious and social pretensions. A haunting sense of loneliness underlines his themes as he unfolds the agony of the individual locked up in the ghettos of commercial transactions or of the jaundiced vision of religion.

Written against the background of the freedom movement and of the subsequent times *Andha diganta* (The dark horizon, 1964) is the epic saga of the selfless struggle of the teeming millions in the obscure villages of Orissa. It debunks the politicians. The disillusioned end of Nidhi Dasa, a silent soldier in the freedom struggle, stands for the plight of a nation betrayed by its leaders.

Nala shaila (The blue mountain, 1969) is a historical novel based on the trials and tribulations suffered by the Oriyas during the nightmarish rule of the Mughals. It presents the determined efforts of a humiliated king,

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Ramachandra Deba, to save the presiding deity of the nation, Lord Jagannath, from the Mughals.

Satabdira surya (1970) is a biographical novel based on the eventful life of Madhusudan Dasa and his dynamic role in reviving Oriya nationalism. The nineteenth century Orissa is presented in historical detail. *Kulabrudha* (1978) as a sequel to *Satabdira surya* traces the life history of Madhusudana to his death in 1934 and presents him as the Champion of a renaissance in Orissa.

Surendra Mohanty has written a history of Oriya Literature and a number of essays on religion, philosophy, literature and various other topics. His is a broad canvas encompassing diverse experience of life, of the agony and ecstasy of existence. The unique dramatic appeal of his works springs from the hypnotic quality of his language and the compulsive nature of his themes. His language moves from the lilting rhythm of the rustic vocabulary to the sonorous music of the Buddhist prayers.

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Man Sinha, *History of Oriya Literature*, Delhi, 1962.

Mohsin, Haji Mohammad (1730 — 1812)

Haji Mohammad Mohsin, born in Hooghly in 1730, was an erudite scholar, a skillful swordsman, a good wrestler and a fine calligraphist, and above all, a munificent humanist.

Haji Mohammad Mohsin is one of the most revered names in the cultural annals of Bengal. A man of many-faceted personality, Mohsin was an erudite scholar, a skillful swordsman, a good wrestler and a fine calligraphist, and above all, a munificent humanist. A sworn bachelor, who lived up to the ripe of age of 82, Mohsin was born in Hooghly in 1730. Mohsin got his early education and training under the affectionate care of his half-sister, Mannu Jan Khanam, who was eight years his senior.

Imbued with an unusual urge for travelling, Mohsin embarked on a protracted period of journey which continued for 27 years and which took him to various countries, such as Iran, Arabia, Egypt and Turkey. During these years, he performed the Haj and visited many other sacred places before returning to Murshidabad.

Later on being urged upon by Mannu Jan, since married and turned a widow, Haji Mohsin came down to Hooghly. Mannu Jan first entrusted to her half-brother the management of her estate, and on her death, left a will through which she bequeathed all her estate to the Haji.

Succeeding thus to the ownership of this huge property, Haji Mohsin achieved an undying fame for his celebrated philanthropic deeds. He spent the vast fortune to help "the famished beggar, the starving widow and the helpless orphan." In order that his enormous possessions could be used towards the same object even after his death, Haji Mohsin made in 1806, a Deed of Trust whereby the whole income of his property was dedicated to charitable purposes in perpetuity.

For his own living, he contented himself with a monthly income of Rs.100/- only, with which he lived for the remaining six years of his life. Haji Mohammad Mohsin died in 1812 and was buried near the grave of Mannu Jan in the vicinity of the Hooghly Imambara.

Mohsin is long dead, but lives very much through the great Trust that bears his name. For over one-and-a-half century, this unique legacy has been conferring immense benefits on the succeeding generations of the needy among the Bengali people, particularly in the field of education. The Mohsin Fund for all times promises to remain a living monument to his name.

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Mohsinul Mulk (Nawab) (1837 — 1907)

Mohsinul Mulk, born at Etawah in 1837, played prominent role in Muslim politics and education.

Mohsinul Mulk, Nawab Syed Mehdi Ali opened his eyes in 1837 in poverty and the early experience of misery was the source of his life-long philanthropy. The father, Mir Zamin Ali, living in Etawah (U.P.), struggled with insufficient means to support a large family and his son's education could not proceed beyond the smattering of Arabic and Persian in a local *Madrasa.*

At the age of seventeen years, he shared the parental burden by earning Rupees ten per month in the District Revenue Office of the East India Company. During the calamity of 1857, his sense of correctness decided, despite the inner anguish of conflicting desires, to stand by his British employers. The studious nights passed in boyhood under public lamp-post awakened a curiosity for books and good memory helped to make him a scholar of literature and serious learning, which in turn promoted the brilliant qualities of a speaker and writer.

By tireless application of mind and body he rose to progress and in 1867, when thirty years old, he was serving as a Deputy Collector in Mirzapur (U.P.) under Allan Octavian Hume, the future founder of the Indian National Congress, who was struck by his intelligence. A chance meeting with Syed Ahmad Khan, then a subordinate judge at Benares, illumined his mind with a higher vision and exercised a deep influence in succeeding years. It was the time when Syed was preparing to embark on the unpopular course of addressing the Muslims through his writings; Mehdi Ali was the earliest convert and the foremost volunteer of his camp.

In 1874, his services were requisitioned by H.H. the Nizam of Hyderabad as Finance Secretary of his State. The Government of the Nizam was running into debt and financial disorder was rampant. He employed his talents to prepare a budget, the first in the history of the State, and by introducing a number of reforms, succeeded in creating a favourable balance between income and expenditure. These labours earned him the titles of Nawab and Mohsinul Mulk (benefactor of the State).

The Viceroy approved them to be recognized in British India. At a juncture (1885), when Russian expansion in Central Asia seriously worried the British-Indian rulers, he published a long letter: "Muslims, in the event of a Russian invasion," giving assurance of Muslim loyalty and arguing away the fears of their possible rebellion. That gesture was appreciated by leaders of public opinion in Britain. He visited England (1888) on official duty, where he met Gladstone and tried to impress on the Liberal statesman that the Muslims were a distinct factor in Indian politics.

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All these years, he generously gave financial assistance to the schemes of Syed Ahmad Khan, for his monthly salary was Rupees three thousand; and raised subscriptions in Hyderabad. But, a smooth career in a Princely State was difficult due to a number of reasons: the usually whimsical character of the Prince, the pressure exercised by the often arrogant and scornful British Resident, the intriguing rivals as active as Shakespeare's villains; and even the most astute servant was bound to fall into disfavour. Mohsin Mulk had been able to manage in Hyderabad for nineteen years before reaching the end (1893) of that inevitable and painful process.

His remaining years, passed in Aligarh, were more important in public estimate. He guided the Mohammadan Educational Conference, a body which under cover of its facade, surveyed all issues concerning the Muslims, not excepting high politics, and eminent men of the community annually joined on its platform. After the death of Syed Ahmad Khan (1898), Mohsinul Mulk was elected Secretary of the M.A.O. College and saved it from a perilous situation of bankruptcy. The clerk of Syed embezzled Rupees one hundred thousand and the old man, overpowered by grief and worry, was hastened to death. Mohsinul Mulk became heir to that heavy liability and resotred the integrity of the institution.

He organised (1900) the Urdu Defence Association, for the Lt.Governor, Macdonell, had initiated a move against Urdu to be displaced by Hindi as the official language in Bihar and U.P. The Urdu-Hindi controversy was the first unfortunate factor which repudiated the principle of good understanding between the Hindus and Muslims of this country. He thought out the scheme of the Simla Deputation (1906) gaining from the Viceroy, Minto, the demand of separate electorates. That was a significant step since Syed Ahmad Khan inaugurated the era of Muslim politics in modern India and its consequences were far-reaching.

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Moitra, Rabindranath (1896 — 1935)

Rabindranath Moitra, born in 1896, was an eminent Bengali poet, story writer and playwright.

Rabindranath Moitra poet was the youngest son of a clerk at Rangpur Court. *Bharatkosh* notes the dates of his birth and death as 1898 and 1932 respectively.

Even before the Non-Cooperation movement, he gave up his studies and began to work for the uplift of the common man, especially the Santhal labourers of North Bengal. He worked for these people till his death. The life of the common man has been drawn with sympathy in Rabindranath's writings.

We get to know such people as are near the soil and are of the soil in his writings which are bereft of cheap romance. Of his books of stories *Mebarkahini, Third Class* (1928), *Dibakari* (1931), *Udasir math* (1931), *Parajay, Bastabika* (1932), *Trilochan kaviraj* (1933) and *Niranjana* (1948) deserve mention.

His novel, *Mayar jal* (1932), is remarkable for its compactness. *Ghritakumbha*, a projected novel, remained incomplete because of his untimely death.

Rabindranath Moitra's fame and popularity, however, rest on the humorous play, *Manmoyee Girls School* (1932). A complex problem of conjugal life has been ably tackled in a humorous manner and the problem finds a solution. This is one of the most successful plays in Bengali.

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Initially he had written poems too. *Sindhusarit* (1926) indicates his poetic talent. Although he is satiric in his humorous writings he does not mean to hurt just for the sake of hurting. The underlying sympathy is the most important single factor in all his writings.

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Moonje, Balakrishna Shivaram (Dr.) (1872 — 1948)

Dr. Balakrishna Shivaram Moonje, born at Bilaspur in 1872, was a reputed eye specialist and Hindu nationalist.

Dr. Balakrishna Shivaram Moonje was born at Bilaspur 12 December 1872 and died at Nagpur on 3 March 1948. His father served in the Revenue Department. He was six-and-a-half feet tall, fond of gymnastics and an admirer of Tilak. His ancestors served the Bhonsalas of Nagpur, loyalty to whom continued in the family even after their kingdom ended. Dr. Moonje's primary and secondary education was completed a Bilaspur. Coming first in the final examination, he secured a scholarship of Rs.12/-per month.

He was fond of swimming, gymnastics and riding in that age. Regular physical exercises became his life-long habit. He joined the Raipur High School and passed the Matriculation examination in 1891. Painting was his hobby and the Chief Commissioner gave him a special prize for it. In that year, he was married to the sister of Dr. Pardhi.

Securing a scholarship of Rs.15/-per month, he studied in the Hislop College, Nagpur. He came out first in the Intermediate examination and got a scholarship of Rs.20/-per month. In 1894, he joined the Grant Medical College, Bombay, and passed the L.M. & S. examination in 1898, coming out second in the result. For supplementing his scholarship, he worked in the Plague Administration till 1900.

He organised the Medical College Gymkhana and was its Secretary all along. The Boer War started in South Africa and Moonje offered his services. In 1900, at Durban, he lived with Gandhiji for a week. He was transferred to the Military Headquarters, first at Maritzberg and then at Rooipooint. He returned to Calcutta, visited places like Benares, Prayag, Kanpur and Peshawar on the way to Nagpur, where he started medical practice in 1901.

He was a reputed eye specialist. Experimenting on eyes of slaughtered animals, he developed a new and simple method of eye-surgery. He studied Ayurvedic books and in 1930 published 'Netra-Chikitsa' in Sanskrit, comprising of 250 pages. This first part was to be followed by two others, for which he never found time.

He attended the Bombay Congress Session (1904) where he had close contact with Tilak, whom he showed his essay on Hindu Social Reform. Tilak admired it and urged publication, which did not materialise. Before the Benares Congress (1905), Moonje made the C.P. Provincial Conference a success with the aid of his young followers. The division between the Moderates and the Tilakaite Nationalists started from the Benares session. Moonje accepted Tilak as his political Guru, stopped medical practice and took up politics and public work.

He worked for Swadeshi, Boycott and Ganapati and Shivaji Festivals throughout the Central Provinces. Tilak visited Calcutta for Shivaji Festival in 1906. Moonje organised Tilak's welcome on all Railway stations in the Central Provinces and accompanied him. He spoke at the Shivaji Festival and at the reception given to Tilak next day.

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On the way back, Tilak halted for two days at Nagpur, where Moonje made his receptions successful. The Partition of Bengal gave a new flare to Tilak's programme. Moonje opened a Swadeshi shop at Nagpur. The Calcutta Congress (1906) was a triumph for the Nationalists as 'Swadeshi' and 'Boycott' were supported. Next year, Moonje toured his Province to popularise the programme.

The Surat Congress (1907) broke up owing to divergence between the Moderates and the Nationalists. Next year, Tilak was sentenced to six years transportation and his party remained out of the Convention Congress of the Moderates. The Government sent to jail most of the Tilakaite editors and leaders. Tilak retuned in 1914 when the First World War started. Tilak with his party joined the Congress and urged Indians to join the army. Tilak also started his Home Rule League in which Moonje took a prominent part.

Besides, he organised the first Kirtan Conference at Nagpur (1917) for popularising the traditional method of Hindu preaching. In the Gandhian period, most Tilakaites disapproved of the policies, but joined his Satyagraha in 1921. Moonje was convicted twice for Forest Satyagraha. He then worked in the Swaraj Party, the Responsive Co-operation Party and later the Hindu Mahasabha. He was elected President of the Sabha and also to the Central Legislature in 1926. He resigned at the call of the Congress in 1930.

At the Round Table Conference he urged Indianisation of the army. He concluded a pact about Harijan representation with their leader, M.C. Raja, which became known as Moonje Raja Pact. In 1933, he represented the Hindu Mahasabha on the Joint Parliamentary Committee. In 1937, he formed the Hindu Military Education Society and started its 'Bonsala Military School' near Nasik as a feeder to the Dehra Dun Academy. He named the school premises 'Rambhumi' and the cadres 'Ramdandis'.

With the idea of a reformed Hindu Law he wrote a new 'Manusmriti' which remained unpublished. He belonged to the Deshastha Shukla Yajurvedia Brahmin Community, yet he practised and preached meat-eating. He wrote a tall black round cap, grew a beard and moustache. He was an imposing figure in his long coat, and emphatic in his speeches. The years since 1937, he devoted to the development of his Military School and to Hindu Mahasabha activities. He received the popular title 'Dharma Vir' for his religious activities and was nicknamed 'Field Marshal Moonje' for his military qualities.

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Moraes, Dom (1938 —)

Dom Moraes, born in 1938, is an eminent Indian English poet and author.

Dom Moraes is the son of Frank Moraes, himself a distinguished writer. He had his initial schooling in a Catholic Missionary school in India before going to England where he studied English literature in Jesus College, Oxford, during 1956-59. He went to England for the first time when he was sixteen and finally settled in UK having adopted the British citizenship in 1961.

His poetic career began with *A Beginning* (1957) which immediately earned him rave reviews from critics including Edwin Muir who reviewed it in *The New Statesman* and he won the prestigious Hawthorden Prize in 1958. This was followed by three more volumes of poetry, Poems (1960), *John Nobody* (1965) and *The Brass Serpent*, the last a collection of his translations from Hebrew poetry. His *Poems* came out in 1966 and *Collected Poems* appeared in 1969.

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A prolific writer, Moraes has also authored quite a few books of prose: *Gone Away*, *The People Time Forgot* (1972), *The Tempest Within* (1972), *A Matter of People* (1974) and *My Son's Father* (1968). He was commissioned by the Government of India to write travel books on Goa and Madhya Pradesh. Besides these, he has also edited *Voices of Life* (a collection of essays), *Mrs. Gandhi* (1980) and *Bombay* (1980).

Perhaps the most versatile and outstanding among the post-Independence Indian English poets, Moraes often weaves his poetry around the themes which are personal and intimate. This is why sometimes his poetry is overridden with a confessional tone. But despite this confessional cast, having grown out of the intense tussle between the personal illusion and rude reality, Moraes could succeed in purging his poetry of the subjective idiosyncrasies and translate his personal feelings or experiences through symbolic extrication into poems with an universal appeal.

The intermittent bouts of the insanity of his mother compounded the trauma of his excruciating adolescence and this traumatic experience as well as his conscious effort to come to terms with them in his grown up years have put an indelible stamp on his psyche causing the recurrence of the themes of loneliness, insecurity and persecution leading him to seek refuge in wishful erotica or 'self-probing of a tortured soul'. 'His verse often creates a haunted world in which classical, Christian, medieval and fairy tale myths are mixed and dragons and dwarfs, Cain and the unicorn, the tombs of Mycenae and Christ come together'.

In this respect Moraes, among his contemporaries writing Indo-English poetry, seems to have the widest span and yet with an imperceptible Coleridgean touch he persuades the reader to share his vision. The bald masseur from Ceylon is 'reborn as Christ' in the poet's mind 'At seven O'clock'. Sometimes, as in his famous poem, '*Voices*', he indulges in metaphysical conceits: "In my lady's chamber/Once I found a skull. /It helped me to remember/That she was beautiful".

His imageries are often sensuous and among the Indian English poets writing today probably his verse has the easiest yet the most natural, rhythmic and controlled flow of language, although of late his endeavour has been to bring a "rougher texture" to his poems. But irrespective of his themes, "whether they are legendary and mythological or contemporaneous and clinical, Dom Moraes turns what he touches into finished art".

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Motichandra (1909 —)

Motichandra, born at Varanasi, is an eminent Indologist and archaeologist.

Motichandra was born at Varanasi in the family of Bhartaendu Harishchandra, the pioneer of modern age in Hindi. He was educated at Varanasi and London, and appointed Director of the Prince of Wales Museum, Bombay during the British rule.

Motichandra studied in depth Sanskrit, Pali, Prakrit and Apabhramsha languages and culled from them the date which throws light on the archaeological remains of many ancient sites in India. His important books in this field are *Prachin Bharatiya veshbhusha, Saarthvaah, Kashi ka itihas,* and *Sringar hat.* The last one is a translation of four Sanskrit farces (Bhana) with the help of Vasudevsaran Agrawal. The outstanding characteristic of these works is the integration, for the first time, of the three streams of culture, history, archaeology of India.

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In his *Prachin Bharatiya veshbhusha* the writer presents in a chronological order the evolution of clothes and dresses amongst Indian people from the prehistoric time to the seventh century. The details are collected from observation of idols found in excavations, figures carved out in the stones and walls of temples, artistic paintings, and ancient coins. An attempt is also made to name these dresses on the testimony of the Vedas, Puranas, Sanskrit epics, Pali Tripitakas and other books in Prakrit and Apabhramsha.

Saarthavah is written on the traditional lines of 'Path paddhati'. In the twelve chapters of this book an attempt has been made to furnish a detailed account of the trading classes visiting foreign lands by sea from time immemorial. The reader of such sea-travels was called *Saarthvaah* who kept ;his crew safe from the perils of journey. We are told that Indian ships went as far as Rome, Greece, Camboj, Srilanka and China.

Sringar hat is a unique achievement in both Sanskrit and Hindi literatures. This is a collection of four Sanskrit farces known as *Chaturbhani*, written in the last decade of the 4th century. This work depicts the lives of both the prostitutes who led an ostentatious life and the amorous wits who led a life of cunning.

Kashi ka itihas is an interesting work based on the history and culture of Khashi. Further, his translation of Vishnu Sharma's *Panchatantra* also contributes to the enrichment of Hindi literature.

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Moyinkutty Vaidyar (1851 — 1891)

Moyinkutty Vaidyar, born in 1851, was a well-known author of a popular ballad, *Badr pada pattu*, written in a mixture of Arabic and Malayalam.

Moyinkutty Vaidyar belonged to an illustrious Muslim family in Malappuram district. He learnt Malayalam from a local abecedarian and Sanskrit and Ayurveda from his father, who was an Ayurvedic physician. Later he studied Tamil as well. His works reveal that he was not only well acquainted with but also influenced by the works of the great Malayalam poets Cherusseri, Ezhuttacchan and Kunchan Nambiar.

Vaidyar's principal poetical works are the following: *Badrul Munir*, *Huznul Jamal* (1871); *Badr pada pattu* (1875); *Vahadu pada* (1878); *Malappuram pattu* (1885); and *Hijra pattu* (1891).

The first is a long narrative poem based on a Persian love story with Badr-ul-Munir, the son of the Khalif of Azmir, and Huzrul Jamal, the daughter of the Khalif's minister, figuring as the hero and heroine respectively. The poet takes the lovers and the readers through an astounding variety of scenes and episodes full of hazards. The lovers are at last united in holy wedlock in a kind of fairyland. Thereupon the Khalif recalls the couple, makes Munir his successor and leaves the place in search of eternal peace. The work shows the poet's power of describing scenes, depicting different sentiments and using a number of metres with extraordinary success.

While this poem provoked some opposition because of the sentiment of amour portrayed in it, the second one, *Badr pada pattu*, evoked universal approval among the Muslims of the day by rousing their theistic and heroic qualities. The theme of the poem is an armed conflict between Muslims and a group of non-Muslims, which took place at Badr in the second year of the Hijra Era. The poet is at his best in this war song, which is marked by felicitious phrases and rhythmic patterns. Yet Malayalees may find it a little difficult to enjoy the poem because of the rather high percentage of Arabic words. The poem is sprinkled with a few prose passages also.

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Vahadu pada deals with another battle. *Malappuram pattu* is a historically important poem revealing the poet's national consciousness. *Hijra pattu,* as the term implies, attempts to describe the prophet's flight from Mecca but has not been completed.

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Mudaliar, C.N. Muthuranga (1882 — 1949)

C.N. Muthuranga Mudaliar, born at Pettai in Chingleput district in 1882, was a prominent freedom fighter, politician and social reformer.

C.N. Muthuranga Mudaliar was born in a rich Hindu family of Vellala community at Pettai in Chingleput district. A leading Mirasdar and a pious Vaishnavite, he graduated from the Madras Christian College. As a student, he was influenced by the works of nationalist writers, particularly Chidambara Bharati. He joined the Swarajist Party and subsequently enlisted himself as an active member of the Indian National Congress. Working in close association with S.Srinivasa Iyengar, he led the satyagraha movement in Tamil Nadu and went to jail several times. For some years, he served as the Secretary or as the President of the Madras Mahajana Sabha.

In 1926, he was elected to the Madras Legislative Council from the Chingleput constituency. The next year he served as the Chairman of the Reception Committee of the Indian National Congress Session, held at Madras, under the Presidency of Dr. M.A. Ansari. He was Vice-President of the Tamil Nadu Congress Committee for a short period and was elected as its President in the years 1929, 1937 and 1938. In 1946 he became a member of the Central Legislative Assembly.

Mudaliar was widely known in Tamil Nadu as an ardent patriot and an able legislator. With Madras as the principal centre of his activity, the period of his contribution to nationalism was between the years 1926 and 1940. In support of the freedom movement, he led agitations, addressed meetings and wrote articles.

He condemned the British administration as a regime of exploitation and declared that it ruined the country economically, politicaly, culturally and spiritually. Village industries were destroyed and revenue was used for sustaining a highly extravagant and oppressive administration. Therefore, he appealed to the people to unite and assert their right of independence. He said: "We believe in the inabenable right of the Indian people to have freedom and enjoy the fruits.

We believe India must sever the British connection and attain Purna Swaraj or Complete Independence." According to him, the Congress should capture the legislatures, boycott the dyarchy, prevent the imposition of a federation and resort to non-cooperation and civil disobedience. It was his contribution that he stirred up patriotic feelings among all ranks of the Tamils.

As a social reformer, he was guided by two objectives, to promote the welfare of the backward people and to counter the growing influence of the Justice Party among them. Like many other leaders of his kind, he criticised the caste system and untouchability and stressed upon the necessity of improving the lot of the Harijans.

He persuaded the Harijans to extend their support to the Indian National Congress instead of the Justice Party and sought to convince them that it was the only one party which worked for

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the redemption of the masses. A believer in Hindu-Muslim concord, he felt that it was only on this unity that the future progress of the country depended. It was his conviction that reforms, aimed at sharing political influence and power with the masses, were the only alternative for persuading the common people to take an interest in national activity.

Though party work was his primary concern, Mudaliar stood for changes in economy and education. He wanted adequate encouragement to be given to the handloom industry and agriculture and relief to be given to the ryots in the form of land-tax reduction. A pious Hindu, he served as a trustee for several temples in Chingleput district. He was considered as a modernist in outlook, yet he had no faith in an educational system copied from the west, for he feared that it had torn the young from the cultural moorings of the land.

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Mudaliar, R.N. Arokiaswami (1870 — 1933)

R.N. Arokiaswami Mudaliar, born in Madras in 1870, was an engineer, who turned a politician and became minister.

Mudaliar by community and Catholic by religion, R.N. Arokiaswami (also known as Arogyaswamy) Mudaliar was an engineer, who turned a politician. Born at Madras, he was brought up as an orthodox Catholic, but as a student came under the influence of the liberal traditions of the Madras Christian College. After graduation in 1890, he joined the Madras Engineering College and took his B.E. degree in 1895.

He started his career as an Assistant Engineer in the Public Works Department of the Madras Government in 1896 at Nellore. Later, he was promoted as an Engineer and in 1919 as a Superintending Engineer.

After retirement from service in 1925, he entered politics and became the leader of an organisation called the 'Nation First Party'. He joined the Congress when the Swarajist movement was gaining strength. In 1926, he was elected to the Madras Legislative Council from the Madras Central Christian Constituency and held this position for two terms.

For a short period in 1927-28, he was a Minister in the first Subbaroyan Ministry, but resigned office because of his differences with the leadership over the issue of co-operation with the British. In 1931, he served as a member of the Retrenchment Committee, Madras.

As an engineer, he established his mark for devotion, efficiency and imagination. His name is associated with important irrigation works in the Madras Presidency, which included the Tungabhadra Project and the Upper and Lower Bhavani Projects. He was also responsible for several engineering schemes, connected with water supply and transport. Among the much commended services of his were those in South Arcot district during the heavy floods of November 1913. In recognition of his services, he was awarded the titles of Rao Bahadur in 1914 and Dewan Bahadur in 1925.

Not only did he distinguish himself as a sincere public worker, but ably upheld the rights of the Christian minority. Though he was rational in outlook, he was a pious Catholic. He wanted the Christians to press their demand for reservation of seats until such time when they could get on with the development of national consciousness. Interested in social reform, he

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appealed to the Christians to work for the uplift of the depressed classes.

The period of his contribution to nationalism was brief, from 1926 to 1931, for he spent most of his active life as a professional engineer. Madras was the centre of his activity. A moderate in outlook, he stood for Dominion Status for India and believed that this could be attained through constitutional means and co-operation with the British. Accordingly, he welcomed the appointment of the Simon Commission and the Gandhi-Irwin Pact. Yet, he opposed the scheme of separate electorates for different communities and voiced his fear that it would perpetuate suspicion and tension among the different groups of people.

He carried on active propaganda against the Justice Party, condemned the non-Brahmin movement as intended for job-hunting, suggested to the Princes to relinquish their privileged status, and wanted the country to be made self-dependent in manufacturing industries.

The devotion of Arokiaswami to nationalism was noteworthy, but it cannot be denied that he suffered from two limitations, his concern for the welfare of the minority Christian whom he represented, and his admiration for the British, whom he served for long as a public servant. This led him to suggest separate electorates for the Christians as a transitional device and Dominion Status within the British Empire instead of complete independence.

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Mudaliar, T.V. Kalyanasundaram (1883 — 1953)

Kalyanasundaram Mudaliar, born at Tullam in Chingleput district in 1883, was a leading politician and social reformer.

Better known as Thiru V. Ka., Kalyanasundaram Mudaliar, son of Vridhachala Mudliar, was born at Tullam, Chingleput district, Tamilnadu in 1883. Hindu Mudaliar by community, the family belonged to the low income group. In 1912, he married Kamalambikai, but she passed away after six years. Since then he stayed with his brother, devoting himself to religion, literature and politics.

Thiru V.Ka., received his education at Madras in the Aryan Primary School and the Wesley High School, but did not complete his matriculation. After associating himself for a short period with the Balasubramania Bhakta Jana Sabha, Royapetai, and the Saivite Sangam, Tiruvallikeni, he worked with Spencer and Company and taught in the Adi Dravida School, Madras. In 1916 in consideration of his erudition in Tamil, the management of the Wesley College appointed him as a Lecturer. After one year, he joined the editorial staff of the *Desabhaktan*, a Tamil daily and the organ of the Madras Provincial Association.

The year 1917 marked a turning point in the career of Mudaliar. Influenced by S.Srinivasa Aiyangar, B.G. Tilak and Annie Besant, he drifted into politics. With Madras as the centre of his activity, his greatest contribution to nationalism dates from 1920 to 1947. His early interest was in the Home Rule League. Subsequently, he joined the Madras Provincial Association, organised by Kesava Pillai. He extended his support to C.Rajagopalachari in the non-cooperation movement and organised demonstrations against the Rowlatt Act of 1919. Yet, he insisted only on constitutional methods in the struggle for freedom. In 1926, he was elected President of the Tamilnadu Congress Party.

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More striking than his contribution to nationalism was his work for the development of Tamil literature and journalism. A tireless scholar, he wrote and published about fifty works. The well-known among them are 'Manitha Vazhkaiyum Gandhiyadigalum', 'Marxium Gandhiyum', 'Pennin Perumai', 'Vazhkai Oli', 'Murugan Allathu Azhagu' and commentaries on 'Periyapuranam' and 'Tirukkural'. In 1920, he edited the Tamil paper *Navasakti*. Politics, religion and social problems served as the theme of his writings.

In his vision, free India was to be a land where all languages would retain their equal importance and all linguistic regions their political individuality. He opposed an over-centralised political system for the country. As a promoter of social reconstruction, he worked for the uplift of women and founded the labour movement in 1918 in association with B.P. Wadia. A pious Hindu, he became a follower of Ramalinga Swamigal and led a very simple life. Mudaliar was not an eminent politician, but he was a well-known scholar in Tamil and a leading trade unionist.

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Mudholkar, R.N. Rao Bahadur (1857 — 1921)

Raghunath Narasinha Rao Bahadur Mudholkar, born at Dhulia in Khandesh 1857, was an eminent freedom fighter and politician.

Rao Bahadur Raghunath Narasinha Mudholkar was born at Dhulia in Khandesh in a respectable middle-class family on 16 May 1857. He had four brothers and three sisters. His father was a record-keeper in the District Court at Dhulia.

Some of his ancestors were in the service of the Peshwas as ambassadors. As the family settled in Mudhol in Karnatak, it came to be surnamed as 'Mudholkar'.

Raghunath had his education partly at Dhulia and party in Vidarbha with his elder brother. He passed his Matriculation in 1873 from Dhulia. He took his B.A. from the Elphinstone College, Bombay, in 1877, and LL.B from the Government Law School, Bombay (1880).

He married for the second time when his first wife died. Of his two sons, Janardhan Ganesh, the former rose to the position of a Supreme Court Judge. The latter is a practising lawyer at Nagpur.

Raghunath was impressed by Professor Wordsworth while at the Elphinstone College. He was fond of English novels and poetry. He was granted a Fellowship at the Elphinstone College and was esteemed for his intelligence and moral qualities by his Professors.

He started his legal career at Akola, but shifted to Amravati when the court moved there and established himself as a leading lawyer. He was closely associated with distinguished foreigners.

Raghunath was a devout Hindu and as such advocated social reforms like female education, widow-marriage and removal of untouchability without breaking the bonds prescribed by the Shastras.

As a follower of Gokhale, he believed that developing nationalism required British co-operation and therefore the national movement should be constitutional and non-violent. He was in the Congress from 1888 to 1917, and thereafter joined the Liberals. He was in the

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Congress delegation of 1890, sent to England to voice the grievances of the Indians. He was President of the Indian National Congress held at Bankipur in 1912.

He admired Parliamentary democracy, but opposed British bureaucracy. He criticised the economic policy of the Government as it caused hardship to Indians. His criticism was free from abuse. He was a pioneer in stressing the importance of the industrial development of Vidarbha, and formed an Industrial Committee of the Congress at the Patna Session.

A number of industries in Vidarbha owe their origin to Raghunath. He opposed the Factories Bill (1911) and the Indian Indentured Labour System (1912) in the Governor-General's Council. He used the press and the platform for advocating his views effectively. He advocated technical education for the youth.

He founded the Berar Sarvajanik Sabha (1886) to voice the people's grievances. He died on 13 January 1921.

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Mudra Rakkshas (1933 —)

Mudra Rakkshas, born at Behata in Lucknow district in 1933, is a free lance writer and actively engaged in play, theatre, poetry, short-story, novel, literary criticism, history, philosophy, archaeology and fine arts.

Mudra Rakkshas born at village Behata, district Lucknow, he imbibed his father's love for plays. He passed his M.A. examination from Lucknow University. Since 1951, he has been writing regularly. He edited *Gyanodaya, Anuvrat, Zero* (English magazine), *Sahitya Bulletin*, and *Behatar*.

He joined the All India Radio, Delhi, in 1961, but did not find much favour with the authorities because of his Marxist ideology. Since 1976, he has been a free-lance writer and actively engaged in play, theatre, poetry, short-story, novel, literary criticism, history, philosophy, archaeology, and fine arts. He has concentrated now on new experiments in fine arts and has given new ;dimension to Hindi theatre through his acting and direction.

He is also a powerful writer in the field of novel. He has continuously attacked the feudal structure of society, and his strength lies in voicing the struggle of the common man.

He is also acclaimed as a dramatist of new vision. He writes against the establishment, and is a forerunner in the field of folk-drama. His plays are an effort to liberate Hindi drama from sentimentalism and age-old conventions in both content and technique:

His well known works are: Plays: *Marajeeva* (1962), *Your's faithfully* (1969), *Tilachetta* (1973), *Tendua* (1975), *Gufayen* (1979), *Santola* (1980) *Ala Afasar* 1981), *Dakoo* (1986), *Malvikagnimitra aur hum*, and *Seediyan*; Novels; *Gyarah sapanon ka desh, Achala ek manahsthiti, Bhagoda, Mera nam tera lnam, Shok samvad, Hum sab mansharam, Cheenteepuram ke Bhurelal* (Children's play). Stories: Shabda Dansh; Satire: *Suno bhai sadho* (1984); Criticism: *Paribhashyen aur samasyayen.*

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Mufti Muhammad Kifayatullah

— See under Kifayatullah, Mufti Muhammad.

Mugali, R.S. (1906 — 1987)

R.S. Mugali, born in 1906, was an eminent Kannada poet, critic and novelist.

R.S. Mugali is a Kannada poet, critic and novelist. Coming under the spell of Gandhiji, Mugali left school for some time at the age of fourteen. Later he did his B.A., M.A., and D. Litt. of Pune University. He worked in several capacities as Professor of Kannada at Willingdon College, Sangli, later as Principal Director of Literary and Cultural Department, Mysore Government, and as Professor and Head of the Department of Kannada, Bangalore University. Apart from Kannada, he knows English, Marathi and Sanskrit.

Mugali first made a name as a poet. As a member of Geleyara Gumpu of Dharwad, in his youth he was steeped in literature. A lover of beauty and nature, Mugali began with lyrics characterized by smoothness and tenderness. With the passing of years his poetry grew more thoughtful and ripe. His *Manimala* (1976), for instance, which is a string of 102 reflective stanzas, presents a cosmic picture of life and man as a part of creation.

As a novelist he is an idealist. His heroes know sorrow and suffering and humiliation but endeavour to make life purposeful. Anna is the best known of the earlier novels with a purposeful idealist for hero. Agnivarna strikes a new path; the central character is the degenerate profligate described by Kalidasa in his *Raghuvamsha*; Mugali shows how his degeneration becomes tragic for the kingdom and how corruption spreads; it is too late when Agnivarna sees light.

Mugali is recognized as one of the leading scholars and critics of the contemporary Kannada world, and an authority on the history of Kannada literature. His Kannada sahitya charitre is the first comprehensive history of Kannada literature. He also wrote a history of Kannada literature for the Sahitya Akademi which has been translated into several Indian languages.

He prepared also a slightly shorter English version of the book for the Akademi. He is one of the few Kannada critics who have sought to analyze the principles and methods of criticism. In his critical writings he combines scholarship with originality and balance; he has been a student of western criticism and so he can use the comparative method profitably. Mugali has also written one-Act plays and short stories, as well as full-length plays.

Mugali presided over the 45th Kannada Literary Conference in 1963. For several years he was a member of the Executive Board of the Sahitya Akademi. He read a paper on 'Nationalism and Cosmopolitanism in Literature: Indian Outlook' at the Fourth Congress of the International Comparative Literature Association in Feribough, Switzerland. He has visited France, Belgium, Holland and England. He passed away on February 1987.

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Muhammad Ali (1878 — 1931)

Muhammad Ali, born at Rampur in 1878, was a leading administrator, freedom fighter, politician and journalist.

Muhammad Ali (for family background see Shaukat Ali), who was an Oxonian, but had come to be known in his later days as Maulana Muhammad Ali, was born at Rampur on 10 De-

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cember 1878. His father, Abdul Ali Khan, died when Muhammad Ali was hardly two years old. For his education he was sent to Bareilly in 1886, but within a couple of years he moved to Aligarh.

In 1896, Muhammad Ali, standing first in the whole Province, obtained his B.A. degree from the University of Allahabad. In the normal course, Muhammad Ali could have got a nomination from his college for a post like Deputy Collector or Revenue Officer, but his elder brother, Shaukat Ali, who was then an officer in the Department of Opium, decided to send him to England for completing the I.C.S. examination.

Muhammad Ali took admission in Lincoln College, Oxford, but failed in the I.C.S. examination and was called back home, when he got married. After staying at home for about a year, he went again to Oxford and finally returned in 1902 with a B.A. (Honours) in History and was appointed Chief Education Officer in the State of Rampur. He could not, however, successfully adapt himself to the "court politics" and soon resigned from the service. He took refuge in the hospitality of his brother, Shaukat Ali, and stayed with him jobless for about two years.

During this period, he sat for the examination for the law degree from the University of Allahabad but could not pass it. Finally, he was taken into the service of the Gaekwar of Baroda on the recommendation of the heir-apparent of the State, Kunwar Fatih Singh, who was a close friend and college associate of Muhammad Ali during their stay in England.

He was then appointed an officer in the Department of Excise and was later assigned the Personal Assistant ship to the Kunwar. The Prince was addicted to alcoholic drinks and its was thought that Muhammad Ali, because of his personal association with the Prince, would be able to persuade him to give up drinking. Although Muhammad Ali was unable to save the Kunwar from drowning himself in the cups, he was otherwise very successful in leaving a deep impression of his administrative ability on the mind of the State Ruler. During his stay at Baroda, he introduced and successfully implemented several reforms in the agrarian system of the State.

Notwithstanding his successful career at Baroda, Muhammad Ali could not stay there for more than seven years. After a few years service, he discovered a journalist in himself and started writing on contemporary issues in reputed English papers of his time. One of his long articles, "Thoughts on the Present Discontent", which was serialised in the *Times of India,* Bombay, 1907, won the appraisal of Lord Minto, the then Viceroy of India. His bosses, however, anticipating his involvement in politics, instructed him to have his writings censored before sending them to press.

Muhammad Ali could not accept this condition and submitted his resignation from the service to start his own paper. The Ruler, refusing to accept the resignation, granted him two years leave without pay, hoping that Muhammad Ali would eventually return. As soon as it was known that Muhammad Ali had resigned from the service of the Gaekwar, some other Princely States offered him such high offices as the Chief Ministership, but he did not yield to them.

In January 1911, his dream materialised and his weekly *Comrade* appeared from Calcutta. His mastery over the English language and his journalistic aptitude made the *Comrade* very popular. Many Englishmen found the paper at par with some of the well-reputed papers of England. In 1912, the *Comrade* moved to Delhi, and the first issue of the Delhi edition appeared on 12 October. As long as, it was published from Calcutta, it maintained the policy of "*Comrade* of all and partisan of none", but the policy was no longer followed at Delhi.

Almost every issue of the *Comrade* carried articles and editorials of the British before the public, the hostile attitude of the British to the Muslim world in general and to Turkey in

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particular. As a result, the paper was banned in 1914 under the Press Act. It was, however, revived in 1924 but because of Muhammad Ali's poor health, political preoccupations and his inability to find a suitable Sub-Editor, the *Comrade* could not live for more than two more years.

After coming to Delhi, Muhammad Ali also started an Urdu daily, the *Hamdard,* in 1913, which in its short span of life maintained every healthy tradition of English journalism and was very much in demand but, like the *Comrade*, it lived intermittently till only April 1929.

Muhammad Ali through, the medium of his pen and tongue spared no opportunity of lashing at the British for their acts which he considered to be injurious to India and to the Muslim world. Consequently, on 30 May 1915, he was arrested and was interned at Mehrauli near Delhi. From there, he was transferred to Chhindwara in the Central Provinces (now M.P.), where he was kept as a political prisoner till the last week of December 1919.

When he was released from Chindwara, he was no longer a mere journalist, he was transformed into a national leader. From that time, he kept on spending his life and energies recklessly in fighting the British for independence. His days and nights were passed mostly either in jails or in political conferences at home and abroad.

Muhammad Ali had started his political career as a Muslim leader whose main aim was to awaken and organise his community as a political body to fight the British for their hostile attitude to the Muslim world. After his release, he, however, realized that his objectives were unlikely to be achieved as long as the British power in India was not weakened.

He, therefore, took up very seriously the cause of the Indian National Congress and within no time very ably won the sympathy and support of Gandhiji in the cause of the Khilafat on the one hand, and prepared the Muslims on the other, to accept Gandhiji as one of their own leaders. For years, he remained very close to Gandhiji.

During the non-cooperation movement, Muhammad Ali played an important role when he took up the responsibility of convincing the authorities of the Aligarh Muslim University to sever their relations with the British. Although, he failed in his task, he was successful in winning over the hearts of a number of students and some members of the staff and the Council.

They left the campus and a new National Muslim University known as *Jamia Millia Islamia,* then at Aligarh, now at Delhi, was started in 1920 of which Muhammad Ali was appointed the first 'Shaikhul-Jamia', the Vice-Chancellor. His political preoccupations did not permit him to sit in the office for long, but he remained in close touch with the institution as long as he lived.

By his character, Muhammad Ali was a person who could compromise with no one on issues which he considered contrary to his political or religious convictions. The result was that the political and communal vicissitudes of the late twenties drew Muhammad Ali away, not only from the Indian National Congress of which he was once the President and was always considered its indivisible part, but also from many of his Muslim colleagues in several other political organisations who could not appreciate his blunt outspokenness. The finale was really pathetic.

Muhammad Ali, who was once the uncrowned king of the national forces of Muslim India, was a lone soul in his last days, politically heart-broken and physically diabetic. His indefatigable spirit, however, kept on goading him to reach the goal. At the time of the first Round Table Conference of 1930, despite his knowledge of the possible fatal consequences of his journey to England, he decided to go there only because he was convinced in his own heart that none of the Muslim or Hindu delegates were going to present before the Conference, the case of the Indian Muslims sincerely and honestly.

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In his last speech at the Conference, Muhammad Ali prophetically declared that he would never return to India alive if she was not freed. Within a day or two he died there (4 January 1931), and the body was taken for burial to the sacred Muslim shrine at Jerusalem.

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Muhammad Ali, Maulana Syed (16th Century A.D.)

Maulana Syed Muhammad Ali was an eminent Sufi saint of Bihar.

Maulana Syed Muhammad Ali Monghyri was the son of Syed Abdul Ali, whose genealogy goes back, in several lines, to Makhdum Syed Bahaul Haq Multani, who was a noted saint of the tenth century A.H. and whose ancestors belonged to Shaikh Abdul Qadir Jilani of Baghda

Syed Muhammad Ali was the disciple of Maulana Shah Fazlur Rahman of Uttar Pradesh at whose instance Maulana Syed Muhammad Ali came to Munghyr and permanently settled there and established the Khanqah-e Rahmaniya. He was succeeded by his son Syed Ahmed Ali Syed Lutfullah, Syed Nurullah, one after another.

After the death of Syed Nurullah, his fourth brother Syed Minnatullah occupied the religious seat of the *khanqah*. Thus, the present *Amir-e-Sheriat* of *Khanqah-e-Rahmaniya* is the fourth in succession and the youngest son of Syed Muhammad Ali. His primary education started at home and he completed his education in Hyderabad and Nadwatul Ulema, Lucknow.

He is a forceful speaker and great organiser. Khanqah-e-Rahmaniya has recorded progress. It runs a Madrassah and Darul Fathwa, whose activities are confined to Bihar and Orissa. The branches of Amarat-i-Sheria are working in Orissa and Assam as well.

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Muhammad Baqi (1564 — 1103)

Khwaja Muhammad Baqi, born in Kabul in 1564, was a great Sufi of the Naqshbandiyya order.

The Naqshbandiyya sufi who gained the most remarkable popularity in India in a very short period was Khwaja Muhammad Baqi, or Baqi Bi 'llah Berang', (the son of Qazi 'Abdu's-Salam Khalji Samarqandi Quraishi) who was born in Kabul in either 971/1563-64 or 972/ 1564-65. His father was both an 'alim and a sufi, and his mother was a descendant of the family of Khwaja 'Ubaidu'llah Ahrar. From childhood he was introspective and meditative.

In 978/1570-71 Maulana Sadiq Halwa'i, an eminent 'alim and poet from Samarqand, arrived in Kabul from Mecca and Medina and stayed there at the request of Akbar's younger brother, Mirza Muhammad Hakim, the Viceroy of Kabul. Muhammad Baqi became his disciple. Impressed with his student's intellectual potential, Maulana Sadiq allowed Muhammad Baqi to accompany him to Transoxiana. To the regret of some distinguished scholars there, Muhammad Baqi failed to complete the prescribed education of an 'alim, rejecting it for sufism.

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Muhammad Baqi performed *tauba* (repentance) under many Naqshbandi saints of Transoxiana, firstly under Khwaja 'Ubaid, a *khalifa* of Maulana Lutfu'llah, then in the presence of Khwaja Iftikhar Shaikh of Samarqand. Initially, Khwaja Iftikhar had only reluctantly become *pir* to the young Muhammad Baqi, but he relented after becoming convinced of his sincerity. Muhammad Baqi's next spiritual influence was Amir 'Abdu'llah Balkhi.

For two years he performed the zikr and meditation prescribed by Amir 'Abdu'llah Balkhi but remained spiritually unstable. After leaving Kabul for India in pursuit of a more inspired spiritual life he contacted some of his relations who held prominent government positions. Although, they attempted to persuade him to enter the service of the Mughals the Khwaja remained aloof from the worldly career of an '*alim* or of a military man.

In Lahore, Muhammad Baqi had an unrequited love affair. The sources refer only to a worldly (suri) beloved but most probably, as was the custom in Transoxiana, the loved one was a young boy. When the two were finally separated, the distraught Muhammad Baqi plunged into the ecstatic side of sufism, spending his nights reading mystical works describing love (both earthly and divine) and his days in aimless wandering through the streets of Lahore and the graveyards and nearby forests. For months neither rain nor the vicissitudes of the seasons deterred him from his search for a perfect sufi who could enable him to obtain spiritual peace and Divine love.

Finally Khwaja Muhammad Baqi heard of a *majzub* (ecstatic) famed for his spiritual perfection, only to be rejected by him and even stoned for his trouble. His mother, herself a devout and pious woman, who had accompanied him, was greatly disturbed by her son's mental and spiritual condition. She would pray for him nightly. After some time, the *majzub* relented and blessed the Khwaja; and the study of a mystical book further infused his heart with mystical illumination.

Khwaja Muhammad Baqi then travelled to Delhi and from there as far as Sambhal in western U.P in his continuing search for a perfect guide. From Sambal he again returned to Lahore, then to Kashmir.

In Kashmir the Khwaja came in contact with Baba Wali, who initiated disciples into the Naqshbandiyya order. In 1592 Baba Wali died, but by that time Khwaja Muhammad Baqi felt that the holy spirits of the Naqshbandiyya Khwajas had prophesied his spiritual eminence. He travelled through Balkh and Badakhshan where he consulted the local sufis. At Amkina near Samarqand, he was warmly received by Maulana Khwajagi Amkinagi, a spiritual descendant of Khwaja Nasiru'd-Din Ubaidu'llah Ahrar.

The stories of the Khwaja's swift initiation into the Naqshbandiyya order in three days are reminiscent of those connected with the initiation of Shaikh Baha'u'd-Din Zakariyya by Shaikh Shihabu-d-Din Suhrawardi. Maulana Khwajagi advised Khwaja Muhammad Baqi to hasten back to India, and prophesied the success of the Naqshbandiyya *silsila* in the subcontinent through his teachings. The more senior disciples of the Maulana naturally were jealous of his privileged treatment but were silenced by the remark that before he had arrived in Amkina the Khwaja had already become a perfect sufi. What he (the Maulana) did was merely to stabilize the Khwaja's spiritual condition through his company for he, unlike other sufi initiates, was not required to start from scratch.

Leaving Samarqand, the Khwaja visited Lahore, where a severe famine had resulted in many people dying in the streets. In sympathy, according to hagiologists, Khwaja Muhammad Baqi refused all nourishment, sending his food ration to the starving. After a few weeks he set out for Delhi. On the road he gathered up those too weak to walk and put them on his own horse, but just outside each town he remounted in order to be inconspicuous in his charity. After his

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arrival in Delhi, the Khwaja lived in the Firuzabad fort near the Jamuna.

It is not known if Khwaja Muhammad Baqi's mother stayed in Lahore or accompanied him on the arduous journey to Kashmir and Transoxiana. However, she did migrate with him to Delhi., where she worked for him during a period when his health was poor. As Khwaja Muhammad Baqi died on Saturday 25 Jumada II 1012/30 Nov. 1603 and is known to have lived there no more than four years, he must have arrived in Delhi in 1008/1599-1600. He then married two wives, and was survived by two young sons who continued to promote the Ahrariyya teachings of the Naqshbandiyya order.

We shall now discuss the most significant aspects of Khwaja Muhammad Baqi's teachings, referring to him by the title (Beqi-Bi'llah) under which he was more widely known in later life.

In a *ruba'i* in which Khwaja Baqi Bi'llah paid tribute to the spiritual perfections of Shaikh Nasiru'd-Din Ubaidu'llah Ahrar, he invited sufis to follow the Ahrariyya-Naqshbandiyya path, claiming it achieved the nearest to mystic perfection for sufi, and was markedly superior to other paths. The *sine qua non* of this *Tariqa,* as mentioned earlier, was the attainment of baqa' (reintegration with the Essence) while strictly following the laws of the Shari'a and nurturing love for the Prophet.

Theosophically the *Tariqa* was to be bases on the *Wahdat at-Wujud* of Ibn Arabi. *Fana'* (extinction), he reminded sufis, was the annihilation of human qualities or the death of the self. When God illuminated the heart of the devotee from a partical of the theophany of His Essence, his consciousness was transmuted and his being acquired the real state of *fana'*. In that state both the name and individuality of the devotee disappearted and whatever was attributed to the devotee was in fact reintegrated with the Essence. That stage was known as *Baqa Bi'llah* (eternity in Allah).

The transmutation into *fana,* prevented the reappearance of the human attributes in sufis although outwardly they retained their physical existence. A *pir* guided his disciples towards that stage of mystic development. The experience of Tajalli or the self-manifestation of the absolute or vision of the Essence was a mystic stage dependent of the ascent of perfect sufis.

In correspondence Khwaja Baqi Bi'llah wrote that the Tajalli (selfmanifestation of the Absolute) of the onward journey along the mystical path was of three types:

1. The outward *(suri)* self-manifestation of the Absolute perceived by beginners;
2. The spiritual (ma'nawi) self-manifestation of the Absolute perceived by sufis with medium achievements;
3. The true self-manifestation of Absolute perceived by perfect sufis.

The perception of the self-manifestation of the Absolute did not imply the infusion of the Essence into the sufi (hulul) or the indentification of the Essence with human nature; it was an unintelligible mystery experienced only by those who had reached the stage of perfection.

Tauba, the initial aspect of the sufic journey, reiterated the Khwaja, was dissociation from sin, the heaviest veil shielding the mystic path. Sins against the Shari'a came into two categories, venial and heinous. The *Tariqa* called on sufis to avoid both, but sin rejection was a preliminary stage only and the negative aspect of the tauba. The positive side of tauba was the removal of all veils and the development of a love for God and gnosis.

Commoners repented of their sins but sufis begged forgiveness for their forgetfulness while observing obedience to God and performing such duties as prayers, fasting, payment of *zakat*, undertaking pilgrimages, crushing their 'headstrong souls' and while feeling delight at purifying their souls so as to make them inspired or tranquil.

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The second duty of sufis according to Naqshbandiyyas, said Khwaja Baqi Bi'llah, was *zuhd* (renunciation). Its preliminary stage was the rejection of greed and the desire for money; the advanced stage would result in the abandonment of desire for this world and the hereafter. The attitude of a *zahid* (ascetic, also a kind of faqir, or dervish) to the world and its material benefits could be divided into three categories:

1. The greedy who were without wealth but were keen to acquire it;
2. The zahid who requested nothing but when offered wealth seized it;
3. The *qani* (contented) who neither requested nor rejected gifts.

The perfect form of renunciation sprang neither from hope of reward nor out of fear but, like Rabi' a's, was unconcerned with either.

The third requirement of the sufic path was tawakkul (trust in God). The perfect form of tawakkul sprang from a perception of the Unity of Being; the sufi experienced nothing but one. According to sufis this involved the absorption of individuality into the Essence. Although, this prompted confidence in God, man should not ignore his own efforts. A child trusted his mother but still cried for milk and a man raised his hand in order to eat.

Thus work was essential to engender sufficient strength for prayer and worship but work should never be performed to achieve sensual pleasure. Different rules were prescribed for the accumulation of worldly resources and their preservation but the cornerstone of *tawakkul* was that all resources were designed to strengthen love for God.

The fourth duty of a sufi was *qana'at* (resignation). Sufis should retain only what was essential for their physical existence, being austere in food, dress and style of living. Beginners along the sufi path accepted only what they needed; those who had reached a middle stage ate only as much as would enable them to stand for *namaz*, and wore clothes merely for protection from heat and cold. The perfect sufis, that is the muwahhids (followers of the Unity of Being), dissociated themselves completely from the love of anyone other than God.

The fifth requirement was '*uzlat* (self-seclusion). Mystics should be in the company of their family or disciples only when it was indispensable for the welfare of others, for the self-seclusion of perfect sufis was calculated to banish all thoughts except those connected with God from their hearts; they should constantly re-examine the spiritual condition of the heart. Perfect sufis were permitted to mix with people who helped them to promote their spiritual life and guided them on the right path.

The sixth requirement was *sabr* (patience), whether or not they achieved mystical illumination. *Tawhid* or the perception of the Unity of Being was essential to reach the stages of *tawakkul, zuhd, qana'at* and *sabr*. These sufic achievements were indispensable to a perfect perception of the *Tawhid (Wahdat al-Wujud)*, the final goal of perfect mystics.

Khwaja Baqi Bi'llah in his correspondence discussed the philosophy of Shaikh 'Ala'u'd-Daula Simnani (659/1261-736/1336), a vehement exponent of the *Wahdat al Shuhud* (Unity of Perception). The Khwaja believed that Shaikh 'Ala'u'd-Daula's perception was based on a perfect consciousness of Unity but that the Shaikh was more dogmatic in his utterances on the transcendence of God than the theologians, affirming that creation was entirely external to God, who commanded attributes and actions. However, Khwaja Baqi Bi'llah said that the writings of Ibn Arabi were just as soundly based on scholarship as on mystical experience and that the two co-existed, although uneasily.

A week before his death Khwaja Baqi Bi'llah was said to have declared that Tawhid *(Wahdat al-Wujud)* was a narrow lane while the highway for the faithful was different. Such a truth, he added, was confirmed to him through *ayn al-yaqin*. Although, he knew this earlier, at the end of his life, said the Khwaja, he had

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obtained a different consciousness. However these remarks do not specifically imply the conversion of the Khwaja to the *Wahdat al-Shuhud,* and Shaikh Ahmad Sirhindi believed his *pir* did not die a follower of the *Wahdat al-Wujud.*

In his lifetime the Khwaja unrelentingly criticised sufis who he believed to be observing the external form of the *Tawhid.* They were wayward, he argued, and also misled others by identifying everthing with Reality, even believing the universe to be an illusion and fantasy. This type of philosophy, the Khwaja asserted, was followed by sophists but it was not the highroad shown by the prophets.

The truth was that which Ibn 'Arabi had formulated but which had been misinterpreted. The great Shaikh had affirmed that the universe was contained in the Divine consciousness and that creation was the process of the externalization of that consciousness; all external existence could be compared to the reflections in a mirror which exist and at the same time do not exist, no existence being separate from the Being.

In short, the universe is the instrument of the manifestation of the Divine omnipotence and will. Names and attributes are identical with His '*ayn* (Essence). The Khwaja used another analogy,' the central point was the source of the formation of the circle and therefore the circle was shaped only by its relation to the central point. The same analogy applies to the conscious descent of the Essence or Absolute and the emergence of the Universe and the subsequent mystical ascent of the Perfect Man.

Commenting on the meaning of the Qur'anic verse: 'From the evil of the darkness, when it is intense', Khwaja Baqi Bi'llah asserted that the Act of Being was pure good and that evil was a relative concept. Thus, he rejected the possibility of the existence of good and evil as two separate identities. To take one example, good may be compared to sun and evil to night.

When the rays of the sun were no longer visible night emerged; the sun of course did not disappear, for this illusion was a temporary, relative phenomenon. So, it was with evil, which was similar to the relative non-visibility of the sun's rays. This was why men rightly thought their sins and faults were their own creation and were not caused by 'Pure Good'.

Khwaja Baqi Bi'llah's enthusiasm for the *Wahdat al-Wujud* within the framework of the Shari'a was matched only by the emphasis he placed on humility and self-effacement. The Prophet Muhammad and the Caliph Abu Bakr were taken as paragons of humility and courtesy, and Khwaja Baqi argued that self-conceit was the mightiest obstacle to living a truly mystical life.

The Naqshbandiyya *pirs* concealed their spiritual achievements and were continually engaged in praying to God and giving thanks to Him, and in the recitation of the Qur'an and the performance of *namaz.* The Khwaja himself was notably courteous and polite in his behaviour, taking responsibility for any errors or sinful behaviour on the part of his disciples. In his *khanqah* petty bickering was an anathema, and the Khwaja did not consider that he himself was superior to any one. He encouraged people to be pious by quoting allegorical anecdotes.

Although he helped the deserving, he refused all financial assistance for his dervishes. They ware not allowed to perform *zikr-i-jahr* (loud zikr) and of course sama and dancing were taboo. Nevertheless he himself remained in an ecstatic condition. His training in zikr was invariably accompanied by the concentration of his own spiritual attention *(tawajjuh)* upon the individual disciple, enabling him to make rapid progress.

Khwaja Baqi Bi'llah avoided publicity and initiated only very keen disciples. Nevertheless immediately after his arrival in Delhi a number of outstanding personalities became his disciples. It was mainly due to the fact that his stay in Firuzabad Fort coincided with the return of

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the imperial camp from the Deccan in August 1601. Shaikh Farid Bukkari, naturally accorded a warm welcome to the sufi from the homeland of his ancestors. About the end of 1601 Shaikh Farid was commissioned to eradicate the collection by corrupt officials of unauthorized revenue along the road from Delhi to Lahore.

His official duties thus brought him into frequent contact with the Khwaja who wrote several letters to Shaikh Farid. Ghausi Shattari is not exaggerating when he mentions that Farid Bukhari paid all the expenses of the Khwaja's *khanqah*. The Mujaddid also acknowledged the extensive patronage Shaikh Farid Bukhari extended to Khwaja Baqi Bi'llah and his successors.

In the Mughal empire the distribution of land grants and of charity in cash was the duty of the Sadru's-Sudur, Miran Sadr-i-Jahan Pihani, who was unable to ignore a sufi of the Khwaja's eminence and often took his advice in these matters. A letter written by Khwaja Baqi Bi'llah, although it does not specifically identify the recipient, was possibly addressed to the Sadr-i-Jahan. It recommended Shaikh Ahmad Sirhindi (the future Mujaddid Alf-i Sani) in theses persuasive words :

There is a man in Sirhind named Shaikh Ahmad. He is very learned and strong in piety. For some days he associated with this *Faqir* (Baqi Bi'llah) who found his achievements surprisingly impressive. It would seem that he was to be a lamp to brighten the whole universe and I am convinced of his mystical eminence. The brothers and the relations of this Shaikh are all holy men and some of them are known to this supplicant. They are talented and are spiritual gems. The children of the Shaikh are also the embodiment of divine mystery... In short, however, large families, excessive poverty and unemployment have made their material condition distressing. If some annual cash grant were assigned to the family it would be most meritorious, and even if it were not exorbitant, it would be a much laudable step. It may be noted that the *faqirs* are the gateway to Allah.

Khwaja Baqi Bi'llah made another generous gesture to Shaikh Ahmad. When Miran Sadr-i Jahan requested that the Khwaja teach him *zikr* and the *muraqaba* (meditation) of the Naqshbandiyyas, the Khwaja acquiesced as to the former, but advised him to learn muraqaba from Shaikh Ahmad.

Khwaja Baqi Bi'llah wrote short treatises on his understanding of the Naqshbandiyya-Ahrariyya sufi path, the ideas expressed in them were also included in a series of letters and lectures. However, his ecstatic and passionately emotional mysticism is more fully reflected in his poetry. His similes and metaphors were rooted in conventional *Wujudi* terminology but his sensitivity added a new dimension to the mystical vision. Some of his ruba'is were collected, and his favourite disciple, Shaikh Ahmad Sirhindi (Mujaddid) wrote a detailed commentary *(the Sharh-i Puba'iyat)* on some of them .

Of all the successors of Khwaja Baqi Bi'llah the most prominent was Shaikh Ahmad Sirhindi.

However, the disciple who looked after his family, including his infant children, and built him a mausoleum, was Khwaja Husamu'd-Din Ahmad. He was born in 977/1569-70 at Qunduz, but five years later his father, Qazi Nizam of Badakhshan, migrated to Agra. The influence of Khwaja Husamu'd-Din's father at the imperial court enabled him to find a favourable position in the hierarchy of the Mughal military and civil services. Later, he married a sister of Shaikh Abu'l-Fazl, an Indian Shaikhzada and well-known historian and admirer of Akbar.

At the end of the sixteenth century he served in the Mughal campaigns in the Deccan under Mirza 'Abdu'r-Rahim Khan-i Khanan (964/1556-1036/1627) and held a *mansab* of 1,000. However, the Khwaja also pursued his interest in the mystical traditions of his ancestors. Separation from the mystic stimulus of Delhi soon exasperated him, and, like the war veterans of northern India, he disliked the protracted guerilla type warfare of the Deccan. The

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Khan-i Khanan attempted to pressurize the Khwaja not to resign, as did Abu'l-Fazl who was appointed a commander of the Deccan wars in January 1599, and similar resignations from other Mughal *mansabdars* in the Deccan were certainly detrimental to the Mughal interests.

The Khwaja soon had to be relieved of his duties, however, as he began constantly to lapse into ecstatic states and would be found wandering around the streets and bazaars in a crazy fashion. Hagiological anecdotes to the effect that Khwaja Husamu'd-Din sought Khwaja Baqi Bi'llah's protection against Abu'l-Fazl's harassments and that the Khwaja prophesied Abu'l-Fazl's later murder, are not borne out by historical fact. There is no question of pressure being brought to bear on Khwaja Husamu'd-Din after he had retired to Delhi.

After relinquishing his military post, he and his wife gave away all their wealth to local dervishes, choosing to live a life of poverty and asceticism. Wishing Khwaja Baqi Bi'llah to be his *pir*, Khwaja Husamu'd-Din went to Delhi; however, the reluctant Khwaja Baqi Bi'llah suggested he seek initiation elsewhere, although finally he accepted Husamu'd-Din as a disciple.

Khwaja Husamu'd-Din's total dedication to the sufi path impressed his *pir*, in whose service he exhausted himself. Permitted the special privilege of training disciples in compliance with his *pir's* orders, he instructed his first disciple in *zikr*, but this was the extent of his teaching career, for his *pir* at his own request relieved him of this responsibility.

During Khwaja Baqi Bi'llah's last illness, Khwaja Husamu'd-Din continued to serve him with characteristic zeal, during a period when most of his senior disciples were absent from the *khanqah* and the Khwaja's children were still very young. After his *pir's* death, Khwaja Husamu'd-Din's chief concern continued to be the welfare of the *khanqah* and the education of the children. He believed that Khwaja Nasiru'd-Din 'Ubaidu'llah Ahrar had been reborn in the form of Khwaja Baqi Bi'llah, and that even after the latter's death he himself would continue to receive unabated blessings from Khwaja Baqi's tomb.

Each day in Khwaja Husamu'd-Din's life started with obligatory morning prayers in the Firuzabad mosque, then about an hour was spent in meditation, followed by supererogatory morning prayers. Later, he would visit the tomb of Khwaja Baqi Bi'llah about two miles out of the town. There he would remain until formal prayers at the end of the day, after which there was recitation of the Qur'an, before meditation and some more supererogatory prayers. Returning home he would care for the material wellbeing of his *pir's* family. Despite his secluded and austere life, visitors to the *khanqah* were never neglected either.

Delhi's nobility and upper classes were ignored by the Khwaja, but he wrote recommendatory letters on behalf of poor and needy Muslims. As a number of his letters were ill-received by various dignitaries, his followers attempted to dissuade Khwaja Husamu'd-Din from his enthusiastic epistles in support of his fellow-Muslims.

Khwaja Husamu'd-Din believed in the *Wahdat al-Wujud* philosophy of Khwaja Baqi Bi'llah and his other Ahrari *pirs*, showing little interest in the *Wahdat al-Shuhud* concepts expounded by Shaikh Ahmad Sirhindi. Khwaja Husamu'd-Din probably did not participate in *sama*, but the sons of Khwaja Baqi Bi'llah and other sufis in his *khanqah* did, ignoring Shaikh Ahmad Sirhindi's disapproval of what he believed to be a sinful innovation in the sufi *Tariqa*. The Firuzabadi or the Delhi branch of the Naqshbandiyya *silsila*, which featured both the *Wahdat al-Wujud* of Khwaja 'Ubaidu'llah Ahrar and the Chishtiyya practice of *sama*, remained distinct and independent from the Sirhindi branch directed by Shaikh Ahmad. Among followers of the Firuzabadi branch, as we shall see, were the famous Shah Waliu'llah and his father.

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After Khwaja Baqi Bi'llah's death, controversy over the succession strained relations between his senior disciple and Shaikh Ahmad Sirhindi, but Khwaja Husamu'd-Din remained neutral and free of ambition. Shaikh Ahmad Sirhindi became deeply impressed with the valuable service done by the Khwaja at his *pir's khanqah* and tomb, and his unceasing attention to Khwaja Baqi Bi'llah's family; in his turn Khwaja Husamu'd-Din greatly appreciated Shaikh Ahmad's efforts to promote the cause of the *Shari'a* and to help other Muslims. The imprisonment of Shaikh Ahmad Sirhindi upset the Khwaja and he was anxious about the prisoner's welfare.

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Muhammad Din (16th Century A.D.)

Muhammad Din, a devotee of the Shaikh 'Ali Makhdum Hujwiri, was an eminent Sufi saint of Gujarat.

Muhammad Din was a devotee of the Cishti saint Shaikh 'Ali Makhdum Hujwiri of Lahore. His *pir* was Mira Shah, who, according to the poet, is buried in Lakkhanwal in the Gujrat district. He was employed as a munshi or secretary but, being an initiated Cishti, he called himself a *faqir*. His secular teacher was one Maulvi Mahbub 'Alam. In the end of his *athavara*, he wrote a long supplicatory poem for the long life of his teacher and his progeny.

In all he wrote two *siharfis* on divine love, one *siharfi* on his friend Muhammad Ashraf, of whom we will speak later, one *bara-mah*, and one *athavara*. All these works, together with *bara-mahs* by Muhammad Ashraf, are found in the manuscript we have studied.

Muhammad Din's siharfi on Ashraf is unique in Sufi literature, not as a literary or mystic document but as the life record of a fellow Sufi. Its worth is enhanced because it throws light on the methods of the popular Sufi teachers. The teacher Mira Shah or his *gaddi nishin* locked up Muhammad Ashraf, an enthusiastic seeker, in *cila* or seclusion and made him fast for one full year, after which period he unlocked the door and brought him out:

> Sin: when for a year the handsome one has been in *cila*, then the handsome teacher returned.

This seclusion or solitary confinement, as is natural, made Ashraf look different-most probably he looked like a ghost. The very sight of him was enough to frighten people, When he appeared in public, men and women fainted, but the credulous poet attributes this to the spiritual beauty which he believed Ashraf had attained during the period of seclusion.

> All women and men fainted, seeing the face they were transfixed.

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This seclusion, says the poet, procured Ashraf the divine vision, and, becoming a *faqir*, he began to wander in the streets, but died soon after. His death is proof enough that he lost his health while he was in seclusion, although his *pir* and fellow disciples attributed it to his anxiety to meet the Beloved. This sufficiently illustrates to what a low state Sufiism had sunk in the hands of hereditary successors and popular saints.

Besides this *siharfi* on Ashraf which is written in a pathetic style there is nothing extraordinary in the verse of Muhammad Din. It is simple, commonplace and second hand. We will now quote a few lines from his verse :*Wau* : the last moment has arrived, come home, O friend, for the sake of (God). Your love has made me wretched, make me right or fit, O friend, for God's sake. My boat of love's temperament has been loosed (from the bank), take it across, O friend, for God's sake. Muhammad Din, standing on the shore I am pining; take me across, O friend, for God's sake.

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Muhammad, K.T. (1928 —)

K.T. Muhammad, born at Manjery in 1928, is a well-known Malayalam playwright and author of short stories.

K.T. Muhammad is a well-known playwright and author of short stories. A native of Manjeri, he was employed in the Postal Department. For a term he served as Chairman of the Kerala Film Development Corporation. Muhammed first came into prominence with his story 'Kannukal' (Eyes), winning the first place in an all-India short story competition organised by prominent newspapers in 1952. He has been connected with theatre groups and is the founder of the Sangam Theatres in Calicut.

Muhammad contributed much to the experimental and the commercial theatre in Kerala. He wrote at first for the amateur theatre and later for professional and commercial theatre.

Muhammad was noted for his ability to depict human emotion under stress in such plays as his *Karavatta pashu* (The non-milching cow), one of his best known plays. This powerful play deals with the tensions and conflicts that grip a not-so-well-to-do family where there is a young and sensitive consumptive who refuses to sell his cow that has stopped giving milk, although he has nothing else to fall back upon to raise the money badly needed for his treatment.

Eventually, he feels that people like him are symbolised by this cow, useless and poignantly dispensable. In another well-known play *Itu bhumiyanu* (This is the earth, 1955), Muhammad develops the theme of religious observances which have degenerated into mere shells devoid of spirit. He has here the Muslim community as his area of reference. In his play *Srishti* (Creation, 1972) he adopts the surrealistic technique of mixing fact and fancy.

Critics have noted that the elements of the theatre like stage lighting and stage-sets, which Muhammed especially used in his experimental plays, were later developed and employed in his plays written for the commercial theatre. Some of his other plays are: *Manushyan karagrihattilanu* (Man is in prison, 1956), *Oru putiya vitu* (A new house, 1957), *Nan petikkunnu* (I am afraid, 1957), *Ratri vantikal* (Night trains, 1961), *Velichcham vilakkanveshikkunnu* (The light seeks a lamp, 1961), *Katalppalam* (The bridge on the sea, 1965), *Sthiti* (1978).

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Though Muhammed came into prominence with an award-winning short-story, he is famous mainly as a playwright and as one who contributed to the renaissance of the Malayalam play, particularly through his association with the All Malabar Central Arts Group (Akhila Malabar Kendra Kalasamiti). He has three collections of short stories to his credit. These are *Chirikkunna katti* (The laughing knife, 1956) *Shabdangalute lokam* (The world of voices, 1959) and *Kaliyum karyavum* (Play and work, 1969). There are also two novels. These are *Kattu* (The wind, 1967), and *Mamsapushpangal* (Flowers of flesh, 1965).

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Muhammad Kasem Ali Koreshi (1858 — 1951)

Muhammad Kasem Ali Koreshi, born at Agla in Dhaka district in 1858, was an eminent Bengali poet.

Muhammad Kasem Ali Koreshi better known by his pseudonym, Kaykobad, was born at Agla village, in the district of Dhaka (now in Bangladesh). Due to financial difficulties he was unable to complete his school education. He took up a job in the Postal Department and spent his life as a Postmaster in his own village.

His best poetical work is an epic called *Mahashmashan* (1904). Based on the Third War of Panipat (1761) the poem recounts the victory of Ahmed Shah Abadali. Besides *Mahashmashan*, he wrote some narratives such as *Shivamandir* (1917), *Shmashanbhashma* and *Maharram shari* (1933). He is also famous for a number of his lyrics. *Ashrumala*, a collection of such lyrics, was first published in 1894.

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Muhammad, N.P. (1928 —)

N.P. Muhammad, born at Calicut in 1928, is an eminent Malayalam short-story writer and novelist.

N.P. Muhammad a native of Calicut, is a short story writer and novelist, who took to writing not to entertain the readers with nostalgic and sentimental anecdotes, but to expose the hollowness of the materialistic culture he saw around him.

An impeccable sense of nationalism and an unflinching social commitment have endowed him with an uncompromising stance. His sense of honour often becomes sarcastic and ironic. He is not carried away by western models of 'modernism' and is sane enough to know that literature is organic and has a local habitation and a name.

Muhammad's first publication is *Toppiym tattavum* (1952), a collection of six short stories. *Nallavarude nattil* (In the land of the good, 1955) and *Maranam tarattu padi* (Death sang a lullaby) are two of his other collections. Generally speaking, all his stories have the power of evoking thought. *Pukakkuzhalum Saraswatiyum* (The pipe and Saraswati) is a collection of his highly readable essays.

In a sense, however, his novels are more remarkable. *Maram* (Tree) and *Arabiponnu*

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(The gold of Arabia), written in collaboration with M.T. Vasudevan Nair, are two of them. The full force of his satire is let loose in another novel, *Hiranyakashipu* (1967), which is a satanic attack against the social and moral degeneration of the time and brings the author's rare gifts into sharp focus.

The theme is Kerala's politics set against the background of Indian politics of the year 2003. A man named Srihari is depicted as having usurped the powers of the central government and democracy as having culminated into dictatorship, at that time. Sreehari employs a sycophant called Hiranyakashipu as Kerala's Chief to ensure the nation's integrity and solidarity. Then follows the ruthless maneuvering of Hiranya, who in course of time subdues all his rivals including his relatives and Gurus.

As a practical measure for population control, he introduces the Infanticide Bill and sets up a police force called 'Black guard'. Later he poohpoohs even Srihari, who manages to tide over the situation by offering him a high post at the centre. Allegory and fantasy are in full play in the novel and serve to accentuate the satirical tone. Muhammad's *Avar nalu per* (Those four persons) won the Sree Padmanabhaswamy Endowment award for children's literature in 1988.

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Muhammad Rukn Al-Din, Shaikh (1271 — 1380)

Shaikh Muhammad Rukn al-Din, born at Fushur in 1271, was a renowned Sufi of Gulbarga in the early Bahmani period.

Shaikh Muhammad Rukn al-Din bin Shaikh Siraj al-Din Abul Muzaffar Junaidi (670—781/1271—1380) was a renowned sufi of Gulbarga in the early Bahmani period and he was popularly known as Shaikh Siraj al-Din Junaidi, which was in fact the name of his father. His father Abul Muzaffar Muhammad Siraj al-Din, who hailed from Baghdad, had settled at Fushur (Peshawar) and married the daughter of Sultan 'Abdullah of Fushur, and had four sons, of whom Shaikh Muhammad Rukn al-Din was the youngest.

Muhammad Rukn al-Din was born in 670/1271 at Fushur. According to the available genealogies, he was 12th in the line of spiritual descent from Shaikh Abul Qasim al-Junaid (d. 298/910) of Baghdad. He was a Quraish by descent, as his family traced itself to Hazrath Sulam bin 'Abd-e-Mannaf. His ancestor in the eighth line, 'Abdur Rahman Sulami, was the author of the earliest tadhkirah treatise on sufism, *Tabaqatus-Sufiyin*, in Arabic language.

Nothing authentic is known about the early life of Rukn al-Din. We are informed by Ghulam Muhammad that Rukn al-Din left Fushur for Delhi in 702/1302 and later perhaps accompanied the Tughluq forces to Warangal as a soldier. Later, he migrated to Daulatabad and became the disciple of Syed 'Ala al-Din Hussaini Jeweri (d. 734/1333) on whose instructions he moved, via Bijapur, to Kodchi, a village in Mubarakabad district.

He reached Bijapur in 730/1330 where he lost his mother. On reaching Kodchi, he constructed a mosque and extended his hand for *bai'at*. He lived there for a long time and then migrated to Gulbarga, the Bahmani capital, dur-

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ing the reign of Muhammad Shah I Bahmani (759-776/1358-1375).

Shaikh Rukn al-Din died in 781/1380, and his mausoleum, now popularly known as *Raoda-e-Shaikh,* stands a few furlongs from the south gate of the Gulbarga fort. It was constructed by his staunch devotee, Yousuf 'Adil Khan, the founder of the 'Adil Shahi dynasty of Bijapur. The mausoleum has two domes, one containing the mortal remains of the saint and the other of Shaikh Uwais Khondmiri, the third grandson of the saint. Besides, these two domes, there is a mosque and a huge *Bab al-Dakhela* with two huge identical minarets. These buildings are still intact and are the best specimens of the early 'Adil Shahi architecture.

Little is known about presence of the Junaidi saints, including Rukn al-Din, and the position held by them during the Bahmani kingdom. It is thus of great historical significance to discover important details about their life and achievements. It is not intended here to trace the history of the origin and development of the Junaidi order in India ; the aim of this article is to probe into the presence of the saints of this order in northern India and the Deccan during the medieval period.

Quite contrary to the prevailing hypothesis, the order and its members played a significant role in the socio-religious life of the subcontinent during the medieval period. Modern authors working on Indian sufism are of the opinion that only the Chishti and the Suhrawardi orders to a great extent and the Firdausi and the Shattari order to a limited extent played an important role, and that the rest, including the Junaidi order did not get an opportunity to work in India.

Abu'l Fadl includes the Junaidi order among the sufi orders which had worked in India till the time of Akbar. Also, K.A. Nizamis says: "Surveying the history of the Muslim mystic movements in India in the later years of the 16th century, Abu'l Fadl has referred to fourteen orders. While this list includes some *silsilahs* which did not play any part in the religious or cultural life of the south, it ignores others, like the Qadiriyah, the Shattariyah, and the Naqshbandiyah which, along with the Chishtiyah *silsilah*, occupy a significant place in the history of medieval Deccan and around which revolves the entire history of the Muslim mystical movement in that region."

A rare document of the 13th century Hijra unearthed for this paper from a private collection of a famous sufi family of Bijapur, provides valuable information about the *silsilah* and its saints. This genealogical table *(Shajra-e-Iradat wa-Ijazat),* dated 1209/1794, is in Persian and is based on *Atwaru'l Abrar,* an Arabic treatise written between 706-795/1307-1392, by 'Ain al-Din Ganju'l 'Ilm, a reputed Junaidi saint of Bijapur. It lists a significant number of the sufis of the Junaidi order, most of whom were the Khulafa of Syed 'Ala al-Din Husaini Jeweri and lived in the Deccan.

It outlines their work in the Deccan and their spiritual, social and political role in the pre-Bahmani and Bahmani periods. This document throws light on the career of some illustrious men of the Junaidi order, about whom surprisingly enough, little is known. Prominent among them during the pre-Bahmani period was Syed 'Ala al-Din Husaini Jeweri.

Muhammad Jamal Qiwam informs us that 'Ala al-Din Husaini Jeweri was a Syed, a scholar, a teacher of high calibre and the Shaikh-i-tariqat of his time. He had great love and affection for the famous Chishti saint of Delhi, Shaikh Nizam al-Din Auliya (d. 725/1325). While Syed Jeweri was still in Delhi, the problem of *sama* '(musical audition) and its legality was being debated among the *ahl-i-Zahir* and the *ahl-i-Batin,* particularly at the *Khanqah* of Shaikh Nizam al-Din Auliya.

Syed Jeweri collected a number of evidences in support of *ibahat-i sama* ' (permissibility of music) and presented them to Shaikh Nizam al-Din Auliya when the latter was to ap-

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pear in the court of Ghiyath al-Din Tughluq to argue the issue under dispute. Shaikh Nizam al-Din Auliya expressed his profound appreciation of the help which he thus received from Syed Jeweri.

Syed Jeweri was, in fact, a link between the north and the Deccan. He was perhaps one of the first of the Junaidi saints to come to the Deccan. He was a *khalifa* of Syed Qiwam al-Din Mahmud Hasan Ghaznavi al-Husaini. (627-710/1229-1310). The latter was an Imam (leader), *'alim* (scholar), *'arif* (gnostic) and was *Qutub-i Sadat-i Waqt,* or the head of the *sadat* of his time. His shrine is located in Delhi at the place where he had deputized for his father when the latter had moved to Kadamanikpur in U.P.

Syed Qiwam al-din was the son and spiritual successor of Syed Qutb al-Din Kabir Madani, whose full name was Syed Qutb al-Din Muhammad Ghaznavi Husaini, popularly known as *Syed Kabir,* (581-677/1185-1278). He was a well-known jurist *(faqih)* and was reputed to be one of the most pious people of his time. Born in Ghazna, he had moved to Delhi after the demise of his father and later still moved to Kadamanikpur where he established a *khanqah*. According to Maulana Abu'l Hasan 'Ali Nadvi, Syed Kabir wrote a *safarnama* in Arabic, a copy of which is available in the Khuda Bakhsh library at Patna.

All these facts about these saints establish beyond doubt the presence of the Junaidi saints in north India and also their active participation in the socioreligious life of their period. The incident about Syed Jeweri helping out Nizam al-Din Auliya also goes to establish that there existed a cordial relationship between the members of the Junaidi and the Chishti orders.

When Muhammad bin Tughluq made Deogir the second administrative city of the Empire in 727/1327, the central organization of the sufi activity in north India disintegrated. This change resulted in mass migration of Muslims, including the sufis, towards Daulatabad. Syed Jeweri also migrated to Daulatabad in 729/1329, where he died in 734/1333. During his short stay at Daulatabad, he delivered lectures on *Hidaya, Bazdavi, Miftah* and *Kashshaf.* Within a short time, he attracted a large number of students and left behind a number of disciples and *khulafa.* Prominent among them were : Shaikh Rukn al-Din of Gulbarga; Shaikh 'Ain al-Din Ganjul 'Ilm of Bijapur, author of a number of works on sufism, fiqh and history, the most well-known work being Mulhiqat-i Tabaqat-i Nasiri and Atwaru'l Abrar; Shaikh Minhaj al-Din Tamim Ansari of Bijapur; Khwaja Shams al-Din 'Uraizi, popularly known as *Khwajgi 'Uraizi; Shams al-Din Lamaghani; Zain al-Din Qattal* and others.

The divines of the medieval period generally enjoyed the respect of their contemporary rulers. There is overwhelming evidence, for example, that 'Alal Din Hasan Bahman Shah (747-759/1347-1358), the founder of the Bahmani kingdom, had profound regard for the divines of his time. Syed 'Ali Taba-tabi and Qiwam al-Din state that before his coronation, when he was still in Delhi, 'Ala al-Din Hasan visited the khanqah of Shaikh Nizam al-Din Auliya. The day 'Ala al-Din visited the khinqah of the saint, a great feast was arranged which was also attended by Ulugh Khan (future Sultan Muhammad bin Tughluq).

Just after Muhammad bin tughluq left the khanqah of the saint, the Shaikh, referring to Tughluq and 'Ala al-Din, remarked : "One king has left and another is waiting at the door; bring him in." When the saint's personal attendant brought 'Ala al-Din in, the saint received him with affection; pressed a piece of bread on one of his fingers and gave it to him saying that it was the chair (crown) of his sultanate. That is how Shaikh Nizam al-Din Auliya prophesied a bright future for 'Ala al-Din Hasan in the Deccan.

When 'Ala al-Din and his mother migrated

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to the Deccan and lived at Kodchi (Gangi), a suburb of Miraj, which later came to be known as *Murtazabad,* they both developed close relations with Shaikh Rukn al-Din Junaidi, Rafi'al-Din Shirazi informs us that one day when the Shaikh was performing his ablutions, 'Ala al-Din put on the Shaikh's turban.

It is interesting to note here that, before assuming kingship, 'Ala al-Din had received blessings of both Nizam al-Din and Rukn al Din. It was but natural that on assuming kingship he snowed great respect to these divines. He had close relations with Shaikh Rukn al-Din who performed 'Ala al-Din's coronation ceremony in the grand mosque of Qutb al-Din Mubarak Shah Khalji at Daulatabad. 'Ala al-Din Hasan Bahman Shah also showed great respect for Shaikh Nizam al-Din by sending five mounds of gold and ten mounds of silver for distribution among the poor and the needy in order to bless the soul of Shaikh Nizam al-Din.

According to Muhammad Qusim Ferishta, the gift was sent to Shaikh Burhan al-Din Gharib, a well known *khalifa* of Shaikh Nizam al-Din. Shaikh Burhan al-Din had migrated to Daulatabad after the change of capital and had lived there till his death in 738/1337. However, it is obvious from the date of his death that Ferishta is evidently wrong because 'ala al-Din did not assume kingship until 747/1347. The king must have sent the gift to Shaikh Zain al-Din Dawud Shirazi (d. 771/1369), a disciple and Khalifa of Burhan al-Din Gharib.

Shaikh Rukn al-Din also became the patron of 'Ala al-Din's successor, Muhammad Shah Bahmani I as well as his successors. Shaikh Rukn al-Din occupied a place of eminence under the Bahmani kings who were enjoined on the day of their coronation to pay a visit to the saint before the actual coronation ceremony. There they would put on a coarse shirt, a girdle and a turban made from the headgear of the saint and receive the blessings of the saint; and only then would they proceed for the royal ceremony at the palace.

The early Bahmani kings also sought the blessings of Shaikh Rukn al-Din on other important occasions such as wars. In 752/1352, 'Ala al-Din Hasan Bahman Shah, after suppressing the rebellion of Muhammad bin 'Alam Lachin and Fakhr al-Din Muharadar, camped at Sager, where he received the Junaidi saint Shaikh 'Ain al-Din Ganj al-'Ilm and such scholars as Maulana Mo'in al-Din Harawi and others, and loaded them with presents. Most probably, it was on this occasion that he also presented, through an official *farman*, the *jagir* of Kodchi to Shaikh Rukn al-Din by way of *nazr*, which the saint reluctantly accepted. The original farman is extinct.

It is, however, reported by the present Sajjadanashin that in a Kanari version, naturally a later copy, an attested version of the farman is available with the descendants of the family at Kodchi. But all efforts to secure this copy were of no avail. But besides this Kanari version of the *farman*, there are two more documents of value. One is a *wasiatnama* (will) of Shaikh Rukn al-Din, the date of which is not legible, relating to the distribution of the *jagir* of Kodchi among his sons, daughters, other members of his family and some others, such as the barber and the *safalgar*.

Another document, dated 776/1375, issued by him to his grandson Shaikh Shibli relates to the trusteeship *(tawliat)* of the two *chavars* of land from the *jagir* of Kodchi. Carrying no official bearing as such, the documents are still unique and rare in the history of Medieval Deccan, as they correspond to the early Bahmani period on the one hand and, on the other, amply prove that the saint was definitely the recipient of this jagir.

The Wasiatnama, which is in bad shape and difficult to read, carries the seal of Muhammad ibn Shaikh Siraj al-Din Abu'l Muzaffar Junaidi, and shows his descent from Rais al-qaum Junaid al-Baghdadi. As far as it can be read, he presents the village of Kodchi of Mubarakabad (In'am) to his two sons Shaikh

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Ala al-Din and Shaikh Qutb al-Din, and daughters, Bibi Akha, Bibi Tahera and Bibi Mastura. He provided the details for the distribution of chavarats thus:

Half of the land and *nah thakan* (nine thakans) and *muhtarafa* (tax on trade men) .. (to) *nau* and *karan:* of the total *chavarats* of the village, eighteen chavarat for Shaikh 'Ala al-Din and his descendants, sixteenth *chavarat* for Shaikh Qutb al-Din and his descendants' twelve chavarat for Akha Bibi and her descendants' ten chavarat for Bibi Tahera and her descendants' nine chavarat for Bibi Mastura and her descendants.... Muhtrafah (to) and nau four chavarat of district... for *ahangar* (Blacksmith). one thakan for *hajjam* (barbar): one thakan for *gazar* (washerman): one thakan for *saf-algar* (potter): one *thakan* for *talwad* (watchman), one *thakan* for *sunar* (goldsmith): one *thakan* or *chambar* (cobbler): and one *thakan* for *balasak.*

He also says in the *wasiatnama* that all heirs have given their mutual consent, agreement and have endorsed it with their seal of approval. He also announces that Shaikh Abu'l Fadal is to be "my spiritual successor and will extend his hand for *bai'at.*" He enjoins his heirs and their descendants to act according to the *wasiatnama* and the *farmans* of the Sultan.....and the Prophet and the *mashaiqs.*

He gives *tawliat* (trusteeship) of two *chavarat*, with its revenues, of the village of Kongi (Kodchi) of Mubarakabad, located at 'Ainabad, to Shaikh Shibli. He directs his other heirs not to claim the custody of these two *chavarat* given to Shaikh Shibli, adding that if anyone does "I will turn away from him."

In the light of the detailed information contained in these two documents, it is not unreasonable to assume that as long as he stayed at Kodchi, he was the sole administrator of the said jagir enjoying all its revenues, and that to be in such an enviable position, he must have had close links with the government officers. It can also be inferred that he must have been held in high esteem by the local revenue officials and also by the populace.

The saint migrated to the Bahmani capital Gulbarga, about 200 odd miles from Kodchi, during the reign of Muhammad Shah Bahmani I. Ghulam Muhammad says this change in the saint's residence was undertaken for the convenience of King Muhammad Shah Bahmani, who had to travel all the way from Gulbarga to Kodchi to visit the saint. On the saint's arrival at Gulbarga, the king constructed a residence for the saint not very far from his fort. The exact date of the saint's change of residence, however, is not known. So is the case with the date of his *wasiatnama.* But we can surmise that it must have been written by the saint after 777/1376, the year his son Shaikh Qutb al-Din died. The *wasiatnama* clearly states that his grandson, Abul Fadl, son of Shaikh Qutb al-Din, will be his spiritual successor at Gulbaraga.

Muhammad Shah Bahmani (759-776/1358-1375) following the tradition of his father, held Shaikh Rukn al-Din in high esteem. In 763/1362, after achieving victory against Nagdeo of Veluputtum, he deputed Prince Mujahid with one-fifth of the war booty to the residence of Shaikh Rukn al-Din, requesting him to distribute the same among the poor and the needy. similarly, before marching against the Ray of Vijaynagar, Muhammad Shah I invited all the Ulama and divines, including Shaikh Rukn al-Din, to the grand mosque of Gulbarga on Friday, requesting them for the invocation of the success of his army.

Having won the bettle, he, on his way back, paid a visit to the residence of the saint to offer his thanks. Muhammad Qasim Ferishta records that the saint was held in high esteem also by Muhammad Shah Bahmani II (780-799/1337-97). He visited the saint's residence once when the saint was ill.

All these details show that the saint had close contacts with the royal families of his time: he and his successors accepted *jagirs,*

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inams, cash etc., he administered his *jagirs* with the authority that comes from sole ownership; he was obviously a man of means; he had a mass following. All this, combined with his spiritual status, made him a man to be reckoned with in the political, social and religious affairs of the Deccan.

Shaikh Rukn al-Din deviated in many ways from the traditions of his ancestors. An analysis of the ideology of the different sufi orders shows that except the Suhrawardis and the Shattaris, the sufis of all other orders believed in refraining from accepting any grants, or even maintaining any relationship with the rulers or the aristocracy. Though the views of the Junaidi saints in this respect are not known, the very life of its founder, Abu'l Qasim Junaid of Baghdad, is enough evidence that he looked down upon such things. But Shaikh Rukn al-Din obviously deviated from these traditions. Another significant deviation on the part of the saint is the nomination of his successor from amongst his sons. These deviations on his part and even more so on the part of his family members, especially in matters material rather than spiritual, led to the decay of their spiritual influence in the Bahmani society.

The saint died in 781/1380 at Gulbarga, and his mortal remains were buried close to his residence. After his death, Muhammad Shah II attended the third day *fatiha* ceremony and distributed huge amounts among the poor and the needy for the spiritual comfort of the saint.

After the saint's demise, his institution at Kodchi was looked after by his eldest son, Shaikh 'Ala'al-Din. The saint's younger son Shaikh Qutb al-Din had migrated to Gulbarga along with his father but since he had died during the life of his father, Shaikh Qutb al-Din's son, Shaikh Abu'l Fadl, that is, the Shaikh's grandson, was appointed as the saint's successor at Gulbarga. His descendants are still in charge of the saint's shrine.

During the closing years of the Bahmani kingdom, the capital was shifted from gulbarga to Bidar in 827/1424. Ahmad Shah Wali Bahmani and his successors had laid the foundation of a new aristocracy based on Persian immigrants, most of whom, were Shi'a. We also notice that a large number of saints had emigrated to Bidar from Kirman, Gilan and Multan and were held in high esteem by the rulers and the new aristocracy. All this meant a decrease in the importance and influence of the religious men of Gulbarga. When Shaikh Makhdum Khondmir Junaidi was the in-charge Sajjadanashin of Shaikh Rukn al-Din's shrine at Gulbarga, Shihab al-Din Mahmud Shah Bahmani (886-924/1482-1518) came to Gulbarga in 901/1498 to celebrate the marriage of his son, Prince Ahmad, with the daughter of Yousuf Adil Khan, the governor of Bijapur. Historians are of the opinion that while in Gulbarga, Shihab al-Din Mahmud Shah Bahmani paid a visit to the shrine of the saint. In accordance with the past traditions of the saint, Sajjadanashin Shaikh Makhdum wanted to tie a turban, a waist belt and place a robe upon the monarch.

However, the reluctant Mahmud Shah withdrew his hand from the robe and left, leaving the ceremony incomplete. Shaikh Makhdum, noticing the attitude of the king, placed the robe instead upon the shoulders of Yousuf Adil Khan, who was present by the side of the king. That was a sufi way of bestowing him with kingship. It was Yousuf Adil Khan who later built the saint's mausoleum and its adjacent monuments.

In later times, the members of the Junaidi family also developed matrimonial relationships with the Multani family of Bidar, the saintly family of the Qadiriyah order who were held in high esteem by the later Bahmani rulers. The Junaidi family continued to enjoy the respect of the people at Gulbarga and other places, even though their importance decreased over the years.

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Muhammad, Shah, (1784 — 1862)

Shah Muhammad, born at Veeram Vadala in Amritsar district in 1784, was a prominent Punjabi poet of heroic literature.

Shah Muhammad was a prominent poet of heroic literature in this age. He is the landmark between the history and literature. Many historians have recognised the authenticity of his ballad and some of the historians have quoted Shah Muhammad for the historical facts also.

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Shah Mohamad was born in village Veeram Vadala district Amritsar in year 1784 A.D.

He belongs to Qureshi dynasty of the Muslims. Shah Muhammad has composed his ballads in the later Ranjit Singh period and his historical ballad captivated the mind of millions. All the Vars written in this period bow before the composition of Shah Muhammad for its supremacy. This composition of Shah Muhammad is known by different names :

1. Var Shah Muhammad.
2. Kissa Shah Muhammad.
3. Jangnama Singhan Te Frangian.
4. Shah Muhammad De Baint.

Shah Muhammad has been immortal by his hilarious forceful heroic ballad. Incidents narrated in the composition are very much near to the reality. Dr. Ganda Singh rightly states that Shah Muhammad can be considered the national poet of India .

Shah Muhammad surpasses all the creations of his contemporary poets. Shah Muhammad witnessed the glory and glamour of Maharaja Ranjit Singh's regime. Poet has seen with his own eyes the dominant personality of Maharaja and his stern military equipment. Later on, poet also heard about the intrigues of Dogra Chiefs with consultation of Maharani Jindan. Maharani Jindan and his counsellors were responsible for the downfall of this mighty empire. Poet could not tolerate the unjustified intrigues and betrayal on the part of Dogra whom Maharaja earnestly believed.

Poet thinks that without Maharaja, Punjabi forces have been orphaned. As a poet Shah Muhmmad has presented his impartial version about the fate of battle between two forces. Where he has praised the bravery of Sikh forces, there he has also appreciated the military planning of the English power.

When we see that the Muslim poet mourns the defeat of Sikh forces it reveals the cultural coordination between two communities of that age.

He wrote : "If God favoured, the Sikhs will win ultimately, there is a big coordination and co-existence between two communities and with the English no body is concerned."

Mian Maula Baksh ' Kushta' in his book 'Panjabi Shayarian Da Tajkra', "Shah Muhammad narrates about the episode of Sikhs defeat. His expression is full of feelings and sentiments. Similes and metaphors used by poet are quite suitable according to the situation. Language is simple, sweet and impressive.

Giving References to the battlefield Shah Muhammad writes, "It was the year of 1902 Bikrimi, when the fight between Sikhs and the Britishers started, it seemed as if the earth was thirsty of human blood. Sky was overcast with the dust and smoke. Brave warriors were not retreating themselves from the battlefield."

Shah Muhammad says that Rani Jindan was responsible for the dire consequences which led to the bloodshed and slaughter of the million in Punjab. So, the poet concludes that the deception and faithlessness is the root in the nature of woman. So, he condemns woman community. Poet says that woman has been the reason behind the downfall of every action in the history Ravana was led down due to the reason of woman. The fight between Kaurav and Pandav which claimed many lives was due to insanity of woman. So, Maharani Jindan was responsible for the defeat of the Sikh regime.

Sham Singh Attariwala is the composition of Shah Muhammad who will rememberce of inspiration for the coming generations. He is a symbol of confidence, courage, bravery and selflessness. Ka-Fatik contemporary poet of Shah Muhammad also praises Sham Singh Attariwala. So, Shah Mohamad considers Sham Singh was the unique warrior who fought with great vigour to the honour of Sikh forces.

Shah Muhammad remains the central pivot in the heroic poetry of this age. Kadar Yar and the other heroic poets-Dial Singh and Sahia Singh they need only the Reference in the history of Panjabi Var literature.

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Muhammad, Shaikh (1500 — 1563)

Shaikh Muhammad, born in 1563, was a great Sufi scholar Shattari order.

Muhammad (806-970 A.H./1500-1563 A.D.) popularly known as *Ghaus-ul Auliya*, was a great scholar and a very prominent Shattari saint. The Shattari *silsilah* reached the hightide of its popularity under his leadership. It is said that Shaikh Muhammad nursed the Shattari babe and brought it to manhood. The prestige and the scope of the Shattari *silsilah* was further enhanced by his books on mystic thought and practices, e.g. the *Jawahir-i Khamsa*, the *Kalid-i Makhzan*, the *Kunz-ut Tawhid*, the *Bahr-ul Hayat*, etc.

His piety and scholarship brought to him a large number of disciples from various parts of Hindustan. Like his brother he was on good terms with the Mughal rulers, Babur and Humayun. After the defeat of Humayun by Sher Shah, he went to Gujarat and remained there for some time. When the Mughals re-established their authority he returned to Gwalior.

Some of his important disciples who worked at various places are: Shaikh Mubarak (Bangar Mau), Shaikh Nuruddin (Agra), Shaikh Akmaluddin (Burhanpur), Shaikh Sadruddin (Baroda), Muhammad Ashiq (Sambhal), Maulana Abdul Fatah Nagori (Ajmer), Shaikh Muhammad Jamali (Sarhind), Shaikh Jalal Wasil (Kalpi), Shaikh Jeo (Bidauli) Shaikh Shamsuddin Shirazi (Bijapur), Shaikh Ahmad Mutawakkil (Ujjain) Shaikh Ali Sher Bengali (Ahmadabad), and Shaikh Manjhan of Lakhnauti (Sarangpur).

Of these disciples, Shaikh Ali Sher Bengali and Shah Manjhan of Lakhnauti deserve mention here because of their association with Bengal.

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Muhibbu'llah Mubariz Ilahabadi, Shaikh (1587 — 1648)

Muhibbu'llah Mubariz Ilahabadi, born at Sadrpur near Allahabad in 1587, was an eminent sufi saint.

Shaikh Muhibbu'llah Mubariz Ilahabadi was born in 996/1587-88 at Sadrpur, near Allahabad. After taking a formal course in religious education, he became obsessed with mysticism and visited a number of contemporary sufis for instruction. From Delhi he went to the khanqah of Shaikh Abu Sa'id, the scene of his formal sufic training. He then visited Rudauli where he became a friend of Shaikh 'Abdu'r-Rahman Chishti. Allahabad was his next call and was to become his home for some twenty years which were spent teaching sufism.

The death of Shaikh Muhibbu'llah occurred on 9th Rajab, 1058/30th July, 1648. According to Shaikh 'Abdu'r-Rahman, his teachings convinced many learned 'ulama' who were initially hostile on the doctrine of the *Wahdat al-Wujud* of its validity. This view, however, is over-simplified. Although, Shaikh Muhibbu'llah could number among his admirers a prince (Dara-Shukoh), throughout his stay in Allahabad he encountered considerable obstacles through the enmity of the orthodox 'ulama' and the opposition of philosophers (such as Mulla Mahmud Jaunpuri) to the *Wahdat al-Wujud*.

The threat posed by the ulama' and their supporters was a more formidable one, and a large number signed a *fatwa* saying the Shaikh

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was both a materialist and an atheist who should be executed for his sins. As already mentioned Shaikh 'Abdu'r-Rashid of Jaunpur rushed to Allahabad to vehemently support Shaikh Muhibbu'llah's interpretation of the *Wahdat al-Wujud.* He argued that like other Muslim philosophers, Shaikh Muhibbu'llah did not in fact believe that all being emanated from Unity according to its nature, but he considered the Being to be distinct from the quiddity of things and Absolute Reality.

During the reign of Shahjahan opposition on a philosophical basis to the entire sufi movement and to ideas associated with the *Wahdat* December 1640, Shaikh Muhibbu'llah had produced a book entitled Manazir-i akhassu'l-khawass, which outlined the main teachings of Ibn 'Arabi. In 1053/1643 he also completed a treatise called Haft-ihkam on seven ordinances relating to the Divine realities of *Tajalli* (self-manifestation) and the Wujud. The '*Ibadatu'l-khawass* completed in 1053/1643 was a discussion of various aspects of the *Wahdat* from a popular viewpoint of which he later made an Arabic translation. The three pillars for a believer in *Wahdat* were outlined in the *Seh-Rukni.* Among other works written by him are *Ghayatu'l-ghayat, Maghalit al-'amma, Sirru'l-khawass, Turqu'l-khawass, 'Ibadat-i akhassu'l-khawass* and *Risala-i Wujud-i Mutlaq.*

His Makatib contains a fine defence of Wahdat theories. But it was Shaikh Muhibbu'llah's Taswiyya (making Equal), written in Arabic, which received the most attention, excelling all his other works in popularity. In it he discussed the W*ujud-i Mutlaq* (Absolute Being) ideas of Ibn 'Arabi so successfully that they appeared to be original. To a great extent the book was concealed from the common gaze. Although reportedly Aurangzib took grave exception to the work, this was probably due to the Shaikh's intimate relations with Dara-Shukoh, since Aurangzib, a scholar of some standing, could not possibly have seen the work as anything but a restatement of the Fusus al-Hikam. For example, the *Taswiyya* stated:

> Jabra'il (Gabriel of Muhammad was within the person of Muhammad. Likewise Jabra'il existed within the person of each Prophet whose spiritual power he represented. When that power overwhelmed the prophet, *Wahi* descended on him. Therefore Jabra'il was able to hold conversations with each Prophet in that Prophet's own language.

By this time, Shaikh Muhibbu'llah was dead. However, the Emperor was informed that two of his disciples were close at hand in the capital. One of them, Mir Saiyid Muhammad Qanauji (an imperial servant), when asked to explain the controversial passages in the *Taswiyya,* replied that he had never been connected with Shaikh Muhibbu'llah. The other, an ascetic called Shaikh Muhammadi, was told that if he were a disciple of Shaikh Muhibbu'llah he had two choices: he could either reconcile the inflammatory statements in the *Taswiyya* with the *Shari'a* or he could burn it to ashes. This was the Shaikh's reply:

> I do not deny being his disciple, nor does it behove me to show repentance for I have not yet reached that elevated mystic stage which the Shaikh had acquired and from which he talked. The day I reach that stage, I will write a commentary as desired. However, if His Majesty has finally decided to reduce the tract to ashes, much more fire is available in the royal kitchen than can be had in the house of the ascetics who have resigned themselves to God. Orders may be issued to burn the work along with any copies that can be acquired.

This seems to have satisfied the Emperor and the study of the work was no longer hindered.

A number of commentaries on the *Taswiyya* followed, including one by the son of Khwaja Baqi Bi'llah, Khwaja Khwurd, written during the reign of Aurangzib. A somewhat

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more detailed commentary was produced by the eminent Chishti saint, Shah Kalimullah Jahanabadi who added an attack on the Mujaddid for his criticism of *Wahdat al-Wujud* as being only an initial or a basic stage in the evolution of mystic progression.

Unlike Shaikh Muhibbu'llah Shaikh Muhammad Sadiq, the son of Shaikh Fathu'llah Gangohi, was a scholar who achieved some fame on account of his perfection as a sufi *pir*. As a young man, Muhammad Sadiq was very handsome and fond of cock-fighting. Dressed lavishly, one 'Id day he went to pay his respects to his uncle, Shaikh Abu Sa'id. Disregarding his appearance, Shaikh Abu Sa'id believed that he could 'see the light of sainthood shining through the lad's forehead.

After the boy's decision to become one of his uncle's disciples his parents were so disappointed that they attempted to hinder him from adopting this plan and they tried to exert pressure on Shaikh Abu Sa'id to persuade the boy to change his mind. Both refused to comply, Sadiq arguing that he was not prepared to see the vision of God in any form other than that of his proposed pir.

Shaikh Muhammad Sadiq was to become a great admirer of the Afghans, because of their courage in battle and their enthusiasm in the practice of their religion. Many of them became his disciples.

Amongst his writings he produced a sufi treatise in which he underlined the belief that *zikr* was useful to *fikr* (meditation), the latter being an aid to *huzur* (the sense of the presence of Allah), huzur aiding *shuhud* (the contemplative vision of God) and *shuhud* leading to *wusul* (union with God). The perfection of a mystic depended on the level of his achievement of *wusul*.

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Muhsin Auliya, Shah (d. 1397 A.D.)

Shah Muhsin Auliya, died in 1397, was a leading Sufi of Bengal.

According to the popular belief Pir Badar, Qattal Pir and Shah Muhsin Auliya came from Panipat to Gaur and from there Muhsin Auliya went to Dacca by crossing the river by a block of stone and reached the village named Dhiari, where he settled permanently. He had no son but a daughter, named Nurani Bibi or Nasrin Bibi and a nephew, Shah Sikandar.

Before he left home for Bengal he married his daughter to Shah Sikandar. After a long wait they came to Bengal to take the saint back to Panipat. As, he was unwilling to return, they settled at Dhiari with the saint. When Mushin Auliya died Nurani Bibi and Sikandar settled there and to them a son was born,named Shah Qutbud-Din. The inhabitants of the village are the descendants of these two.

The tomb of Mushina Auliya on the bank of river Sankha was in danger of being eroded. Zabadash Khan a local Zamindar saw the saint thrice in a vision saying to shift the grave to some safer place. But he did nothing. The local people removed the grave to a village named Battali. The shrine has brick walls but thatched roof.

There were two Hindu families who rapaired the thatched roof annually in the beginning of the Chaitra. The block of stone which was used by the saint as the means of his transport to reach Chittagong is now fixed up beside the saints tomb at Battali which is much venerated by the Hindus and Muslims alike. There is

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a Toghra which contains the word 'Abid Majzub' the date of his death is derived from this chronogram to be 800 A.H. corresponding to 1397 A.D.

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Mu'inu'd-Din, Khwaja Khawand (d. 1674)

Khwaja Khawand Mu'inu'd-Din was an eminent scholar who wrote many books on *Fiqh*, as well as historical works relating to his ancestors.

Khwaja Mu'inu'd-Din migrated to India after his father had settled in Kashmir. He was trained in the formal religious sciences by the famous Shaikh 'Abdu'l-Haqq Muhaddis Dihlawi and was initiated into the Naqshbandiyya order by his father. After Shahjahan exiled the latter, Mu'inu'd-Din was permitted to remain in Srinagar where he was in charge of his father's disciples, carefully avoiding contact with the political scene.

During Aurangzib's reign he remained a significant figure. He died in Muharram 1085/ April 1674. His three sons all died in infancy, therefore the administration of the *khanqah* was taken over by Khwaja Mu'inu'd-Din's widow. According to Muhammad A'zam, her charity in feeding and caring for the *khanqah's* servants and callers left a great mark on the annals of sufi history in Kashmir.

During his life Khwaja Mu'inu'd-Din compiled a work in Arabic called the *Fatawa-i Naqshbandiyya* in collaboration with other members of the 'ulama' in Kashmir, Lahore and Delhi. The work was, in fact, the precusor of the *Fatawa al-'Alamgiriyya* compiled under Aurangzib's personal supervision by a board of 'ulama'.

The Mirat-i Taiyiba by Khwaja Mu'inu'd-Din is a detailed account of his father's achievements; and a section of his *Kanzu's-sa'adat* in Persian, also includes a biographical account of Khwaja Khawand Mahmud, while the rest of the work deals with the problems of *Fiqh*, concluding with a detailed analysis of the duties of orthodox Sunni rulers. This section largely follows the *Zakhiratu'l-muluk* by Mir Saiyid 'Ali Hamadani and the Suluku'l-muluk of Fazlu'llah Ruzbihan Isfahani.

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Mu'inu'd-Din, Khwaja (1139 — 1236)

Khwaja Moinuddin Chishti was the great Chisti Sufi saint and scholar of the Chishtiya school of Nagor.

Every year hundreds of thousands of men and women throng at Ajmer to seek peace and solace at the shrine of Khwaja Moinuddin Chishti, the greatest Sufi saint of India. The Chishtiya school with its liberal and tolerant outlook counts a large number of people as its adherents and a visit to the shrine is considered a very pious act.

Both medieval and modern scholars have showered copious praise on Khwaja Mu'inu'd-Din Chishti, but no reliable information regarding his early life, before he settled in Ajmer, remains. The only information recorded is the name of the area where he was born, the name

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of his teacher, and the fact that he had travelled widely. Strangely enough, the voluminous book, *Khairu'l-Majalis,* does not mention Khwaja Mu'inu'd-Din in any connection, and the Fawa'idu'l-Fu'ad refers to him merely in passing.

The earliest works which relate anecdotes of the early life of Khwaja Mu'inu'd-Din Chishti and his encounters with the court of Prithviraj at Ajmer are the apocryphal malfuzats. These tend to indicate that within about a hundred and fifty years of his death, the Khwaja had become a legend in India. The *Siyaru'l-Auliya',* drawing on this literary source and also on family anecdotes, gives the following account of the Khwaja.

Khwaja Mu'inu'd-Din Sijzi was the embodiment of sufi virtues and famous for his outstanding spiritual achievements, which included the performance of miracles. He was the *khalifa* of Khwaja 'Usman Harwani, an eminent Chishti sufi who lived in Nishapur. Khwaja Mu'inu'd-Din related that after he had entered the service of Khwaja 'Usman Harwani and been enrolled as his disciple, he then served his master for twenty years without a moment's rest. Finding him steadfast both in service and the practice of spiritual exercises, the Khwaja passed on to his disciple divine blessings which he himself had acquired.

The Sultanu'l-Masha'ikh (Shaikh Nizamu'd-Din Auliya') believed that when Khwaja Mu'inu'd-Din reached Ajmer, India was ruled by Pithaura Ra'i (prithviraj) and his capital was Ajmer. Pithaura and his high officials resented the Shaikh's presence in their city, but the latter's eminence and his apparent power to perform miracles, prompted them to refrain from taking action against him. A disciple of the Khwaja's was in the service of Pithaura Ra'i. After the disciple began to receive hostile treatment from the Ra'i, the Ra'i, the Khwaja sent a message to Pithaura in favour of the Muslim.

Pithaura refused to accept the recommendation, thus indicating his resentment of the Khwaja's alleged claims to understand the secrets of the Unseen. When Khwaja Mu`inu'd-Din (the spiritual King of Islam) heard of this reply he prophesied: 'We have seized Pithaura alive and handed him over to the army of Islam.' About the same time, Sultan Mu'izzu'd-Din Muhammad's army arrived from Ghazna, attacked the forces of Pithaura and defeated them. Pithaura was taken alive, and thus the Khwaja's prophesy was fulfilled.

The *Akhbaru'l-Akhyar* also contains the same account, and a large number of medieval and modern scholars confirm the validity of the story and recount fantastic miracles performed by the Khwaja at Ajmer. A modern author states rather naively: 'Khwaja Mu'inu'd-Din laid the foundations of the Chishti order in India and worked out its principles at Ajmer, the seat of Chwhan power.

No authentic details are available about the way he worked in the midst of a population which looked askance at every foreigner. It appears that his stay was disliked by Prithvi Raj and the caste Hindus but the common people flocked to him in large numbers.

A very detailed, interesting account of Khwaja Mu'inu'd-Din is given in the *Siyaru'l-'Arifin,* whose author, Jamali, collected legends from both India khanqahs and Iran. As pointed out earlier, the anecdotes which his hosts in Irani related are not necessarily correct, but they are set in the perspective of contemporary mystical traditions, and Jamali cannot be censured for accepting them. Below is a summary of Jamali's account.

The Khwaja was born in Sijistan (Sistan) and brought up in Khurasan. His father, Khwaja Ghiyasu'd-Din Hasan, was a most pious and Godfearing man.

When he died the Khwaja was fifteen years old. The Khwaja lived on the earnings from a garden and a water-mill, inherited from his father. One day, while working in the garden, a *majzub* (ecstatic) named Ibrahim Qunduzi

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passed by. The Khwaja, kissing his hands, offered the majzub a seat under the trees, while placing before him a bunch of grapes. The *majzub* took out some sesame seeds, chewed them, and put them in Mu'inu'd-Din's mouth. This aroused in his a great spiritual illumination.

After a few days, Mu'inu'd-Din sold his possessions and distributed the money amongst the local dervishes. For many years, he lived in Samarqand and Bukhara, learning the *Qur'an* and studying theology. From there he travelled to harwan, a suburb of Nishapur, where under Shaikh 'Usman Harwani, he practised rigorous austerities for about two and a half years. The Shaikh was highly impressed and gave Mu'inu'd-Din a *khirqa,* appointing him his *khalifa.*

The Khwaja set off for Baghdad and, reaching Sanjan, met Shaikh Najmu'd-Din Kubra. He lived with the Shaikh for a short period, then moved to Jil where he stayed with Shaikh 'Abdu'l-Qadir Jilani for eight weeks. The Khwaja's next long stay was at Baghdad, a week's journey from Jil. There he kept company with such sufi saints as Shaikh Ziya'u'd-Din, the uncle and teacher of Shaikh Shihabu'd-Din Suhrawardi, Shaikh Auhadu'd-Din Kirmani and Shaikh Shihabu'd-Din himself.

From Baghdad, the Khwaja returned to Hamadan where he met Shaikh Yusuf Hamadani. From there, he went to Tabriz and saw Shaikh Abu Sa'id Tabrizi, the teacher of Shaikh Jalalu'd-Din Tabrizi. Then he went to Mayhana and Kharqan and visited the tombs of Shaikh Abu Sa'id bin Abi'l Khair and Shaikh Abu'l-Hasan Kharqani. The Khwaja remained for about two years in that region, and then travelled to Astarabad where he visited the tomb of Shaikh Nasiru'd-Din Astarabadi. From Astarabad, Khwaja Mu'inu'd-Din went to Herat where he lived near the tomb of Khwaja 'Abdu'llah Ansari. Refusing to remain in one place, the Khwaja, accompanied by a servant, wandered throughout the area surrounding Herat.

His fame attracted a large number of people. He disapproved of such popularity and fame, and left for Sabzwar, where he converted the local Shi'i governor, Muhammad Yadgar, to Sunni orthodoxy. After some time, accompanied by Muhammad Yadgar, the Khwaja reached Hisar Shadman. Leaving Yadgar at Hisar Shadman, the Khwaja travelled to Balkh. There he miraculously converted Maulana Ziya'u'd-Din Hakim to sufism.

The Maulana was a philosopher and considered sufism the delirious ravings of lunatics. he ran a seminary and a garden in the vicinity of Balkh. The Khwaja went to the Maulana's seminary, so the story goes, where he killed a crane and asked his servants to make a fire to roast it. The cooked bird was brought to the Khwaja who offered a leg to the Maulana and began to eat another himself. As soon as, the Maulana had eaten the leg he underwent a deep spiritual experience, after which all philosophical learnings were obliterated from his mind. He threw his philosophy books into the river and also abandoned his property. The Maulana's students became followers of Khwaja Mu'inu'd-Din . The Khwaja appointment Ziya'u'd-Din his deputy in Balkh and left for Ghazna.

In Ghazna, Khwaja Mu'inu'd-Din met Shamsu'l-'Arifin 'Abdu'l-Wahid, the preceptor of Shaikh Nizamu'd-Din Abu'l-Muy'id. From there, he reached Lahore and stayed near the tombs of Shaikh Husain Zanjani and Shaikh 'Ali Hujwiri.

Meanwhile, mu'izzu'd-Din Muhammad bin Sam had conquered Delhi and, departing for Ghazni, left his favourite slave, Qutbu'd-Din Aibak, as head of his forces in the occupied city. On route to Ghazni, Sultan Mu'izzu'd-Din died. The Khwaja left Lahore for Delhi where he remained for some months. During this period, he stayed at a place which is now marked by the grave of Shaikh Rashid Makki. Traces still remain of the arch of the Khwaja's mosque.

Once again crowds of followers and devotees gathered around the Khwaja and he was

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forced to leave Delhi for Ajmer. Although, the region had already been 'glorified' (conquered) by Islam, the local tribesmen (kafirs) indulged in continual raiding near Ajmer. Qutbu'd-Din had appointed Saiyid Husain Mashhadi as the *darogha* (military governor) of the area. The Saiyid served the Khwaja with great devotion. He was killed by tribesmen and buried in Tulambli.

Many prominent *kafirs* of the region accepted Islam because of the *barakat* (blessings) of the *asar* (relics, monuments or traditions) of that (embodiment of) sufism, meaning the Khwaja, who contained 'the essence of the divine secrets.' Even those who refused to accept Islam would send large offerings and *futuh* to what Jamali called *Hazrat Ishan* (His Holiness Court, here meaning tomb). Even today, the *kafirs* of that area are devoted to the Khwaja's tomb in the same manner as their ancestors had been. They visit it each year and 'prostrate themselves on the dust of the tomb of that eminent one and the full moon of the heavens of his sainthood.' At the same time, large amounts of money are paid to those who tend the shrine.

Despite some discrepancies noted in footnotes, and his acceptance of stock-in-trade anecdotes of sufism, Jamali's research on the Khwaja's career appears, to a large degree, to be factual. He was convinced that the Khwaja left for Delhi after Mu'izzu'd-Din's death on 15th March, 1206, and he seems to have reached Ajmer towards the end of the same year. The inconsistencies between the Chishti legend and Jamali's study are irreconcilable, but the latter's account is supported to a greater degree by political events and the Khwaja's own philosophy of what entailed a saintly life.

Politically, Mu'izzu'd-Din's victory in 1192 over Prithviraj at the battle of Tarain failed to make the Turks masters of the whole of northern India. Occupying troops stationed at Indraprastha near Delhi under Qutbu'd-Din Aibak were forced to make several invasions in the Doab and the regions around Ajmer to consolidate their power. It was only around 1206 that continual Turkic raids finally liquidated Rajput resistance.

Moreover after Mu izzu'd-Din's death, Lahore had become the capital and this would naturally have impelled Khwaja Mu`inu'd-Din to seek another home; he left both Lahore and Delhi and ultimately chose Ajmer, on the borders of the Delhi Sultanate, for this purpose. By so doing, he followed the tradition of the founders of the Chishti *silsila*, who had chosen for their activities remote Chisht, rather than other great centres of political power either in Iran or Central Asia.

Jamali's evidence is substantiated by the seventeenth century work, *Gulzar-i Abrar*, whose author had at his disposal a multitude of sources. It adds that Saiyid Mashhadi exhibited great courage in the conversion of some zimmis to Islam, and by helping to make others subservient to Muslim rule.

It would appear that the Khwaja lived in Ajmer fort and his simple, ascetic life was an inspiration to both the Turkic *ghazis*, who swelled the Islamic forced through a lust for plunder, and to the Hindus who were forcibly converted to Islam. His style of living tended to remind both conqueror and vanquished of the social ethics of Islam, as interpreted by sufis, which attached no importance to material power and wealth, stressing only piety, simplicity and devotion to God.

A story about the Khwaja during his period at Ajmer involved a *dervish* who visited him, and asked what was expected of a true ascetic. The Khwaja replied that according to the Shari'a one who fully obeyed the commandments of God and abstained from what He had forbidden had, in fact, renounced the world. But the *Tariqa* prescribed nine conditions each of which had to be followed, otherwise one could not be called a real dervish. Upon being requested to specify these conditions, the Khwaja asked his disciple.

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Hamidu'd-Din Nagauri, to both explain and write them down so that such rules could be made known to a winder section of Muslims. Shaikh Hamidu'd-Din described the ascetic path as follows :

1. One should not earn money.
2. One should not borrow money from anyone.
3. One should not reveal to anyone nor seek help from anyone if one has eaten nothing, even for seven days.
4. If one gains plenty of food, money grain or clothing, one should not keep anything until the following days.
5. One should not curse anyone; if anyone is very hurt, one should pray to God to guide one's enemy towards the right path.
6. If one performs a virtuous deed, one should consider that the source of the virtue is due either to one's *pir's* kindness, to the intercession of the Prophet Muhammad on one's behalf, or to divine mercy.
7. If one performs an evil deed one should consider one's evil self responsible for the action, and try to protect oneself from such deeds. Fearing God, one should be careful to avoid actions which may involve him again in evil.
8. Having fulfilled all the above conditions, one should regularly fast during the day and spend the night in prayer.
9. One should remain quiet, and speak only when it is imperative to do so. The *Shari'a* makes it unlawful both to talk incessantly and keep totally silent. One should utter only such words as those which please God.

These lofty principles were the sole guide to the Khwaja's mystic path. His sufi views were based on the statements of Abu Sa'id bin Abi'l Khair, Khwaja Abdullah Ansari and Ainu'l-Quzat Hamadani, which involved a belief in the concept of an ecstatic love for God.

This, according to the Khwaja, did not allow a differentiation between the lover, the beloved and love itself. The distinguishing mark of one who had recognized God was his flight from crowds of people *(khalq)*. The *hajjis* walked around the Ka'ba, but the *arifs (spiritualists)* circumambulated the heart. The most superior kind of worship was to assist the helpless and to feed the hungry. All those possessing the following three virtues were friends of God: munificence like an ocean, kindness like the sunshine and humility like the earth.

After finally settling at Ajmer, Khwaja Mu'inu'd-Din, who until then had been celibate, took two wives. According to tradition he decided to marry in order to imitate all the Prophet's practices. The *Sururu's-Sudur* states he was then ninety, but this would appear to be incorrect. A few years after his arrival at Ajmer, he married the daughter of Saiyid Wajihu'd-Din, a brother of Saiyid Husain Mashhadi. Ghausi Shattari's statement that the Khwaja and his wife lived together for twenty-seven years would seem to be reinforced by circumstantial evidence. The wedding seems to have taken place in 606/1209-10. The Khwaja's second wife was a daughter of a local Hindu chieftain who had been seized in war. Both are said to have borne the Khwaja children.

During his period spent in Ajmer, the Khwaja twice visited Delhi. According to the *Siyaru'l-Auliya,* he had an *ihya* village near Ajmer. The *muqta* of Ajmer urged him to obtain a royal *farman* for the land. On the insistence of his son, the Khwaja went to Delhi to obtain a farman and stayed with Khwaja Qutbu'd-Din Bakhtiyar, who requested his master to stay in his house while he went to Sultan Iltutmish, who was well disposed to sufis. Despite the Sultan's earlier requests, Qutbu'd-Din had never previously visited him and this unexpected call naturally elated him. He immediately granted the *farman.* Undoubtedly, this anecdote is apocryphal. Firstly, no *muqta* would dare to harass the Khwaja to gain a *farman* for wasteland. Secondly, the Khwaja could have sent a messenger to Qutbu'd-Din Bakhatiyar and gained a *farman* without personally going to Delhi.

In fact, a large number of the Khwaja's

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friends from the esatern Islamic world had migrated to Delhi and Khwaja Qutbu'd-Din Bakhtiyar had also settled there. The Khwaja made his first visit to the Sultan's capital sometime after 1221. It appears that Shaikhu'l-Islam Najmu'd-Din Sughra, who will be referred to later in greater detail, had joined with other sufis in inviting the Khwaja to Delhi. The latter made a further trip there apparently in order to be personally acquainted with the struggle between the *ulama* and the Chishtis and the general crisis brewing in the life of sufis in Delhi.

On 6th Rajab, 633/16th March, 1236, Khwaja Mu'inu'd-Din died in Ajmer at the old age of ninety-seven. His earthly remains were buried at the place where he had spent most of his life. The oritinal grave was of bricks, later a stone cenotaph was built over it, leaving the brick construction intact. Khwaja Husain Nagauri built a tomb over the grave. A khanqah on the tomb side was built by the rulers of Mandu, probably by Mahmud Khalji (1436-69). A gateway known as *Buland Darwaza* (High Gateway) seems to have been constructed near the tomb by Mahmud Khalji in 1455. The Malwa Sultans also built another mosque in the tomb complex, which was later extended by Jahangir and Aurangzeb.

Akbar's desire to made a pilgrimage to the Khwaja's shrine occurred after hearing the songs of some minstrels at Midhakur, near Agra, glorifying the Khwaja. He commenced his journey on 14th January, 1562. A number of Akbar's humanitarian reforms date from that time. His marriage to the daughter of Raja Bihara Mal, and the birth of the crown prince, Salim, which was attributed to the spiritual intervention of the famous Chishti saint, Shaikh Salim of Sikri, further increased the Emperor's devotion to the Khwaja.

Akbar's earlier visit to Ajmer had been as a devotee of the Khwaja. Later, the location of Ajmer in the heart of the Rajput states and on the route to Gujarat, which Akbar was to later conquer, gave Ajmer a new political significance. After his Chitor conquest, Akbar made a pilgrimage to Ajmer on 6th March, 1568. On this occasion, he presented the Khwaja's *khanqah* with a huge cauldron. Wealth from the offerings of Akbar and his entourage resulted in a dispute for it amongst the Khwaja's descendants. In February 1570 Akbar reached Ajmer by foot from Agra to offer thanks for the birth of Prince Salim on 30th August, 1569. The dispute over alleged family successors of the Khwaja between Shaikh Husain, who claimed to be a descendant and his rivals, was placed before the Emperor for judgement. The Shaikh's opponents alleged that the Khwaja had left no descendants and that the claims of Shaikh Husain were false. The descendants of Shaikh Salim and some qazis supported Shaikh Husain's rivals. After a laborious investigation, Akbar ruled against the Shaikh and transferred the administration of the shrine to Shaikh Muhammad Bukhari, a trusted officer and a member of a distinguished family of holy men.

It would appear that Shaikh Muhammad greatly improved the shrine's management while attempting to provide better conditions for pilgrims. Moreover, he looked after the erection of mosques and *khanqahs* in the territory. The great mosque of Ajmer was built under his supervision.

Early in 1614, Akbar's successor, Jahangir, stayed in Ajmer and presented a smaller cauldron than Akbar's to the shrine. Food for the poor was cooked and 5,000 assembled people were fed from the cauldron. The two survive, but the gold enclosure around the cenotaph, donated by Jahangir, has been replaced by a silver one. Shah-Jahan constructed a mosque of white marble in the tomb complex and added a gateway.

Both Jahangir and Shah Jahan distributed generous gifts to all connected with the Khwaja's tomb. A story associated with Aurangzeb's first visit to the mosque is as follows. Because the Emperor's officers had stopped the musicians from playing, they re-

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fused to accept the customary gift. On a subsequent visit, the Emperor prevented his officers from interfering with the playing of music performed in memory of the Khwaja. The anecdote relates that the Emperor was deeply moved by it and paid the musicians double the normal gift.

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Mujaddid Barkati, Hazrat Barkat Ali (d. 1926 A.D.)

Mujaddid Barkati, born in Hushiarpur, belongs to the Order of Mujaddidiya Naqshbandiya in Bengal.

Mujaddid Barkati belongs to the Order of Mujaddidiya Naqshbandiya in Bengal. This order was founded by Hazrat Barkat Ali Shah Azhari Uthmani. He was a native of Punjab in the district of Hushiarpur. He was chief *Khalifa* of Hazrat Khwaja Uthman Damani who appointed him for spiritual propagation in Bengal. According to his advice of his spiritual guide, he settled in Calcutta and he started his mission from his *khanqah*. He propagated the teachings of Islam and Sufi movement in Bengal, Bangladesh, Bihar, Assam and Malegaon in Bombay.

Till his death (d.1926 A.D.), he stayed in his *khanqah* situated at college street, Calcutta. His famous *khalifas* were Hazrat Syed Shah Muhammad Abdud'dayyan of Calcutta, Maulana Syed Amimul Ahsan of Bangladesh, Maulana Abdus Salam of Bangladesh and Maulana Syed Salman Barkati Mujaddidi of Calcutta.

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Mujaddidi Naqshbandi, Maulana Muhsin Ali (d. 1954/55)

Mujaddidi Naqshbandi, born at Zanjarbali in district of Cachar, was a prominent sufi saint of Assam.

Mujaddidi Naqshbandi hailed from Zanjarbali 10 miles away from Silchar, district Cachar (Assam). Having completed his primary education at Hailakandi, he went to Rampur madrasah Alia, for higher education, wherefrom

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he returned as a renowned Maulana and was reckoned among the top *ulemas* of Silchar.

He was the disciple and *khalifa* of Maulana Shah Wali-un-Nabi Mujaddidi Naqshbandi. But he took much caution before he admitted any disciple to his order. He was a pious man of pleasant manner; popular among both Hindus and Muslims, and took active part in *Khalifat* Movement started in India in support of the Turkish Sultan after world war I (1914-1917 A.D.) and the movement (1922-47 A.D.) of Indian Independence under the leadership of Maulana Muhammad Ali. Shoukat Ali and Mahatma Gandhi and Maulana Abul Kalam Azad. Maulana Mohsin Ali died in 1954-55 at the age of 80 and is buried at Zanjarbali, Silchar.

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Mujaddid-i-Alf-i-Thani (1562 — 1624)

Mujaddid-i-Alf-i-Thani, born in 1562, was an eminent sufi poet and scholar.

In the distant past, class-glorifying ideologies were accepted by the masses because they believed the king and the elite had superior morals than those possessed by themselves. The Pharaohs were supposed to have superhuman powers, and for centuries thereafter every king came to be clothed, in the eyes of the people, with the robes of infallibility. At times, even divine powers were attributed to the king and he was supposed to do no wrong. The kings of old were eulogised in epic poems and immortalised by magnificent monuments.

The goal of state policy was to make the masses look upon the king as the source of all benevolent power, in order to win their blind loyalty and submission. And so the king was looked upon as the saviour of the nation and the dispenser of justice. Very often the king designed all his beliefs in the domains of morality and religion to suit his political ends. The king rationalised, beatified and justified all his actions by giving reasons, which would appear to be entirely devoid of any motive of selfishness. Even when the intention of the king was malafide, the thunder of high-sounding moral justification was powerful enough to silence all opposition to the royal decree.

A general tendency is noticeable in the kings in that they have always sought to hold unlimited power over the lives and properties of their subjects. Under such circumstances, it was not possible for them to draw a moral dividing line between what was right and what was wrong. Pursuit of power was a habit, and like the habit of taking dope by a drug addict, this habit kept company with the king until his death. "Thus power intoxication marks a large portion of the top rulers of the political empires in ancient Egypt and Babylon, In ancient Rome and Greece."

While the power of the king depended on his absolutism, the power of a community depended more on its beliefs than on its strength in numbers or in economic might. However, some kings desired to possess power as an end in itself and not as a means to achieving anything gloriously great for their people. Love and lust for power in such cases never had any noble

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objective before it. "Love of power, like lust, is such a strong motive that it influences most men's actions more than it should."

Akbar, the Moghul Emperor, ruled over India from 1556 to 1605. It would be interesting to examine how his actions as a king were influenced and inspired by his pursuit in the realm of power-seeking. Babar, his grandfather, had invaded India in 1526, and he found that country divided into principalities and kingdoms, ruled by Hindu or Muslim princes.

With his victory at Panipat in that year, he succeeded in ascending the throne at Delhi, and thus became the founder of the Moghul dynasty that continued to rule for over two hundred years. "While Humayun was flying through the desert of Sind to Persia, his son Akbar was born in the fort of Umerkot (1542)". But, when Akbar was only fourteen, Humayun returned to India, and once again by defeating his enemies at Panipat in 1556, the Moghul dynasty came to be firmly entrenched in Delhi. Humayun died soon thereafter, to be succeeded by his son, Akbar, who was in every sense of the word the real founder of the Moghul Empire.

Here was an empire set up by a Muslim dynasty in a country where the Muslim population was an insignificant minority, and the Hindus were the dominant majority community. "The Muslim Empire in India was always faced with an inherent difficulty. It started as the rule of an alien people over a vast population which had its own traditions of religion, culture and philosophy. The ancient Hindu civilisation could not accept, without a struggle, a secondary position in its own habitat." Believing that he must placate the Hindus at all costs, if his dynasty was to be perpetuated as the rulers of India, Akbar embarked upon a state policy of compromise with and pacification of the Hindus. Possibly, he felt that religion was the main dividing line between his Hindu and Muslim subjects, and he believed that if he could eliminate that "great divide", he would succeed in eliminating the main cause of separation of his people, and that thereafter he would receive their united support. Already "Laxity and heterodoxy had grown in volume towards the end of the rule of the Lodis (1526)."

When Akbar came to the throne, he was devoted to orthodox Islamic beliefs and was sympathetic and friendly to the Muslim theologians. But he gradually sacrificed orthodox beliefs at the altar of statecraft and in the interests of perpetuating his own personal power, he married a Hindu Rajput princess, and later on his sons' marriage also took place with another Rajput princess, who came to occupy positions of power in the ruling hierarchy. While Akbar gained the support of the Hindus and Rajputs, the State began to gradually lose its Muslim character and basis."Akbar's attempt to broaden the base of the Empire was fraught with far-reaching consequences. It set it on the inevitable course of being converted into a non-Muslim State".

Young in years, Akbar found he had unlimited powers in his hands. As may be expected under such circumstances, his subjects loaded him with flattery, the refrain of which was that the Emperor was endowed with "spiritual powers and was a man of destiny". Constant flattery, like oft-repeated lies, has a knack of finding ready acceptance, and so it was in the case of Akbar.

Flattery is always delectable, and he began to readily believe what the flatterers said. "A man whom Future has favoured as it had Akbar easily falls into the fallacy that his success has a higher purpose which destiny is unfolding in new ways, especially when it is being constantly suggested to him by so many wise men. If he sees that learned men abjectly recognise him as the superior intellect, it is difficult for him to maintain his balance. Here was an ideal instrument for subverting the position of orthodoxy in the land, if only it could be won over. The times were propitious for such an endeavour because the beliefs of the rank and file among the Muslims had already been cor-

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roded by extraneous influences and doctrines which would present any sharp reaction on their part. Akbar's turning away from orthodoxy was a slow and gradual process in the beginning, but having once started, it continued to gain momentum". Akbar also realised that so long as orthodoxy had authority over the affairs of state, his own authority would have to be circumscribed by what the law of Islam addicted. This, he felt, was a crippling restriction on his powers, and he thirsted for unlimited power.

Akbar had a Hall of Worship built where he would gather leaders of different faiths in order to hold theological discussions. He found that these religious scholars hardly ever agreed among themselves on matters connected with religion and religious belief. "Akbar was the ruler of an empire inhabited by men of diverse faiths; therefore he must set himself up as the teacher of men of different religioons...There was no difficulty in his becoming a spiritual guide and, therefore, he started an order called by the name of the Divine Faith and Divine Monotheism".

It was not difficult to find converts to his state religion, "based upon natural theology, and comprising the best practices of all known forms of belief. Of this made-up creed, Akbar was the Prophet, or rather the head of the church". Akbar felt himself imbued with a "sense of superhuman omnipotence which is bred of despotic imperial power".

The courtiers and flatterers surrounding Akbar made him seriously believe that, being the Emperor, he had every right to lay down the law for his people, in all walks of life, including religion. "The real Saint", Baudelaire writes, "is he who flogs and kills people for their own good". Akbar looked upon himself as if he were a sort of a saint, whose duty it was to force his people to accept his experimental beliefs in the realm of religion, as if they were divinely ordained laws and beliefs.

His people prostrated themselves before his religious beliefs, just as they were prepared to prostrate themselves before his person, as they considered him to be the embodiment of all worldly power, a power that held the life and death of his people in the hollow of his palm. Akbar brought into being the fable of Deen-e-Ilahi in order to give himself the illusion of having won immortality in his own lifetime. "Akbar seems to have believed that his understanding of Islam was more rational than that of the theologians with whom he differed".

The founding of the Divine Faith had completed the first phase of Akbar's dream of setting himself up as a super-human being, who must naturally wield absolute authority over his subjects. Now followed a number of royal decrees, which left orthodox Muslims gaping with wonder as to where it would all end. "They felt that Islam was undone in India".

Some of his innovations and orders appear today to be too presumptuous and ludicrous to be true, but Mulla Abdul Qadir Badayuni, who was a contemporary of Akbar and a historian, has given us in his book, *Muntakhab-ut-Tawarikh*, a graphic account of Akbar's royal decrees in order to spread his Divine Faith. According to Mulla Badayuni, Akbar surrounded himself with those people who were ready to accept all his teachings without question, and those who did not believe in revelation and in any religious code. "To believe in revelation was considered as *Taqlid* or following authority blindly—a low kind of morality and fit only for the uneducated and the illiterate".

Akbar went further, "He openly opposed Islam and regarded the injunctions of Islam as temporary and irrational...So many wretches of Hindus and Hinduised Muslims brought unmitigated revilings on the Prophet; and the villainously irreligious Ulema in their works pronounced the Emperor to be infallible and contented themselves with maintaining the unity of God, they next mentioned the various titles of the Emperor, and did not have the courage to mention the name of the Prophet (God be gra-

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cious to him and to his followers, and give them peace in defiance of the liars)....Besides this the mean people of the higher and lower classes...professed themselves to be his disciples".

It can well be imagined what a shock this must have given to orthodox Muslims in India. "The Emperor had ceased to believe in the Quran, he did not believe in life after death, nor in the Day of Judgement". This shows how far Akbar had deviated from Islam, and he wanted other Muslims to follow his example, "Wine was declared lawful, and bacon was made an ingredient of wine; *Jizyah* or the military tax was abolished and beef was declared unlawful.....The Salat or the prescribed prayers, the Saum or the prescribed fasts and the Haj or pilgrimage to Mecca were abolished".

Akbar abolished the Islamic calendar, and substituted it by giving his own calendar. "Islam after a thousand years was considered to have played itself out; the study of Arabic was looked upon as if it were something unlawful; the Law of Islam or Fiqh, Tafsir or the exegesis of the *Quran* and *Hadith* or the traditions of the Prophet were ridiculed; and those who prosecuted those studies were looked down as deserving of contempt".

As these anti-Islamic measures came to be propounded, one by one, they deeply hurt the feelings and religious sentiments of orthodox Muslims. The *Adhan* or call to prayers and the Namaz-i-Jamat or congregational prayers which used to be, as prescribed by Islam, offered five times a day in the State hall were stopped". It seemed, according to Mulla Badayuni, as if Akbar has undertaken the responsibility of completely undermining the teachings of Islam. "Such names as Ahmad, Muhamad and Mustafa, the various names of the Prophet of God, had become offensive to the Emperor, and to utter them was a crime. Mosques and prayer rooms were changed into store-rooms and into Hindu guard-rooms".

Muslims were faced with a critical situation, being confronted with an assault on their orthodox religious views. The danger was not only from the fact that this king held opinions dangerous to their Faith as Muslims, it was supplemented by the fact that Akbar's heterodoxy was being accepted by large sections of the Muslims themselves. The situation needed a bold and daring champion to defend the cause of Islam. "Thus the times cried for the appearance of a great reformer".

This crying need was fulfilled, when a fearless reformer unfolded the banner of revolt against Akbar's heterodoxy. His name at the time of his birth was Shaikh Ahmed, but who by his devotion to the cause of Islam at a difficult period of its history in the subcontinent, is known as Shaikh Ahmed Al-Faruqui Sirhindi, Imam-e-Rabbani, Mujaddid-i-alf-i-Thani. "The *Majaddid* boldly opposed all plans to bring Islam and Hinduism together on the religious level which could not but loosen the Muslim grip on the sources fo imperial strength. He clearly enunciated that Islam and *Kufr* were two different entities which could not be fused together."

The *Mujaddid's* life and work were the outward manifestations of the intense inner moral and religious urge and fervour within himself. The result was that his teachings came to seep gradually into the consciousness of the Muslims, which kindled in them a brning desire to live their lives in conformity with the tenets of Islam.

Almost midway between Delhi and Lahore is a place called Sirhind, which was about six hundred years ago a wild forest, where tigers and other wild animals abounded. In the days of Firoz Shaha Tughlaq (A.D. 1351), through this dense and dangerous forest a caravan carrying with it the royal treasury was on its way to Delhi, protected on its two flanks by the royal guards. One of the members of this caravan, travelling with the royal treasury was a saintly person, *Sahib-i-Kashf*. When the caravan reached the exact spot where Sirhind is now, he

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had an intuitive realisation that a very great saint would be born in that place. When the caravan reached its destination, and the saint's premonition was conveyed to Firoz Shah Tughlaq, he immediately ordered that the forest be cut down and the foundations laid to build a city there.

He entrusted the work to Imam Rafiuddin. "Imam Rafiuddin was the sixth ancestor of the Mujaddid....While the construction was in progress, Shah Bu All Qalandar came and helped in it, and informed Iman Rafiuddin that the great saint of the prophecy would be his descendant." After Sirhind was built, Imam Rafiuddin was entrusted with the management of the town by the King, and since then the family of the Imam came to be settled in Sirhind. From now on they acquired the family name of Sirhindi.

In the Sirhindi family was born Shaikh Abdul Ahad, who was the father of the Mujaddid. Shaikh Abdul Ahad spent the best part of his childhood and youth in serious and devoted studies, particularly in studying the Quran and Hadith. On becoming a disciple of that great mystic and scholar, Shaikh Abdul Qudoos Gangohi, he was initiated by is teacher into the *Qadriya and Chishtiya* schools of Sufism.

Shaikh Abdul Ahad came to be married to the daughter of a great scholar of Bulandsher. Both husband and wife were extremely pious people, devoted to their studies and to propagating Islam. They were a happy and contented couple, and seven sons were born to them, the fourth of whom was Shaikh Ahmad, the Mujaddid.

It is said that a little before the birth of the Mujaddid, his father saw in a dream that the entire world was drowned in darkness, when suddenly out of his breast there leapt forth a powerful light. He then saw a throne, floating in the air, on which was seated a saintly person. Shaikh Abdul Ahad related the story of this dream to Hazrat Shah Kamal, who interpreted the dream to mean that a son would be born to Shaikh Abdul Ahad, who would become a great saint and Mujaddid.

Shaikh Ahmed was born in Sirhind on Friday, the 14th of Shawwal 971 A.H., equivalent to A.D.1562. At the age of four, his parents had him admitted to a *muktab*, where he was able to learn the Quran by heart within a short time. He had an irrepressible passion for learning, and at a very young age he was able to impress those that met him with his profound knowledge about various branches of learning.

His thirst for knowledge took him outside his native Sirhind and he travelled far in those days of difficult transportation and communication, in order to learn from renowned Muslim scholars of the time subjects such as *Hadith, Tafsir*, and Philosophy. In his constant travels in his pursuit of knowledge, Shaikh Ahmad once visited Agra, which was at the time the capital, and where Akbar and his ministers lived. The news of the arrival in Agra of a famous scholar spread fast and wide, and Akbar's two trusted ministers, the brothers Abul Fadl and Faldi, anxious to meet such a great person, came to the house of Shaikh Ahmad in order to pay their respects to him. The two brothers were greatly impressed by his undoubted mastery over various branches of learning, and they invited him to stay in their house as their guest for three days.

It was a unique honour, as Abul Fadl and Faidl stood very close to the Emperor Akbar. In the days that followed the three were constantly together. One day as Shaikh Ahmad came to visit Faidi in his house, he found Faidi, wearing a worried look, busy writing. On seeing Shaikh Ahmad Faidi felt relieved. Explaining the reason of his anxiety, Faidi said that he was busy writing his *Tafsir-i-Bi-Nuqat,* which was a commentary on the Quran, no letter of which contained a dot, and that he had come across an *Aiyat*, which was very difficult to comment upon, using letters in Arabic without a dot. Shaikh Ahmad succeeded in producing within

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a short time the necessary commentary in chaste Arabic without using a single letter with a dot. "However, this friendship did not last very long, because the Shaikh took serious offence to Abul Fadl's anti-Islamic attitude".

Shaikh Ahmad had been away for a long time and his father was anxious to meet his son. The father came to Agra, and the father and son soon returned to Sirhind. He was now taking lessons from his father in the *Qudriya* and *Suhrawardiya* schools of Sufism and in other branches of religious learning. Under the guidance of his father, he took to severe mystic discipline. Shaikh Abdul Ahad was nearing eighty, and with the passage of years, his love for his favourite son Shaikh Ahmad had increased. The father, however, died in 1007 A.H and was buried in Sirhind. The Shaikh, plunged in grief, thought of making a pilgrimage to the Holy City of Mecca. The following year he left Sirhind for Delhi on his way to perform the *Haj,* where he met and came under the influence of Khwaja Baqi Billah, who conferred on him the Khilafat of the Naqshbandiya Order.

On his return to Sirhind, the Shaikh spent most of his time in prayer and in spreading the teachings of Islam among those that came to study under him. There the news of the death of Khwaja Baqi Billah reached him, which laid him prostrate with grief. After some time, he left Sirhind for Lahore, in order to continue his mission of preaching Islam in that city. From Lahore, once again, he returned to Sirhind.

His wide travels and personal contacts with Muslims in different parts of India had convinced him that under the auspices of royal commands many un-Islamic practices and beliefs were taking deep root in Muslim minds. His mind had been slowly awakening to the realisation that the times needed the emergence of a bold reformer, who would dare to deftly the royal orders and so prevent any assault on the religious beliefs of the Muslims. He was convinced that if things were allowed to drift without check or protest, the task would become more and more difficult. "Further, the Ulema or theologians had taken exclusively to *Fiqh* or Jurisprudence as the whole of religious learning; they had ceased to refer to the *Quran* and *Hadith* as the genuine sources of Islam. Consequently, the juristic view of Islam was alive, the spirit of Islam had died .....They could be induced to give *Fatwa* or decision of the sacred law, permitting the *Haram* or the prohibited and prohibiting the Halala or the permitted. Mukhdum-ul-Mulk is said to have give a *Fatwa* that the ordinance of *Hajj* or Pilgrimage was no longer binding, that it had rather become injurious."

In the face of such difficult conditions, the Mujaddid raised the banner of revolt, and as his teachings were contrary, to and directed against, the un-Islamic edicts of Akbar, he invited upon himself the wrath and fury of the Emperor. But he was a devoted and dedicated man, ready to sacrifice his all in order to preserve and save Islam.

While in Agra, which was at that time known as Akbarabad, the Mujaddid sent a message to the Emperor that he should give up his preachings, which were definitely anti-Islamic and un-Islamic. "Your empire, your power, your army—all these will vanish one day. Prostrate yourself before God. Ask His forgiveness. If you don't do this, then await the retribution of God". Akbar, in spite of this warning, continued in his crusade to make his own conception of religion more and more popular among the princes and the people.

On the death of Akbar, he was succeeded by his son Jehangir, who continued to follow in the footsteps of his father in religious matters. On the other hand, the Mujaddid continued to oppose these beliefs, sought to be popularised under royal patronage. He insisted that his followers should not obey orders, from whomsoever they came, if they were contrary to Islam. The courtiers and flatterers began to pour poison into Jehangir's ears, respectfully sounding warnings that the Mujaddid was opposed to

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Jehangir and that he must be stopped from preaching against the King.

Jehangir had the Mujaddid summoned to his court, and the two had a free and frank discussion, which convinced Jehangir that the Mujaddid had nothing personal against the King. This annoyed those hanging around the court, and from now on they began to spread alarmist rumours that the Mujaddid's movement was a political one, and if it was not nipped in the bud, it would result in the dethronement of Jehangir. They said that the fact that hundreds of Government officials, holding important posts, were the followers of the Mujaddid was enough indication that the Mujaddid was creating a powerful front against the King, and he would ultimately throw Jehangir out of power.

Asaf Jah, one of the ministers of Jehangir, was among those who supported this analysis as being sound and correct and persuaded the King to take action against the Mujaddid. Jehangir thought it better to be guided by prudence and not to ignore such ominous warnings, and he transferred or degraded many officers who were known to be learning towards the Mujaddid.

Once again, Jehangir had the Mujaddid summoned into his presence, and he was asked to prostrate himself before the King, as was the custom. This was in the year 1618. The Mujaddid was not to be daunted by royal displeasure, and in a firm voice he replied, "I prostrate myself before none, but God. He is the only one worthy of prostration. The King himself is like me, a mere man, and he must also prostrate himself before God". Commenting on the incident, Allama Iqbal in one of his poems has said:

Gardan Na jhuki Jehangir Ke Aagey.

(Before Jahangir he did remonstrate Before none but God would he him self prostrate).

Jehangir, who was accustomed to implicit obedience, was annoyed at what he thought was an affront to him by the Mujaddid in the presence of so many people. A royal decree was issued sentencing the Mujaddid to imprisonment, and he was sent as a prisoner to Gwalior State. There was some talk among his followers to stage a political revolt against Jehangir. But on coming to know of such attempts, the Mujaddid wrote from his prison cell to his followers that his was not a political mission. He was a religious reformer, and the rigours of jail life have to effect on him, who is wedded to a noble cause. A time will come, he wrote, when he would be freed from jail. The Mujaddid continued to dream of his mission and of his ultimate victory.

In prison, the dreams of the Mujaddid were not circumscribed by geographical limitations of prison walls, nor was the reality of prison-life a deterrent on the free exercise of his mind. Everything conceived in the solitude between prison walls generates a powerful inner conviction, which finds an outlet in the exercise of a dominant will to live a life in accordance with that conviction.

The Mujaddid continued to be confined in Ujjain prison for two years, at the end of which Jehangir began to be convinced that the Mujaddid was merely actuated by his zeal for religious reform, and there was nothing political in his movement. The Mujaddid's imprisonment hurt the feelings of Mahabat Khan, the Governor of Kabul, who invaded India. At Jhelum, Mahabat Khan's army came face to face with Jehangir's army, and the Emperor was taken prisoner. The Mujaddid sent instructions from the jail to Mahabat Khan to set the Emperor free, and Mahabat Khan immediately obeyed the orders of the Mujaddid.

Thereafter, Jehangir ordered the Mujaddid to be freed, and at the same time sent a request to the Mujaddid to come and stay for some time with Jehangir as his personal guest. The Mujaddid put certain conditions, which Jehangir must accept and implement, before the Mujaddid could consent. The Emperor accepted all these conditions, one of which was that no

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one would prostrate himself before the King. The Mujaddid was once again in the royal presence, and once again he did not protrate himself before Jehangir. But the Emperor was now in a chastened mood. He appreciated the reasoning behind the Mujaddid's action.

A close attachment began to grow in Jehangir's mind towards the Mujaddid, who remained with the King for eight years, during which time he tried his best to see that Jehangir gave up those teachings which were against the tenets of Islam. The Mujaddid's following grew by leaps and bounds, and it is said that Jehangir's son, Prince Khurram, who later became the Emperor Shah Jehan, also became a disciple of the Mujaddid. "The Mujaddid brought the Islamic kingdom of India back to Islam....He induced the divines of Islam to the study of the *Quran* and *Hadith*; which they had neglected so long.....He established that the *Din* or religion and not *tasawuf* or mystricism in the indispensable thing for a Muslim."

Of middle height, the Mujaddid had a magnetic and imposing personality. He was a man of delicate and sensitive nature, and when face to face with him, one could not but be convinced that he was a man of culture and refinement. Of brownish complexion, he had a big pair of eyes that eloquently spoke of his extremely spiritual nature. He is said to have had large hands, but thin and elongated fingers He used to be always dressed in very simple clothes—a long white *kurta*, and a white *shalwar*; a huge white turban always adorned his head.

He was a prolific writer on religion and mysticism.More famous of his works are his epistles, of which he wrote over six hundred. These letters are addressed to different persons, at different periods of his life, and they cover a wide range of subjects.

The Mujaddid found the theory of *Wahdat-i-Wujud* largely accepted by the Muslims of his time. Advancing by stages to the pinnacle of sufism, he rejected *Wahdat-i-Wujud*, the rejection being based on his own personal experiences as a Sufi. At first, he himself believed in this theory, and for a long time, he continued to adhere to it. Afterwards a new kind of spiritual experience took hold of his soul, and he found that he could hold *Wahdat-i-Wudud* no longer.....At last he had to reject it definitely, and it was revealed to him that *Wahdat-i-Wujud* was a lower stage and that he had arrived at a higher stage, namely, *Zilliyat* or adumberation.....Then the grace of God took him higher up to the highest stage, namely, *Abdiyat* or servitude. Then he realised that *Abdiyat* or servitude is very high above all other stages."

Like a true sufi, the Mujaddid evolved from being a man of the world to becoming a God-intoxicated person. "There is no exaggeration in the statement that it was through his influence that Islamic mysticism increasingly became a supporter of orthodoxy.....The Shaikh's influence spread into Afghanistan, Central Asia and the Ottoman Empire in the West and Malaya and Indonesia in the East." The final stage of *Abdiyat* had made him free from bondage to everything except Allah. "The relation between man and God is, according to the Mujaddid, that of Abd and Ma'bud or the worshipper and the worshipped." The vigorous advocacy of his doctrines won the Mujaddid many followers, and he had won for himself an immortal place among the great religious reformers of the world of Islam. "The call of the Mujaddid to all Musalmans and Islamic mystics is 'away from Plotinus and his host and back to Muhammad."

The Mujaddid was now 63. After saying his Idu-Zuha prayers, he came home, lay in his bed and said, "My time is drawing near. I must depart on my last journey." Besides others, his children, seven sons and three daughters, were near him. He began to exhort them that even after his death they

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should continue to pass their lives on the true Path of Islam; that they should fear only God, and no other power. A long and hard life spread over a number of years devoted to religious reforms had weakened his constitution. He was utterly exhausted physically.

It was Tuesday, the 29th of November, 1924. The Mujaddid was experiencing great difficulty in breathing. He asked those near him to lay his on the ground, his head being in the direction of the *Kaaba*. He closed his eyes and was soon lost in prayer. His breathing became heavy and more and more difficult. On his lips was the name of God Peacefully he passed away that day, leaving behind him a deathless legend—a legend of dedication to the cause of Islam.

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Mujarrad, Shaikh Jalalud-Din (13th Century A.D)

Shaikh Jalalud-Din Mujarrad was an eminent sufi siant of Bengal.

Shaikh Jalalud-Din Mujarrad, a *khalifah* of Sultan Saiyid Ahmad Yesvi, came to Bengal from Qunia in Turkey towards the close of the 13th century A.D, Some scholars on the authority of *Suhail-i Yaman,* written in 1859, say that he was a native of Yemen and belonged to the Suhrawardi *silsilah.* The Shaikh is a historical figure since he is mentioned by Ibn Battuta. Some of the details found about him in latter records strain one's credulity.

After completing his spiritual training he sought the permission of his preceptor to carry the mystic mission to new regions. Thus with seven hundred fellow disciples he set out for India fighting several successful battles on his way. Finally, when he reached Bengal, he had only 313 followers with him. It appears that at this time the Sultan of Bengal had sent an expedition under Sikander Khan to conquer Sylhet. The Shaikh also joined this army and Sylhet was conquered in 1303 A.D.

After the conquest of Sylhet the Shaikh settled there and established a *khanqah.* He is said to have converted many inhabitants of the place to Islam. The Shaikh led a very simple and pious life. Certain miracles attributed to him by Ibn Battuta and a number of traditions current among the people about him reflect the extent of his impact on the people of the region. The Shaikh lived and died at Sylhet where his grave is still visited by a large number of people of different faiths.

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Mukbil Shah Jahan (18th Century)

Mukbil Shah Jahan was the first romantic poet of the Panjabi literature.

Mukbil Shah Jahan was the first romantic poet of this age. He was prominent blind poet of the Panjabi literature. Mukbil can be compared with Milton of England, Homer of Greek and Surdas of India. They were all blind poets, who have influenced the generations of their respective cultures.

For the ages it has been the belief that Mukbil is the first romantic writer of the Heer-Literature. Though Damodar, Ahmed and Chirag were his predecessors yet Mukbil dominated the scene for a long time. So much so the Varis Shah, the King of Panjabi romantic poetry gets lot of inspiration from Mukbil's composition.

Varis was the disciple of league which was started by Mukbil. We find much similarity in many of the couplets composed by Mukbil and Varis. System, Rhyme scheme, setting of the couplests and command over the language is really marvellous in the poetry of Mukbil. He completes composition of Heer-Ranjha exactly in 433 couplets. Every couplet consists four lines and every line comprises 32 words. Where this is not possible in the composition of Varis Shah.

His system is uncontrollable and unplanned. Brevity and clarity are the vivid quality found in the verse of Mukbil. Story in the Mukbil's Heer ends in comedy. Heer and Ranjha they leave for Makka after marriage and Mukbil completes his composition by the following lines:

From there, they set out for Makka,
For the rest, I know not.

Similes and Metaphors used by Mukbil are original and suggestive. Poet exclaims :

Lover's bead comprises,
The pearls of tears,
Grief is the thread,
which unites them all.

Mukbil being a blind poet, creates wonder in the composition of his lyricism. His productive imagination, aesthetic expresion and original approach translates his aesthetic fact into physical phenomenon.

Mukbil weaves environmental background of his contemporary society and its traditions. At the time of Heer's marriage Mukbil gives the picture of conventional society.

Mukbil gives his own views about woman in his verse, "Woman is like a anake, who bites in the garb of confidence. Snake can not root out her poisonous nature, similarly sincerity can not change the nerve of insincerity in woman. This is the blood in the veins of every woman. Ranjha, a character produced by Mukbil says, " There is no use of freindship with woman, no one can convince her. Woman directs the right man on the wrong path of life. Her instinct is like that of a snake who deceives in the garp of confidence. Some of the lines used by Mukbil in his composition have become proverbs. Prof. Parminder Singh and Prof. Kirpal Singh Kasel they write in their book 'Panjabi Sahit-di-Utpati Te-Vikas' on page 329.

Mukbil ends his composition in tragedy and his descendants followed this tradition, but it is not a fact. Mukbil completed his Kissa in comedy. Heer and Ranjha in the end they were married and they set out for the pilgrimage of Makka.

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Mukharji, Amulyadhan (Dr.) (1898 —)

Dr. Amulyadhan Mukharji, born at Nimta in 1898, was known as a revolutionary in the first half of the present century and as a social worker, medical teacher and practitioner in the later twenties of the present century.

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Born in April 1898 at Nimta (North Dum Dum Municipality), 24-Parganas district, in Bengal at his maternal grandfather's house, Dr. Amulyadhan Mukharji was known as a revolutionary in the first half of the present century and as a social worker, medical teacher and practitioner engaged actively in Medical politics from the later twenties of the present century.

Dr.Muharji spent his childhood at Ambala Cantonment in the Punjab, where his father was a Railway Medical Officer. He used to meet national leaders like Dr.Harinath Mukherji (Ambala), Lala Lajpat Rai (Lahore), Ajit Singh and others who often came to his father's house. He heard about the partition of Bengal and the Swadeshi movement from their talks, which had a great impact on his developing mind.

He was inspired with the cult of revolution of the time. With this background, while a student at Srikrishna Pathasala (a High School) at Calcutta (1911-14), he joined the revolutionary party known as the Jugantar Party, whose leader then was Jatin Mukherjee. Since then, he actively engaged himself in secret revolutionary work.

Between 1912 and 1917, he directly took part in the movement for the nation's freedom, and while a student at the Campbell Medical School, after studying I.Sc course at the Bangabasi College, he was arrested under the Defence of India Act 1914 and was about to be tried under various sections of the Indian Penal Code by a Special Tribunal, but at several identification parades the Government witness having failed to identify him, he was made a State Prisoner under Regulation III of 1818 and detained in the Midnapur Central Jail and the Presidency Jail in Alipur.

While in prison, he lost his mother. After the Amrmistice in November 1918, he was released from prison and detained in different villages in Murshidabad district under the Defence of India Act. He was ultimately released in the latter part of 1919 in a very weak state of health, but with more strength of mind. He rejoined the Campbell Medical School with great difficulty as the Government wanted to place hindrances to his further studies. He later contributed a good deal in the Civil Disobedience and Salt Satyagraha movements in the 24-Parganas.

He attended the Indian National Congress session at Nagpur in December 1920, alongwith a large number of released revolutionaries, at the instance of Deshbandhu C.R.Das, as a delegate. At this momentous session, the Non-Cooperation resolution was passed. Since then, he became an active member of the Indian National Congress.

He is a silent social worker. His field of activities is varied. He closely associated himself with village uplift work in his native village Saiban, 24-parganas, and surrounding areas. He set up schools and reading rooms in these villages for the education of boys and girls, organised cottage industries and worked hard for the improvement of the health of the villagers.

He was Chairman of Barasat Local Board for 6 years, Member of the 24-Parganas District Board for 12 years and for a few months, its Chairman. He was also the first non-official President of the 24-Parganas District School Board. He was also President of his village Union Board for over 12 years.

He passed his Final Medical examination in 1923 and after a year's work as a House Physician under the late Sir U.N. Brahmachari, he refused service under the Government of Bengal and started private in Sealdah, Calcutta, where he treated the masses free or at nominal charges and built up an extensive practice. He soon joined the first non-official medical school, the Calcutta Medical School, as a teacher and worked there for over 27 years.

He was one of the 22 doctors from different parts of India, who founded in 1929 the Indian Medical Association, the national forum of the organised medical profession of India.

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Twice he presided over the Bengal Conference of the I.M.A. and represented this Association at the World Medical Conference at Athens, Greece, and visited different countries of Europe. He presided over two All India Medical Conferences at Bombay (1940) and Ahmedabad (1941) under the auspices of All India Medical Licentiates' Association.

As a teacher of Anatomy in the Calcutta Medical School, he was very popular, and owing to his urge to have uniform medical education introduced in our country, the Calcutta Medical School was amalgamated with the National Medical Institute of Calcutta to become the National Medical College in 1949. He represented the medical profession in the Bengal Council of Medical Registration from 1930 for over 25 years.

To assist the doctors to keep themselves abreast of the latest development in the medical science, he started a scientific medical journal in Bengali, named the *Chikitsa Jagat,* in 1928. Since then, this journal has been helping numerous Bengali knowing doctors of the rural areas in their professional work. He also edited the *Indian Medical Journal,* the organ of the All India Medical Licentiates' Association (1931-32) and the *Journal of the Indian Medical Association* for about five years. He also started the lay health journal of the I.M.A. *Your Health*, and edited it for a number of years.

Dr. Mukharji's activities are of a varied nature. His desire being to help the people in various walks of life, he volunteered to work in various fields where he earned distinction.

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Mukherjee, Amulyadhan (1902 — 1984)

Amulyadhan Mukherjee, born in 1902, was a renowned educationist and author of Bengali literature.

Amulyadhan Mukherjee a renowned educationist, was the author of Bangali chhander mulsutra (1932), *Sanskrit Prosody: Its Evolution* and a score of other essays in English and Bengali on Sanskrit and Bengali prosody.

For his pioneering works on prosody, he received Mouat Medal from Calcutta University. He also wrote stories for children, the most popular being his *Nabab kahini* (1980). He occasionally wrote under the pen-name of Betalbhatta.

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Mukherjee, Apareshchandra (20th Century)

Apareshchandra Mukherjee was a popular Bengali dramatist and actor.

Apareshchandra Mukherjee was an actor-dramatist associated with the professional stage of Calcutta during the first three decades of the 20th century. Both as a dramatist and as an actor he belonged to the 19th century tradition, and was a follower of Girishchandra Ghosh.

His first drama, Rangila, was published in 1914. It was a poor adaptation from English. More adaptations followed but they were mostly mechanical and hardly had any literary merit. They were only intended for the stage.

But he attracted attention as a real drama-

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tist with his Ramauja. It dealt with the life of Ramanuja, the religious reformer of Southern India. In form he intimated the biographical dramas of Girishchandra Ghosh.

Apareshchandra wrote a number of historical dramas also. One of them is Rakhibandhan based on the life of the Rahjputs. Though he wrote historical dramas, he had to yield to the influence of the time he lived in. Rakhi bandhan was a ritual which became popular during the Swadeshi Movement in Bengal in 1905. But the theme of the drama Rakhibandhan refers to matters of the middle ages of India. Therefore, such dramas are more romantic than historical. His Ayodhyar begam (The begum of Oudh) gained considerable popularity mostly due to its successful stage performance. More in number were his mythological dramas. But the age of mythological drama was already over. Therefore, it could not carry him very far as a dramatist.

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Mukerjee, Asutosh (1864 — 1924)

Eminent persons reach great heights in their respective fields and leave their memory to be cherished. While their interest is in one field, they are obliged to take to some other profession and succeed in doing justice to both. Asutosh Mookerjee belonged to this class.

The pattern of higher education as it has come down to us, was his creation against insuperable odds that would have rebuffed a lesser man. But such were the range of his mind, his personality, courage, hard work and administrative ability that he went ahead almost singlehanded to raise the edifice of higher education, more specially University education, in India. Everything that has been done since his passing away is largely a variation of his theme. The foundation was laid by him. While advocating quantitative expansion, he kept in view qualitative consolidation.

In short, he pursued, in the first place, the idea of throwing open the doors of University education to as wide a circle as possible, since he felt that the heaven of higher education was the only means of lifting the country from morass. Secondly, he aimed at making Calcutta University comparable to any in the Western countries. Thirdly, he desired to convert Calcutta University from an examining.

Asutosh Mookerjee was born on 29 June 1864, as the first son of Dr. Ganga Prasad Mookerjee (d. 1889), the father, and Jagattarini Devi (d. 1914), the mother. The Mookerjees were a middle-class Brahmin family and came originally from the Hughli district. Dr. Ganga Prasad had settled down as a physician in south Calcutta, where, at 77 Russa Road, Asutosh was born. Dr. Ganga Prasad had a lucrative practice and was one of the first to write medical literature in the vernacular. To his father Asutosh owed his love of learning and strength of character, to his mother his sturdy common sense and love of freedom, while an uncle, Radha Kanta Mookerjee, a Fellow of the University of Calcutta (1884), evidently roused the interest of the gifted nephew in the University affairs. Asutosh was educated at first at the Chakraberia Children's School (1869-72); then at home by a tutor for 2 years; next at the South Suburban School (1876-78), from where he passed the Entrance examination in 1879 to enter the Presidency College in 1880.

He had a brilliant educational record, topped the lists in B.A. (1884) and M.A. (1885) in Mathematics and won the highest honour of the University, the P.R.S. in Mathematics and Physics, in 1886. He took the B.L. degree in

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1888, and, when already established in his career as a Vakil, added to it the highest degree in law, Doctor of Law. As a student, he was prominent in the demonstration against the imprisonment of the national leader Surendranath Banerjea.

Asutosh was married to Jogamaya Devi (who survived him by thirty years); and, in life, he came in close contact with the best men of the day in Bengal—with teachers like Gooroodas Banerjee, Sivanath Sastri, Principal C.H. Tawney, Professor H.M. Percival, with fellow-students like B. Chakravarti, B.N. Seal, P.C. Roy, and later in course of his educational activities with the foremost scholars and educationists of India, of whom a number like Dinesh Chandra Sen, Biraj Kumar Majumdar, P.E. Hartog, S. Radhakrishnan and C.V. Raman, formed a closer circle.

The sixty years of his life saw Indian Renaissance growing into a powerful and all-embracing national awakening, particularly in the first quarter of the 20th century, when for thirty-five years (1889-1924), he was the living spirit in the field of higher education at the University of Calcutta and for twenty years (1903-24), he was a judge of the Calcutta High Court, and, for a short period (1889-1903), he was a member of the Bengal Legislative Council and the Imperial Legislative Council.

Asutosh Mookerjee was arrogantly simple in his mode of life and direct in his manners. The ordinary Bengali dress, *dhoti,* short coat, and *chadar* were what he wore on all occasions. He would change these only when at the Bar and the Bench for the Indian court dress of trousers and *chapkan.*

An appreciative and unfailing patron to scholars and a loving and sympathetic mentor to students, he was easily accessible to all. The "77 Russa Road" radiated cultural warmth and humane understanding all around even as the masterful personality presiding there, with a heavy physique and formidable whiskers, earned, for his fearless fight against all wrong, the significant popular sobriquet, 'Banglar Bagh', i.e., 'the Bengal Tiger'.

Asutosh Mookerjee proudly cherished the orthodox Hindu traditions and, at the same time, the enlightened liberal values. He had drunk deep from the fountains of the East and the West; and thus couselled the graduates in the Convocation Address (1907), "in your just admiration for all that is best in the Culture of the West, do not, under any circumstances, denationalise yourself". He saw no reason to visit Europe against orthodox injunctions, and yet, in spite of all orthodoxy, he was no believer in untouchability—nor would he shrink from reforms. In 1908, he gave his eldest daughter, Kamala, who was a child-widow, in marriage for the second time, in defiance of all orthodox opposition.

Deep patriotism and national feelings inspired Asutosh Mookerjee in his manifold activities, even though these lay mainly outside the political arena. He was prominent in the student demonstration against Surendra Nath Banerjea's imprisonment. Early in his career, he rejected Government service in the Education Department, as his European equals were to be given higher positions than he.

Yet, he counted among his friends the best European educationalists of the time. In 1906, when the storm of Swadeshi burst, he was the Vice-Chancellor of the Calcutta University and refused to take action against the protesting students at the behest of the Lt. Governor of East Bengal. He stood aloof from the two phases of nationalist struggle (1905 and 1921), when the agitations for the boycott of Western education and schools and colleges swept the country; for "light", he held, of the East and West should reach us through the Western gates and the Western system of education was to be availed of for the purpose.

He took advantage of the very nationalist movement (1905 onwards) to strengthen his arms and give a national character and purpose

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to the University of Calcutta which he guided in that direction. The crowning act in this respect was his resignation from the Vice-Chancellorship in 1923 with the historic declaration of defiance against Lord Lytton's attempt at curbing the automony of the University: "Freedom first, freedom second, freedom always—nothing less would satisfy me."

Political freedom was yet a distant goal, and Asutosh Mookerjee fought with constitutional means, and would march from strength to strength, in the democratic way— but under the leadership of the "intellectual aristocracy", as he appeared to hold.

Asutosh Mookerjee figured mainly in the field of education and academic activities. He was elected to the Senate and Syndicate of the University of Calcutta first in 1889; and in 1891 he pleaded, though unsuccessfully at the time, that Bengali, Hindi, Urdu, etc.—rather all the Modern Indian languages—should be included for study in the B.A. and M.A. courses.

In 1904, he opposed Lord Curzon's Indian University Act of 1904 for increasing the European representation in the University bodies, though he was not opposed in toto, nor would he accord a welcome to, G.K. Gokahle's Compulsory Primary Education Bill in the Imperial Legislature of the time. He was first called upon to be the Vice-Chancellor of the Calcutta University in 1906, and he continued to hold that high office till 1914, transforming the University step-by-step, as an astute strategist and wise educationist, from a mere examining body to a teaching institution; from an institution of foreign studies into one of universal studies; and finding an honoured place for the mother tongues in 'that step-mother's hall'.

Regulations were drawn up prescribing knowledge of the vernaculars as essential; Post-Graduate Faculties in Arts and Sciences were created for study and research, endowments were secured from patriotic Indians (T. Palit and Rash Bihari Ghosh in particular) for Indian scholars to be sent abroad for training in the higher branches of science; teaching of medicine and law was reorganised with emphasis on the practical aspects; research was emphasized as the higher academic value and doctorates of Philosophy and Science were introduced as degrees to crown original researches; libraries and institutes were created, and by 1914 when Asutosh laid down the office, a real organ of national life and culture in India had emerged.

Asutosh continued to be at the helm of its affairs even though in office, and, he was the leading spirit of the University Commission (Sadler Commission) that advocated further drastic progressive reforms in 1917, but to the recommendations of which the Government was cold. In 1921, he was appointed Vice-Chancellor for the second term; and the study of modern Indian vernaculars in the Post-Graduate Department was introduced now, and for the first time in an Indian University. His term was cut short, when the Government of the day wanted to impose conditions (1922) for financial assistance sought by the University. Asutosh resigned with the famous "freedom always" speech in 1923. A year later, he retired from the High Court, where he was held in equal honour for his learning and independence, as shown in the matter of the political trials of the time.

Asutosh Mookerjee was a towering figure in the academic life of the country. Besides being the Vice-Chancellor of the Calcutta University, he was the President for several terms of the Asiatic Society, Calcutta, and a member of the Royal Asiatic Society, London, the Mathematical Society of Paris, and the Chairman of the Board of Trustees of the Indian Museum, of the Council of the Imperial (now National) Library, and of the Sanskrit Association. Honours were conferred on him from all quarters—KT., C.S.I. (1911) from the British Government; Fellowship of the Asiatic Societies of London, Paris, etc., 'Saraswati' by the Sanskrit Societies, 'Sambuddhagamachakravarti' by the Buddhist Sangha of India, Ceylon, etc., to mention only a few.

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Asutosh's contributions besides judgements from the Bench and addresses to the Universities and learned bodies and articles in learned periodicals, included 'Geometry of Conics' (1892), 'Law of Perpetuities' (1889), 'Arithmetic for Schools' (1901) and 'Jatiya Sahitya' (1932, in Bengali). He died on 25 May 1924.

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Mukherjee, Asutosh (1920 —)

Asutosh Mukherjee, born in Dacca in 1920, was an eminent Bengali novelist and short story writer.

Asutosh Mukherjee novelist and short story writer, was born in Dacca. His father, Pareshchandra Mukherjee, an educationist, failed to draw the attention of his restless son to studies and Asutosh gave up studies at the degree level. This capricious and carefree youth took to one occupation after another—once he became a hosier, at another time a homoeopath and ultimately joined the *Jugantar*, a daily newspaper, as a journalist.

His career as a novelist, however, started a short while ago. His first novel, *Kalchakra*, had been published when he was twenty-four. The next novel he wrote was *Jibantrishna*. His first short story, '*Nurse Mitra*', published in the monthly Basumati, later on appeared on the screen as Dip jwele jai. Another of his early writings, '*Kalankabati*', a short story, published in the monthly *Basumati*, caused much stir. His first popular and successful novel, *Panchatapa*, attained screen success.

As a rising novelist he was once much patronised by Tarasankar Banerjee. *Kal tumi aleya* is his other popular novel in which the characters and with them the story breathe and move with the march of time. Another of his significant novels, *Nagar pare rupnagar*, Dickensian in dimension, puts before us a vivid picture of the fifties and sixties of the current century.

His experience of living in a joint family possibly accounts for his lavishness in introducing characters in most of his novels. His popularity rests mainly on lucidity and on the dramatic nature of his novels. He is amoral and is never afraid of life in its nakedness, and like a naturalist he lays it bare.

He is a prolific writer who has written about a hundred novels, a good number of stories, short as well as long, five stories for children, about ten scenarios, one play (*Chalachal*) and two books of essays, *Kathamala* and *Nishiddha bai*. The last named book is a long and illuminating discussion on the proscribed books of different countries and of different times. Some of his novels have been rendered into Hindi and Tamil.

His other works are *Balakar man, Kichhu chhilo, Abar ami asbo, Alor thikana, Shilapate lekha, Nagar darpane, Khamir nutan mani, Sonar harin nei, Jhankar, Ragshar, Anandarup, Bajikar, Tomar janya, Ami se o sakha, Sabuj toran chhariye, Kachersaighar, Dinkal Alaka-Tilaka roshnai, Chalo jangale yai, Pratibimbita, Sanjher mallika, Pherari atit, Kumari mata, Pindidar gappo, Lidar bate pindida* etc.

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Mukherjee, Balaichand (1899 — 1979)

Balaichand Mukherjee, born at Manihari in the district of Purnea in 1899, was an eminent Bengali poet, novelist and short story writer.

Balaichand Mukherjee son of Satyacharan Mukherjee and better known by his pen-name, 'Banaphul', was born at Manihari in the district of Purnea in Bihar. He had his early education at Manihari and Shahebganj, studied medicine and obtained M.B. degree from Patna Medical College. He worked for a short while in a clinical research laboratory, did apprenticeship at Azimganj Hospital, Murshidabad, and finally went to Bhagalpur, Bihar, where he practiced medicine until after retirement when he settled in Calcutta, and took to writing as a whole time job.

Balaichand wrote poems in his school days and the pseudonym he adopted then stuck. At a more advanced age he turned to writing novels. His first novel, *Trinakhanda*, came out in 1935 and his last one, *Sandhipuja*, appeared in 1972. In the intervening period Balaichand wrote more than forty novels. He gave shape to his experience derived from his life as a man of medicine in *Trinakhanda nirmok* (1940) and *Hate bajare* (1961).

He knew men and society in different situations and as such, the procession of characters in his novels has a pleasant novelty and diversity in it. In some of his novels like *Kichhukkhan* (1937), *Mrigaya* (1940), *Rati* (1940), *Seo ami* (1943), *Mandanda* (1948), *Bhuban Som* (1956), *Agnishwar* (1959) and *Rupkatha* he moved in different worlds, both real and imaginary, for he did not believe in their separate entities.

Balaichand saw the disorder and wreckage caused by the partition of Bengal and the consequent influx of refugees from a fresh angle. The disorder was so persuasive that human values seemed to crumble. From this standpoint his novels, *Pancha parbas* (1954) and *Tribarna* (1963), indicated a new direction. In novels like Agni (1946) he tried to construct new images on the debris of the old ones and to introduce inspiring values for social rejuvenation.

The novelist reached the zenith of success in his three epic novels—*Jangam* (1943-1945), *Sthabar* (1951) and *Dana* (1948-1955). History, geography, sociology, agriculture, aesthetics etc. constituted a wide canvas in them showing in a pageant the stride of civilization in its historical process. Balaichand was a novelist of high merit.

Balaichand had a personal vision of life and an ability to lay bare the crux of human existence in a graphic style. Out of this sensitivity and skill came his short stories. The beginning of his short story seems to be dull and drab, but its ending turns out to be dramatic in many cases.

His stories sometimes take humorous form but there is also pathos mixed with humour. Balaichand's mastery over the art of short-story writing is quite evident in a number of collections he published in his lifetime—*Banaphuler galpa* (1936), *Banaphuler aro galpa* (1938), *Bahulya* (1943) and *Bindu bisarga* (1944).

Balaichand never aspired to be a major playwright, because he knew it well that the dramatic form was not the appropriate field for his creative talent. Still, his occasional experiment with the dramatic form did attain some success. Besides his short plays, the two biographical plays—*Shrimadhusudan* (1939) and *Vidyasagar* (1941) speak even today to Balaichand's considerable command over the dramatic craft.

Poetry was Balaichand's first love. It was relegated to a lower position with the increasing demand of other literary forms. But it never

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died out. He wrote poems now and then throughout his life. These poems make pleasant reading. His works, *Banaphuler kabita* (1929), *Angarparni* (1940), *Chaturdashi* (1940), *Ahvania* (1943) and *Karakamaleshu* (1949), speak eloquently of the poet in him.

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Mukherjee, Bankim (1897 — 1961)

Bankim Mukherjee, born at Belur in 1897, was a prominent figure in the left nationalist (1921-35) and the Communist (1936-61) movement of the country.

Bankim Mukherjee was born in a Bengali middle-class Brahmin family (the father being Jogendra Nath Mukherjee and the mother Bibhavati Mukherjee) at Belur, Howrah, in May 1897, Bankim was the only child of his parents. He had his early home at the maternal uncle's house at Bagbazar, Calcutta. In 1945, he married Shanta Bhalerao, M.A., of Poona, Assistant Secretary of the All India Trade Union Congress. She died in Vienna in 1953 while on a T.U. delegation.

Passing from the Hindu School and from the Presidency College of Calcutta, Bankim was in the M.Sc. class of the University, when (1919?) he joined his life-long friend, Radha Raman Mitra, as a colleague and teacher of a High School at Etawah, U.P. In 1921, the Non-Cooperation Movement came. The two threw themselves into the movement, and had their natural share of jail life in the U.P. as non-co-operators and Congressmen.

An outstanding speaker and an energetic fighter in the cause of national freedom, he was a valued associate of Pandit Motilal and Jawaharlal Nehru in U.P., and was elected a Municipal Commissioner at Etawah. But, at Pandit Moti Lal Nehru's direction, he returned to Calcutta and Bengal as a worker and speaker for the newly-formed Congress Swaraj Party.

Coming in contact with the veteran revolutionary thinker Dr. Bhupendra Nath Dutt, he was drawn into the labour and peasants' movements besides the Congress activities. He led the Chengail Jute worker's strike in 1927 and was a leading orator and agitator in the labour areas with Communist views. The Carters' Strike at Barabazar, Calcutta, landed him in jail again (1928-29) and the Civil Disobedience (1930) cost him another long term there. He was in the forefront of the Trade Union movement ever since 1927, a pillar of the A.I.T.U. Congress, a founder of the All India Kisan Sabha in 1936. He continued to be a member of the All India Congress Committee from 1929 to 1939. In 1936, he joined the Communist Party of India and was a stalwart there until his death in 1961.

In 1936, he was retuned by the Asansol Labour Constituency to the Bengal Legislative Council and was the first Communist in India to be elected to a legislature. He championed the cause of a united front against imperialism for national freedom and popular democratic rights.

On the attainment of independence (1947), as a Communist he was in the Opposition to the Congress Party, lost the 1947 election, had to go underground (1948-49), and was elected from Budge-Budge (24-Parganas) in 1952 to the West Bengal Legislative Assembly defeating the Congress candidate. He was re-elected similarly in 1957 and was Deputy Leader of the Opposition and died on 15 November 1961, before the General Election of 1962 which he was to contest.

Founder and President at the 1943 session (Bakra Kalan), Lahore, and a leading spirit of the T.U. Congress, he was a high office-bearer

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in many democratic organisations and a member of the Executive Committee of the C.P.I. Tall and towering, dark-complexioned and dignified in his bearing, with a taste for literature and mathematics, Bankim Mukherjee was in his day the outstanding orator in the classical style in Bengali, Hindi, Urdu and English—"Big artillery" as he was called—but amiable, even shy, and full of human qualities.

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Mukherjee, Benoy (1909 —)

Benoy Mukherjee, born in Dacca in 1909, is an eminent Bengali writer and journalist.

Benoy Mukherjee was born in Dacca (now in Bangladesh). He graduated from St. Paul's College, Calcutta, and obtained his Master's degree in Commerce from the University of Calcutta. About 1937, he joined a new Bengali daily, *Jugantar*, as an Assistant Editor. After about three years, he joined the Bureau of Public Information of the Government of India as an Assistant Information Officer and still later the founder Secretary of the Press Council. He retired in 1974 but continued to live in Delhi for about a decade. He has now settled in Calcutta.

Benoy has published all his literary works under the pseudonym of Jajabar. The first one, *Drishtipat* (Glance, 1947), first serialised in *Masik Basumati*, made him famous overnight. It was described by the publishers as the first Bengali specimen of belles letters. *Drishtipat* is neat and polished. If wit, elegance, urbanity and learning are characteristics of a writer of belles letters, then Jajabar is such a writer par excellence as he possesses these qualities in abundance. His work is neither an essay nor fiction but history, politics and romance rolled into one. To say this, however, is not to minimize the striking artistic merits of the work.

On the background of *Drishtipat* is a very important event in the history of the Indian freedom movement: the Cripps Mission of 1942. Around the Mission Jajabar weaves his beautiful descriptions of, and trenchant comments on, men and manners, places and things. Towards the end of the book is presented the sentimental but touching story of the deceiving and jilting of Charudatta Adbarkar by a married woman, Sunanda Banerjee. An attempt has been made to give an air of authenticity to the work by introducing some characters from real life like a Station Director of All India Radio and an eminent Professor of History.

Drishtipat, redolent of literary reminiscences, is full of 'wise saws and modern instances'. The style is remarkable for its incisive quality and epigrammatic brilliance. The writer's actual range may not be very wide but he is wise enough to keep himself within it.

Janantik (An aside, 1952) is a novel but there is not much of a story in it. The technique resembles the stream-of-consciousness fiction. The beautiful heroine Molly Sen is the central figure and her miserable married life the focus of interest. For her misery her husband, Sivnath, who could not forget his first attachment, seems to be primarily responsible. The main narrative is concerned with the staging of a play with which are connected the unfortunate men who are attracted to Molly and are encouraged by her. She remains ultimately elusive and her story has some tragic implications. Jajabar's aphoristic style is found here at its best.

Jhelum nadir tire, like the two earlier

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works, is also a bestseller. It gives an authentic and fascinating account of India's Kashmir War. Banned in former East Pakistan, the book was translated into Hindi by Manmathanath Gupta in 1960. His other works are *Laghukaran* (1964), *Hrashwa o dirgha* (1973), *Jakhan brishti namlo* (1983), *Khelar raja cricket, Majar khela cricket, Jajabar omnibus* (1983).

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Mukherjee, Bhudev (1827 — 1894)

Bhudev Mukherjee, born in 1827, was an eminent Bengali politician and writer.

Bhudev Mukherjee was educated at Hindu College along with Michael Madhusudan Dutta, Rajnarayan Basu and Shashichandra Dutta. He taught at different schools and then became an additional Inspector of Schools. He was a member of the Hunter Commission (Education Reforms) and the editor of *Shiksha darpan o sambadhar* and the *Education Gazette.*

In 1885, he became a member of the Bengal Legislative Council. He wrote many books which include essays, stories and novels. The most important of his works are: *Aitihasik upanyas* (1857), *Achar prabandha* (1895), *Bibidha prabandha* (1895), *Sikshabishayak prastab* (1856), *Purabvrittasar* (1858), *Swapnalabdha bharatbarsher itihas* (1895) etc.

Bhudeb was one of the leading intellectuals of his time. The collections of his essays reveal deep insights into social and cultural phenomena of the time. He sought to set up certain norms and standards in writing text books for higher studies.

His novels in the selection, *Aitihasik upanyas*, were based upon Contar's *Romance of History* though he interpreted history in his own way. The first story of the book, *Saphal swapna*, is a romantic fiction and the second, *Anguirya-binimay*, deals with an imaginary love-affair between Shivaji and Roshnara, daughter of Emperor Aurangazeb.

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Mukherjee, Bibhutibhushan (1899 — 1988)

Bibhutibhushan Mukherjee, born in 1899, was one of the most powerful writers of humorous stories.

Bibhutibhushan Mukherjee one of the most powerful writers of humorous stories, will remain immortal for his inimitable Ranu series of books. The series consist of *Ranur pratham bhag* (1937), *Ranur ditiya bhag* (1938), *Ranur tritiya bhag* (1937), and *Ranur Kathamala* (1942). Not only the little Ranu's precociousness but also a deep note of pathos for the uncle are embodied in the First Book of Ranu. Equally humorous are the stories of *Barjatri* (1952). Gansa, Ghotna, Ganesh and K. Gupta have become perennial source of joy to his readers. Though Bidhutibhushan has written novels and essays, his main field of expression is short story. In his short stories he has gradually moved away from humour to seriousness. Two other books of his short stories are *Haimanti* and *Kayakalpa.*

His humour is well balanced with a freshness of imagination and sanity. His method of narration is simple. His talent is also manifest in the relatively longer stories of *Punur chithi* (1954) and *Kanchanmulya* (1956). *Punur chithi*

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is not a novel but a collection of Ponu's letters. *Kanchanmulya* is more like a novel because the story is continuous.

Bidhutibhushan's first novel is *Nilanguiria* (1945). The central character is Mira. Here, Mira's love and vanity are very successfully shown. Some of Bibhutibhushan's other novels are *Rikshar gan* (1959), *Milanantak* (1959), *Nayan bau* (1961) and *Rup halo adhishap* (1961).

Bibhutibhushan has also written an autobiography. Known mostly for his humorous writings, he is undoubtedly one of the very few refined humorists of Bengal. His distinctive style of narration is still unsurpassed.

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Mukherjee, Chandrashekhar (1849 — 1922)

Chandrashekhar Mukherjee, born in 1849, was an emiment Bengali journalist and writer.

Chandrashekhar Mukherjee studied Sanskrit in the 'tol' of Thakurdas Vidyaratna for over eight years at an early age. He passed the Matriculation Examination in 1866 and graduated from the Presidency College in 1872. He worked as a teacher and studied law. He then joined the bar.

Next he became the editor of a monthly magazine called *Upasana*. In 1873 'Vidya birambana', his first article, was published in *Jananankur*. But he became famous only after the publication of *Udbhranta prem* (1875), a prose-lyric which he wrote after the sudden death of his wife. *Bankimchandra* Chatterjee requested him to write for Bangadarshan and 'Shmashame brahman' was published in it.

As a powerful essayist and a literary man he became known to all and his many articles on various topics were published in different journals like *Gnanankur, Masik samalochak, Sahitya, Malancha, Janabhumi, Pratima, Upasana, Bharatbarsha* etc. He was a well-read man, good singer and quite at home in Sanskrit, English and Persian.

As an essayist and a good prose writer he occupies an important place in the history of Bengali literature. His other important works are *Masla bandha kagaj, Stricharitra, Kunjalatar maner katha, Rasa granthabali.*

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Mukherjee, Damodar (1853 — 1907)

Damodar Mukherjee, born in 1853, was an eminent Bengali Novelist.

Damodar Mukherjee wrote about sixteen novels. He was one of the pioneers of and writers in the series 'Monthly Novel' published by the Anusandhan. In the series Damodar contributed several novels. He knew exactly what his readers wanted and tried his best to cater to their taste. Thus, he chose to be more an entertainer than a novelist.

This can be seen in the way he resurrected the heroines of Bankimchandra. Kapalkundala, for instance, dies at the end of Bankimchandra's novel *Kapalkundala*. Damodar calls her back to life in *Mrinmayi*. He wrote another novel called *Nababnandini* where Ayesha of Bankinchandra's *Durgeshanandini* is the heroine.

Damodar loved adventure. His novels are

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romantic tales. But it is a degenerate kind of romanticism as Damodar singularly lacked imagination and art. His language has an excess which impedes the flow and he never rises above the commonplace.

More enduring than his novels is his translation of the *Srimadbhagavadgita* which bears the mark of his scholarship. He edited the journals, *Prabaha* and *Anusandhan*. For sometime he also edited the English journal, *News of the Day*.His other important works are *Bimala* (1877), *Dui bhagini* (1881); *Kamal kumari* (1884); *Ma o meye* (1884), *Shuklabasanasundari, Lakshmanbarjan* (1890), *Srimadbhagavadgita* (1893), *Shanti* (Jogeshwari (1898), *Sukanya* (1900), *Swarnakamal* (1901), *Annapurna* (1902), *Sapatni, Isha Upanishad* (1904), *Lalitmohan* (1905), *Amarabati* (1905), *Nabina* (1910) and *Adarsha prem* (1913).

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Mukherjee, Dhurjatiprasad (1894 — 1961)

Dhurjatiprasad Mukherjee, born in 1894, was an eminent Bengali novelist, essayist, critic, economist and sociologist.

Dhurjatiprasad Mukherjee taught Sociology and Economics at the University of Lucknow and later at Aligarh.

Since his early youth, Dhurjatiprasad had been associated with *Sabujpatra* (1914) edited by Pramatha Chowdhuri and *Parichaya* (1931) edited by Sudhindranath Dutta.

Dhurjatiprasad made his debut not only as an essayist but also as a novelist of a new order introducing the stream of consciousness style in Bengali fiction.

Antahshila is one such novel. Dhurjatiprasad was also known as a connoisseur of Indian Music and brought out *Sur o sangati* (1935) a Bengali treatise on music in collaboration with Rabindranath Tagore. His other important works are *Chintayasi,* Calcutta, 1933; *Realist*, Calcutta, 1933; *Avartta*, Calcutta, 1943; *Mane elo*, Calcutta, 1956; *Baktabya*, Calcutta, 1957; *Jhimili*, Calcutta, 1966.

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Mukherjee, Harekrishna (1890 — 1977)

Harekrishna Mukherjee, born in 1890, was a renowned Vaishnavite scholar of Bengal.

Harekrishna Mukherjee a renowned Vasishnavite scholar, had very little formal education though he made up this deficiency to such an extent that the University of Burdwan awarded him an honorary. D.Litt degree in 1974. Much earlier, M.M. Harprasad Sastri had conferred on him the title of 'Sahitya-ratna'. Harekrishna's contributions were largely centered on the Vaishnava literature in general and Jayadeva and Chandidasa in particular.

He was also an authority on the theories of 'Kirtan' of the Bengal school. Harekrishna during his life-long search for old Bengali manuscripts discovered a great number of them. Some of these have been published.

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Mukherjee, Manishankar (1933 —)

Manishankar Mukherjee, born in 1933, is one of the most popular Bengali writers of today.

Manishankar Mukherjee, which is his pen-name, is one of the most popular writers of today. Some of his fictions like *Kata ajanare* and *Swargamartya-patal* (a trilogy comprising *Jana-aranya, Simabaddha* and *Asha akankha* or *Chaurangi*) have been reprinted several times. This might be regarded as an index of his popularity.

He deals with a number of characters from the hitherto unexplored areas of the Bengali middle-class society such as a clerk of a British barrister or a hotel-receptionist or a call-girl. He usually deals with such commonplace people though men or women belonging to the upper stratum of society are not rare.

Some of his other well-known books are: *Epar bangla opar bangala, Purohit darpan, Nivedita research laboratory, Jog biyog gun bhag, Bitta basana* and *Tanaya*. The last is a trilogy. Shankar's novels are rich in characterisation and psychological insight and his latest writings projecting ironical and trenchant comments and observations on men and things have made them more attractive to the intelligent readers of this work.

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Mukherjee, Jadugopal (1886 —)

Jadugopal Mukherjee, born at Tamluk in 1886, is a leading revolutionary freedom fighter of Bengal.

Jadugopal was born on 18 September 1886 at Tamluk, where his father Kishorilal, practised law. Coming of a distinguished Brahmin family of Beniatola, Baghbazar, Calcutta, Kishorilal was the eldest of five brothers; all of them except the brother who died early were well-established in life. All brothers had cultural pursuits.

Kishorilal was well-known as a *Kheyal* singer. The youngest, Gourhari, who was an instrumentalist as well as an athlete, pioneered the organisation of gymnasiums. With an inherent love of these arts, Jadugopals' devotional spirit came from his mother, Bhubanmohini, daughter of Gobardhan Goswami, a Vaishnava.

Jadugopal was the fourth of the five brothers. The youngest, Dhangopal, was a reputed author, living mostly in America and writing and dying there. Kishorilal advised his sons to eschew Government service and foreign goods. Bhubanmohini told Jadugopal of the country's celebrities: Vidyasagar, blending tenderness with dignity; Bankim, burning with patriotism; and Harish, courting slow death for the common man; such accounts enthralled Jadugopal.

Jadugopal's education began in the Hamilton School, Tamluk, followed by the Duff School, Calcutta. Here, a teacher, Pearimohan Das, inspired students with patriotism. He induced them to read Seeley's 'Expansion of the British Empire', the life of Mazzini and the works of Bengali poets.

Passing the Entrance and F.A. examination in 1906 and 1908 respectively, Jadugopal later entered the Calcutta Medical College. In 1905,

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he joined the Anusilan Samiti, then a physical culture institution, but holding also political classes. Lord Curzon's Parititon of Bengal Provoked an unprecedented agitation with the boycott of British goods. Fierce repression followed, giving a spurt to the Samiti Movement. Jadugopal proved an enthusiastic organiser.

Barindrakumar Ghosh, organising secret revolutionary societies, found Government repression helpful. The *Jugantar,* a paper founded by his group, openly preaching violence, rallied from all Samitis' activists, who came to be known as 'Jugantar' workers. Barin's efforts led to a bomb-attack at Muzaffarpur in 1908, on a British civilian symbolishing ruthless repression. It electrified the youth of the country. But, repression was intensified. Samitis were banned. Jadugopal's study circle, however, continued discussing revolutionary methods.

Simultaneously began an exodus of young men seeking ways and means for the Indian struggle. Jadugopal's two brothers, Kshirodgopal and Dhangopal settled in Burma and the U.S. respectively. Dhangopal's message in 1911 about German war preparations against Britain, synchronising with the German help for an Indian uprising during such a war.

Jadugopal's message to Atulkrishna Ghosh, a follower of Jatindranath Mukherjee, who had been organising revolutionary societies. Jatin contacted Rashbehari Bose at Dehra Dun. Relief work during the 1913, Damodar floods gave Jatin, Jadugopal, Atul and others an opportunity to meet different groups. Enthused over a projected uprising, they coalesced in the Jugantar party under Jatindranath's leadership, only the Dacca 'Anusilan' dissenting.

Jadugopal, assisted by M.N. Roy, concentrated on developing foreign connections. Viren Chattopadhyaya was the main link, later forming the 'Berlin Committee' contacting Indian revolutionaries abroad and the German Foreign Office. The implementation of the aid-offer was entrusted to the German Embassy in the U.S., then a neutral country, with numerous Indian revolutionaries co-ordinated by Hardyal's Ghadar groups. India maintained connection through Far Eastern centres, where revolutionary groups worked under Jadugopal's directions.

His arrangements for receiving German ships and distribution of arms on Indian shores left little room for leakage. But, the U.S. grew anti-German. Besides, the American atmosphere fostered an international fraternity of revolutionaries; pro-British Czechoslovaks betrayed their Indian comrades, enabling Allied Powers to sieze chartered vessels carrying German arms. Other reports and clues, therefrom exposed Harry and Sons, a Calcutta centre for receiving information and money, and finally Jatindranath's Mayurbhanj shelter.

Jadugopal went underground with Atul, Amarendranath Chattopadhyaya and other important leaders in 1915. Hope for arms import by land routes made Jadugopal organise centres and roam for three years through hills and forests of Assam-Burma and Tibeto-Bhutanese borders, constantly facing dangers and making hair-breadth escapes. Frustrated, he ultimately came down to Bihar with Nalinikanto Kar and Manmatha Biswas. There also, often changing shelters, he subsisted by following avocations varying from a salt-seller to a medical practitioner. After Jatindranath's martyrdom, jadugopal was recognised as the Party leader.

The magnitude of the revolutionists, preparations alarmed the Imperialists. The drastic Rowlatt Act offset the concession of Constitutional reforms and the general amnesty. The National leader, Surendranath Banerjea, negotiated the withdrawal of warrants against the underground revolutionaries. Back home in 1921, with the special permission of the University, Jadugopal, after seven years' break, sat for and passed the Medical degree examination with record results in 1922.

Chittaranjan's Swarajya Party was formed with Jadugopal's powerful organisational support. But the British authorities interned him in

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1923 under the State Prisoners' Regulation. He was externed from Bengal in 1927. He settled at Ranchi and earned an outstanding reputation in medical practice. In 1934, he married Amiyarani, daughter of Sureshchandra Chaudhuri of Salkia, Howrah.

In 1938, the Jugantar Party headquarters inside the Indian National Congress was abolished under his authorisation. He was again detained for organising the 'Quit India' movement of 1942. Released after two years, he left the Congress in 1947, when it compromised on issues of complete independence and partition of India. His interest in constructive work continued until failing eyesight and physical infirmities compelled retirement.

Abstemious, generous, dignified loving and lovable, Jadugopal's popularity has been universal. He scorns caste, communal and parochial narrowness. Holding secularism, scientific education, national unity, mass uplift through educational and economic progress as independent India's ideals, the revolutionists' fourfold programme, he continued to work among students and youths, workers, peasants and soldiers.

Jadugopal is the author of 'Biplabi Jibaner Smriti' (Personal Memoirs), 'Bharater Samar Sankat' (India's Military Problems) and a medical book, 'Early Diagnosis of Tuberculosis'. He contributed frequently to party organs, the *Swadhinata* (1928-30) and the *Forward* (1939-52). Earlier, he had written many secret pamphlets, in Bengali and English, titled 'Jugantar', 'Sandhya and 'Administration Reports of Revolutionary Government of India'.

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Mukherjee, Jaikrishna (1808 — 1888)

Jaikrishna Mukherjee, born at Uttarpara in Hooghly district in 1808, played a notable part in Indian politics before the Indian National Congress could take a firm root.

Jaikrishna Mukherjee was born of Brahmin parents on 24 August 1808 at Uttarpara, District Hooghly, in Bengal. His father, Jagamohan Mukherjee, worked in the Commissariat General's Office in Calcutta, where his knowledge of English served him well. Later on he became a *Banian* to His Majesty's 14th Regiment of Foot, a lucrative position in the early days of the British rule in India.

Jaikrishna's mother, Rajeshwari Devi, was the sister of Jaisankar Tarkalankar, a noted Sanskrit scholar of his day. The Mukherjees were then a prospering middle-class family enjoying a good social status. In 1828, Jaikrishna married Parvati Devi who came of the Ghatak family of Bandipur in Hooghly.

Jaikrishna's education began in the local pathsala at Uttarpara and the family school of Bhairab Chandra Chatterji where he learnt his ABC. In 1829, he accompanied his father to Merrut where the 14th Regiment of Foot was stationed. After studying for some time at the Regimental School, Jaikrishna became a probationer in the Military Pay Office, where he learnt a good deal about keeping military accounts. The Regiment took part in the siege of

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Bharatpur, and Jaikrishna was an eye-witness of the fall of the famous fortness in 1826.

After this, Jaikrishna returned with his father to Bengal. He took service as Sadar Bakshi at Chinusrah where he later became Sheristadar of the Collectorate. During his period of service at Chinsurah, he came in close touch with Sir Henry Havelock, with whom he read English literature. In 1836, he lost his job following an administrative disorder in the Hooghly Collectorate.

After this experience, Jaikrishna decided not to accept any paid job and began acquiring landed estates. In 1838, he joined the newly formed Landholders' Society and may be said to have entered public life. He was recognised as the most important leader of his district. In 1846, he founded with his brother Raj Krishna Mukherjee a High School at Uttarpara. He was an energetic member of the Hooghly Agri-Horticultural Society.

In 1849, he tried unsuccessfully to establish a female school at Uttarapara. Next year, with his brother he established a Charitable Dispensary at Uttarpara. The same year he founded the Vernacular Literature Society for translating popular English books into Bengali for a wide reading public. He was one of the founder-members of the British Indian Association which came into being in 1851. He was also responsible for raising the town of Uttarpara to municipal status and always took an active interest in the civic administration of his home town.

In 1855, he headed the signatories to Vidyasagar's application to the Legislative Council for permitting remarriage of Hindu widows. Early in 1857, he wrote a pamphlet, entitled 'Observations on the Sale Law', vindicating the zamindary system. During the uprising of 1857, he sympathised with the British rulers. He founded more than thirty schools of various grades in many parts of his estates. In 1859, he wrote a pamphlet criticising the criminal administration of his Province. At the meetings of the British Indian Association and at public meetings, he always spoke fearlessly, pointing out the defects of the administrative system.

In 1859, he established the famous Uttarpara Library. During the indigo disturbances, he severely denounced the indigo planters and gave evidence before the Indigo Commission to that effect. In 1864, the Government turned down his proposal in Bengal. He wrote a pamphlet called 'Permanent Settlement Imperilled' in 1866, pointing out the beneficial effects of the system.

He was closely associated with the anti-polygamy movement started by Vidyasagar and served on the Committee to investigate the question. He subscribed liberally to the funds established to give relief to the people stricken by natural calamities like famine, cyclone and epidemic fire in the 1860's and 1870's.

In 1869, he originated the idea of a central library for the University of Calcutta and was its first donor. He was one of the founder-members of the Indian Association for the Cultivation of Science started in 1876. He sponsored the publication of the 'Bengal Peasant Life', novel by Lal Behari De, describing Bengali rural society. In 1880, Jaikrishna became a Vice-President of the British Indian Association. Next year. he wrote with Peary Chand Mitra a booklet on Agriculture in Bengal.

In 1885, he presided over a session of the National Conference held in Calcutta. In the following year, he addressed in the opening session of the Indian National Congress and proposed Dadabhai Naoroji to the chair. In 1887, Jaikrishna established a college at Uttarpara. He died on 19 July 1888.

Although, he encouraged social reform, Jaikrishna observed the rules of caste and other forms of Hindu customs and ceremonies. He was a great champion of the spread of western education, both at higher and lower levels. In his political beliefs, he was a conservative. He

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wanted to bring about economic amelioration of the people within the existing social framework, including the Permanent Settlement.

Like other leaders of his generation, he was a nationalist demanding greater participation of Indians in the administration. He did not advocate complete political independence for India. He was never in favour of regionalism, although, he worked mostly for the people of his Province. In his personal habits, he was unostentatious, even austere.

In the sphere of popular education lies the most enduring of Jaikrishna's achievements. His political activities were noteworthy, although these were primarily directed to serve the interests of the landed society. He was respected by all for his political wisdom and balanced opinions. Often, he was described as the Nestor of Bengal Zamindars. He had played a notable part in Indian politics before the Indian National Congress could take a firm root. In this way, leaders like him helped the growth of our national consciousness.

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Mukherjee, Jatindranath (1879 — 1915)

Jatindranath, born at Koya in 1879, was an eminent revolutionry freedom fighter of Bengal.

Jatindranath or Jyotindranath, as he used to sign, was born on 8 December 1879 at his maternal uncle's house at Koya in Kushita Subdivision (now in Bangladesh) of Nadia district. His ancestral home was at Rishkhali in Jhenidah Sub-division of Jessore (now in Bangladesh). His father Umeshchandra, a well-to-do Brahmin of patriotic and spirited disposition, died when he was five and his sister, Benodebala, ten. His mother, Saratsashi, took the children to her brother's house at Koya. Basanta Kumar Chattopadhyaya, the eldest of Jatindranath's maternal uncles, brought up the children with exceptional care. He became the Government advocate at Krishnagar, where he got Jatindranath admitted into the Anglo-Vernacular School.

Saratsashi laid solid foundations for the character of the future Jatindranath—morally and physically redoubtable. At eleven, Jatindranath caught by the name and controlled a horse that caused a scare on the street. With his years grew in number the anecdotes about his acts of valour and charity. While in Government service, he knocked down with blows and kicks four British soldiers, who had insulted the "native". He wrestled with, and killed with a dagger a tiger which was causing havoc in the countryside.

Passing the Entrance examination in 1895, he joined the Central College, Calcutta, for his First Arts. Anxious to be financially free, he simultaneously took a steno-typist's course. He left study, served successively two private firms, then became a confidential clerk with the Bengal Government's Finance Secretary, Wheeler.

Meanwhile, several influences worked on him. Bankimchandra Chattopadhyaya's 'Anandamath' inspired the generation. Benodebala, then a childless widow, instilled patriotic fervour in him. A wrestling club introduced him to Sachin Banerjee. Sachin's father, Jogen Vidyabhushan, though a Deputy Magistrate, published exciting essays and biographies of Mazzini and Garibaldi. His writings attracted to his house prominent revolutionaries including Aurobindo Ghosh. Jatindranath's bearing impressed Aurobindo.

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Devoted service to the plague-stricken people induced Sister Nivedita to introduce Jatindranath to Vivekananda, who advised him, in private, on the ways of India's emancipation. In 1900, Jatindranath married Indubala, daughter of Umapada Banerjee of Jeerut-Balagarh (Hugli). She was brought up in her maternal uncle's family at Kumarkhali near Koya. The family's Vaishnav traditions gave her the fortitude to bear sufferings calmly. In 1904, Jatindranath was spiritually initiated by Sannyasi Bholananda Giri, who was known to be infusing into some disciples a zeal for national independence.

Agitation against 1905, Partition of Bengal gave an impetus to the growth of *Samitis* or physical culture associations. Some of them were banned, some went underground. Revolutionary thinkers were preaching "Passive Resistance", which really meant building up of parallel government by the people. Aurobindo knew that it presupposed a conscious nation, which Indians were not yet.

To arouse the people, he conceived of acts of self-immolation under the patriotic impulse. He initiated action. The journal *Jugantar* as well as a bomb factory were started. It all resulted in the martyrdoms of Prafulla Chaki and Kshudiram Bose, Kanailal Dutta and Satyen Bose. Other actions, initiated at Jatindranath's instance, set brilliant examples of self-information by Charu Bose and Biren Dutta Gupta. The *Jugantar* ideal of defiance of death produced the desired effect: Awakening dawned.

Aurobindo later described Jatindranath as his right-hand man. Their mutual relation was unknown. Aurobindo settled in Calcutta in 1906, when Jatindranath, under the cloak of Government service, visited towns, villages and 'Samitis', forming a loose federation of secret groups. Such an organisation was less vulnerable to conspiracy charges. Some of his activities remain unknown to this day because of the spirit of self-effacement in which Jatindranath worked.

His personality fascinated young men. To them his message was: Be men; read the Gita, never fear death. His headquarters for inter-provincial links were Amarendranath Chattopadhyaya's 'Sramajibi Samabaya' and for Bengal 'Chhatra Bhandar', managed by Nikhileswar Roy Moulick. Naren Chatterjee of Sibpur group was seducing Jat soldiers in the Calcutta Fort and Naren Bose of 'Atmonnati' group Indian soldiers in Upper Indian Cantonments. Rashbehari Bose later benefited by these as also Niralamba's civilian organisations at Delhi, Lahore and elsewhere.

When Biren Dutta Gupta killed a Government prosecutor in the crowded High Court premises in 1910, Jatindranath with 46 others was tried in the Howrah Conspiracy case. The case failed. But Jatindranath lost the Government job. He started contract business constructing Jessore-Jhenidah Railway line. Earlier, during the anti-partition agitation there was an exodus of young men in search of ways for achieving Indian freedom. Their efforts led to the formation, in America, of the Ghadar party, later led by Hardyal and, in Germany, of the Berlin Committee initiated by Birendranath Chattopadhyaya, Champakaraman Pillai and others.

In 1911, Dhanogopal Mukherjee from the U.S.A. informed his brother, Jadugopal, that Germany was preparing for war against Britain. Deciding to take advantage of the war, Jatindranath advised revolutionary societies to be prepared and to avoid overt acts. He consulted his senior colleague, Niralamba, at Brindaban, where Rashbehari was also called. A provincial programme was drawn up. Existing revolutionary groups reorganised the Jugantar Party under Jatindranath's leadership; the Dacca Anusilan Samiti, believing more in a coup than in revolutions, dissented. The Anglo-German War began in 1914. Jatindranath soon quit business and family, now consisting of Benodebala, Indubala, a daughter, Ashalata and two sons, Tejen and Biren.

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The Berlin Committee contacted the German Foreign Office. A treaty followed that envisaged all help, except an army of liberation, for an Indian uprising. Aid arrangements were to be implemented by the German Embassy in America. With it was attached an Indian Committee, of which Taraknath Das, Hemendra Kishore Rakshit Roy, Bhupendranath Dutta were the leading spirits and were working with the Ghadar Party. Some money was received at Harry and Sons in Calcutta. More being necessary, Jatindranath now permitted Naren Bhattacharyya (M.N.Roy) to loot a British firm's cash. Some more money was similarly collected.

Indian emigres, returning from the Far East via Canada, disturbed the silent preparations in the Punjab. Rashbehari sought Jatindranath's advice. M.N.Roy and Atul Ghosh also visited Benares. Their conference decided that an army mutiny in Upper India might precede a general rising. A provisional date was fixed. But betrayal baffled Rashbehari. Isolated skirmishes followed. Rashbehari escaped to Japan in May 1915.

Receiving messages from Berlin through Srish Sen, and then from theU.S. through Satyen Sen and Pingley, Jatindranath sent Bholanath Chattopadhyaya to Gokarni near Goa and Dr.Jatin Ghosal and Harikumar Chakravarti to the Sundrabans to unload arms from German ships. He himself went to Balasore and found shelter at Kaptipada in Mayurbhanj, then an Indian State. The U.S., meanwhile, grew anti-German. Besides, Indian revolutionaries in America, trusting the Czechoslovaks, who sought allied help against the Austro-Germans, were betrayed. Czechoslovak reports were pursued by British Naval and Indian Central Intelligence.

The chartered German ship Maverik, compelled to leave the U.S. coasts without the expected quantities of aid, was intercepted and interned at Batavia. Other shipments met a similar fate. The Sundarbans party returned disappointed. Bholanath was captured. M.N. Roy, sent to investigate the causes of dislocation, could not return and reached the U.S. via the Far East.

Clues, succeeding clues, exposed Harry and Sons in Calcutta, Universal Emporium at Balasore and eventually Jatindranath's Kaptipada shelter. He got timely information but, characteristically, would not leave behind two comrades who were nine miles away. Exit was cut off. British police alerted village officers in Mayurbhanj and Balasore. Hundreds of simple villagers, misled into believing that they were to apprehend ordinary criminals, were in pursuit. With occasional skirmishes, the revolutionists, running through thorny jungles and marshy lands, harried and hungry for days, at last took up position and 9 September 1915 behind an improvised trench in a bush at Chashakhan in Balassore. Reinforced by the army unit from Chandbali, the police party surrounded them.

An unequal battle of 75 minutes between the five revolutionaries with Mauser pistols and an overwhelming number of police and armymen with up-to-date rifles ended with an unrecorded number of casualties on the Government side and on the revolutionists' side, with Chittapriya Roy Choudhuri's death, Jatindranath being mortally and Jatish Pal seriously wounded and Manoranjan Sen Gupta and Niren Das Gupta being captured after their ammunition ran out. Jatindranath died after an operation. Manoranjan and Niren were executed, and Jatish was transported for life.

During this trial, the prosecuting British official advised the defence lawyer to read a manuscript by Jatindranath and remarked: Were this man living, he might lead the world. Jatindranath was known to be writing good English and Bengali and contributing in handwritten magazines short stories and poems in Bengali-

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some of them humorous, ridiculing antiquated social ideas and practices.

Uncommonly fearless and with superhuman physical strength, Jatindranath's intellectual and spiritual qualities, attributed by man to an inner illumination, won deep esteem even of persons like Poet Tagore, Sri Aurobindo and C.R. Das. Between his workers and Jatindranath there subsisted a relation of rare devotion and love that sometimes reclaimed the moral outcast.

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Mukherjee, Kiron Chandra (1883 — 1954)

Kiron Chandra Mukherjee, born at Vugihat in Jessore district in 1883, was a leading revolutionary fredom fighter of Juganter party.

Kiron Chandra, son of Amritalal, was born in 1883 at Vugihat, Jessore district (now in Bangladesh). He had his early education at Vugihat and then at Khulna. At an early age his father got him married. Kiron was never reconciled to this marriage; his wife died soon after. He came to Calcutta in 1905 to join the Swadeshi and the revolutionary movements.

In Calcutta, he contacted important leaders like Brahmabandhab, Dr. Bhupen Dutt, Manoranjan Guha Thakurta, Shyamsunder Chakravarti, Devabrata Bose and others. Devabrata put him in contact with the revolutionary group. He then worked in the offices of the *Sandhya*, the *Jugantar* and the *Nava Sakti*, often even selling those papers, otherwise organising and collecting resources for these papers.

He published two small pamphlets 'Mukti-Kon-Pathe' (Which way the Salvation) and 'Kah-Pantha' (What is the Way). These two booklets were prescribed by the Government. During these days he had to pass through a very hard and strenuous life, with no fixed abode and no regular meals even for days.

He founded the North Calcutta Yuvak Sangha and Mahamaya Bhandar near about Beadon Street, as auxiliary centres to further revolutionary work. In this, he worked in collaboration with Atin Bose, Naren Seth, Ananda Kaviraj, Abinash Chakravarty and others. He also had contact with the Manicktala group of Barin Ghosh and with Kartic Dutta, Nikhileshwar Roy Maulick and others of the 'Chattra Bhandar'.

In 1907, a warrant for arrest was issued against him for 'Kah-Pantha'. To avoid arrest, he absconded to Bogra (North Bengal). He was arrested at Balurghat and convicted to 18 months' imprisonment and transferred to the Buxar Central Prison (Bihar). After release, he came to Calcutta. When in July 1908, the *Jugantar* paper was publicly closed down, Kiron alongwith Nikhileshwar and Kartic Dutta undertook its secret publication for some time.

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Kiron was thin and short in stature. He could not walk property, nor could he use his left hand for normal work as his left leg and left hand were partially paralysed. Yet, he was all the time moving about. After release, he came to Calcutta and stayed mostly with Atin Bose. During this period he picked up contact with Naren Ghosh Chowdhury of the Barisal group of the Jugantar Party.

During the period of the Indo-German Conspiracy, he was an enthusiastic worker of the Jugantar Party. He was arrested in 1915 under the Defence of India Act and was interned in a remote place in Jalpaiguri.

After some time, he was transferred to Midnapore jail in November 1916 and detained as a State Prisoner under Regulation III of 1818. Then he was removed to Hazaribagh (Bihar) alongwith forty-four Bengalee State Prisoners. There his health broke down and his jail colleagues were afraid he would die. When he slightly recovered, he was sent for internment to South 24-Parganas in 1919. He was released by the middle of June. He had since then a very weak health; yet with indomitable will he worked hard.

When Arun Guha started the Saraswaty Library in August 1920, Kiron joined him. In 1921, when Bhupen Dutt decided to start Satya Ashram at Daulatpur (Khulna), Kiron joined as the first worker of the Ashram. He was very popular with the students of the Daulatpur College. Satya Ashram became the centre both for the Non-Cooperation Movement and the revolutionary work of the Jugantar Party.

Besides Kiron and Bhupen, other important workers were Kuntal Chakravarti, Charu Ghose (both died of T.B.), Jiban Chatterjee and others. In December 1923, he came to Calcutta and stayed with Arun Guha at the Saraswaty Press. In January 1924, both Kiron and Arun were arrested from that house under Regulation III of 1818. On release in 1938, Kiron again reorganised the Saraswaty Library, which was, in fact, a centre for revolutionary work.

In 1930, when the Civil Disboedience Movement was gathering momentum the Jugantar group also organised violent activities. Kiron then came to Calcutta and was arrested in 1930, to be detained under Regulation III of 1818, and was released only after eight years. He again reorganised the Saraswaty Library and a large number of young men used to come to him. Again, he was arrested in 1941, to be released only in early 1946.

After Independence, he organised Prajnanananda Pathagriha in Calcutta in commemoration of Swamy Prajnanananda Saraswty. In November 1954, he fell seriously ill and was transferred to the Medical College. Till then he had led a very active life and had very regular habits. Alongwith other ailments, he developed prostate gland and expired on 12 December 1954. All his life, he avoided publicity and did not allow even photographs of him to be taken. Yet, on his death practically all the papers of Calcutta published editorials on him under the caption "Kiron-da", by which name he was generally known.

He had a very loving nature and a particular knack of attracting young men. A large number of young men have been influenced by him and his teachings. He was liberal in social matters such as caste or creed; but he would ask all to avoid association with any woman or girl; at the same time, he was not in favour of keeping them indoors. He laid great stress on the character-building of young men. Even now many noted persons in Bengal would admit that they had deep regards for their Kiron-da. He wrote two books in Bengali—biographies of Chanakya and Ramdas Swamy, Guru of Shivaji.

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Mukherjee, Prabhat Kumar (1873 — 1932)

Prabhat Kumar Mukherjee, born in 1873, was an eminent Bengali novelist and short story writer.

Prabhat Kumar Mukherjee was educated at Jamalpur H.E. School and Patna College in Patna, Bihar, and in 1895 he graduated from the Calcutta University. Thereupon he served the Government of India for a while. In 1901 he left for England. He returned to India as a Barrister-at-Law. Until 1916, he practised law at Darjeeling, Rangpur and Gaya, then returned to Calcutta and became the co-editor of a Bengali monthly, *Manasi-o-marmabani*. He also worked as a lecturer in the University Law College in Calcutta.

Prabhat kumar used to contribute poems to Bengali journals from his early youth. When he met Rabindranath Tagore the latter inspired him to write short stories and novels. Prabhat followed his advice and became one of the foremost writers of short stories and novels. He travelled widely in different parts of India and came across different people in different walks of life.

This varied experience supplied him with materials for his short stories and novels. His works are lively and full of zest for life enlivened with romanticism and humour. He published about thirty works of short stories and novels. Among his novels: *Rama sundari* (1908), *Nabin sanyasi* (1912), *Ratna dwip* (1915), *Jibaner mulya* (1917), *Sindur kauta* (1919), *Maner manush* (1922), *Arati* (1924), *Satyabala* (1925), *Sukher milan* (1927), *Satir pati* (1928), *Pratima* (1928) and *Garib swami* (1930). *Naba katha* (1899), *Shoroshi* (1906), *Deshi o bileti* (1909), *Galpanjali* (1913), *Galpabithi* (1916), *Patra pushpa* (1917), *Gahanar baksa* (1921), *Hatash premik* (1924), *Bilasini* (1926), *Jubaker prem* (1928) and *Jamata babaji* (1931) are collections of his stories.

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Mukherjee, Rajendranath (Sir) (1854 — 1936)

Sir Rajendranath, born at Bhabla near Basirhat in 1854, was the foremost industrialist of Bengal.

Sir Rajendranath came of an orthodox Brahmin family of Bhabla near Basirhat, not far from Calcutta. In his infancy he lost his father, Bhagavanchandra Mukherjee, a flourishing 'Mukhtear' of Barasat. Rajendranath, a man of firm determination and generosity, owed much to his mother, who had a strong will and an affectionate heart. He married twice and found an ideal companion in his second wife, Jadumati.

Pecuniary difficulties and ill-health greatly hampered his education. He matriculated from the London Missionary Society's Institution, Calcutta; but bad health disrupted his engineering studies at the Presidency College. Besides his association with various reformist movements, he came in contact with persons like Tarak Nath Palit, Nandalal Bose, Surendranath Banerjee and W.C. Bonnerjee. Jamshedji Tata was held in high esteem by him.

Starting his career as a part-time teacher at a girls' orphanage in Calcutta, Rajendranath had an accidental meeting with Bradform Leslie,

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Calcutta Corporation's Chief Engineer. It proved to be the turning-point in his career, introducing him into the commercial world through the award of a contract for extension of the Palta Waterworks. Gradually he rose to prominence in the field of engineering. T.C. Mukherjee & Co. was founded by him with Bhutnath Mukherjee.

In 1892, Rajendranath and Acquin Martin established Martin & Co., later known as Martin, Burn & Co. after the purchase by it of Burn & Co. in 1927. Architect of important buildings like the Mysore Memorial and the Esplanade Mansions, Rajendranath was associated with the Calcutta-Palta pipe-laying scheme and water-works installations in important towns like Allahabad, Kanpur, Lucknow and Benares.

His scheme led to the development of several Light Railways in Bengal and Bihar. He went to London in 1922 in connection with the remodelling of the Howrah Bridge, and again in 1926-27, to suggest improvement regarding the Victoria Memorial, Calcutta.

Rajendranath was associated with various committees and commissions like the Industrial Commission (1916-18) and the Royal Commission of Indian Currency and Finance (1925-26). But, he refused political preferments like the Industries portfolio in Lord Chelmsford's Council in 1918 and a Ministership in the Bengal Council in 1930.

In 1911, he was nominated Sheriff of Calcutta. For many years a Fellow of the Calcutta University, he was awarded its honorary Doctorate of Science. He was the President of such bodies as the Royal Asiatic Society of Bengal, the Indian Science Congress, the Calcutta Boy Scouts Association and the Bengal Olympic Association.

An ardent lover of the motherland, he deprecated racialism and regionalism as detrimental to the Indian goal of national self-determination. At times, a sharp critic of Government policy, he wanted to resuscitate the old newspaper *Bengalee* to serve as a platform to mould opinion along constitutional lines. In the economic sphere, he advocated thorough industrialisation as well as co-operation between foreign and indigenous capital, alongwith agricultural improvement. Though, an advocate of the *laissez faire* policy, he felt the necessity of State protection to new industries.

A supporter of Western education, he advocated the promotion of primary education as also technical and agricultural education. Critical of social evils like the *Purdah,* casteism, early marriage and untouchability, he stood for female education, widow-marriage and full rights for women. In religion he was a liberal. As a businessman he had to maintain an ostentatious life. He was associated with beneficial societies like the Calcutta orphanage and the Society for the Improvement of Backward Classes in India. He patronised the foundation of the Gokhale Memorial Girls' School.

This public-spirited business magnate not only contributed to the growth of Indian entrepreneurship and industrial and urban development in modern India, but also promoted the cause of education and social progress.

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Mukherjee, Rajkrishna (1854 — 1886)

Rajkrishna Mukherjee, born in 1854, was an eminent Bengali poet and essayist.

Rajkrishna Mukherjee taught in several colleges, practised law in Calcutta High Court and worked as a translator under the Bengali Government. He was a follower of Bankimchandra. His works include *Jaubanodyan* (The garden of youth, 1868), *Mitrabilap o anyanya kabitabali* (Elegy for the

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friend and other poems, 1869), Kabyakalap (Poems, the plumes of the peacock, 1870), *Kabitamala* (A garland of poems, 1877) and *Meghduta* (translation in verse from Kalidasa, 1882). His book *Nana prabandha* (1885) is a brilliant collection of philosophical, historical and literary essays.

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Mukherjee, S.P. (1901 — 1953)

Syama Prasad Mukherjee, born in Calcutta in 1901, was an eminent poltician and founder of a Hindu political party - Jan Sangh (BJP).

Change is the law of life. Status quo is no progress. Renunciation of thinking is admission of intellectual bankruptcy. Consistent thinking is not creative thinking, as intellectual verse is not inspired poetry. One should know the seasons when to take occasions by the hand. Outstanding persons, on account of their intellectual and moral courage, devotion and dedication secure a page in history within a short span of life. Syama Prasad Mukherjee belonged to that rare and precious species.

He was born on July 6,1901, as the son of Asutosh Mookerjee—a great Judge and eminent educationist of homeric and cosmic proportions. He proved to be a worthy son of a great father. His academic career was brilliant throughout. After Post-Graduation, he finished law course, went to England and became a barrister. Instead of practising at the Bar, he chose to serve Calcutta University in various capacities, as it was literally orphaned by the death of his illustrious father, who fashioned it into a great seat of learning. After serving on the Senate and Syndicate, he became its Vice-Chancellor in 1934 and continued as such till 1938. As President of the Post-Graduate Council of Arts and Sciences, he streamlined higher education and gave impetus to Bengali as medium of instruction.

On the cultural side, he became the first Indian President of Royal Asiatic Society and also headed the Mahabodhi Society. He was Presidency of the All-India Banga Sahitya Sammelan. He financed "Nationalist," an English Daily. He represented Calcutta University in the Provincial Legislative Council as a Congressite. After resigning, in obedience to the party mandate in 1930, he successfully sought re-election as an Independent to champion the academic interests. Though, his wife passed away in 1934, he remained a widower for the rest of his life to serve the people. He was elected to the Provincial Assembly in 1937 as an Independent.

When he found that the Indian National Congress was neglecting the interests of Hindus to placate Muslims, he joined the Hindu Mahasabha in 1939. He equally condemned British rulers' support to Muslim hooligans and the passive attitude of Congressites during the communal riots. He visited the riot-ridden areas without Police escort at great personal risk to set right the situation. He deplored the call of the Congress to boycott census in 1941, while Jinnah wanted every Muslim to enlist himself to increase their number.

He joined the Fuzulul Huq Ministry in United Bengal during the critical phase of World War II to safeguard the interests of the people. When Staffond Cripps wondered why he was as ardent as a Congressite in projecting the national demand, while their parties were diametrically opposed to each other, he made him understand that differences between them were like disputes between brothers. Identifying himself with 'Quit India' movement, he wrote strong letters to the Viceroy and the Provincial Governor. He pleaded with Lord Linlithgow, the then Governor-General, to release the Congress leaders and raise national defence force against Japanese aggression.

He resigned from the Provincial Cabinet

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when he found that the policies of the Government were contrary to national interests. He exposed the man-made famine of Bengal in 1943, which took a toll of three millions, and rendered yeoman service to the victims, against heavy odds. He opposed partition of the country. But when it became inevitable, he campaigned for partition of Bengal and the Punjab to make best use of the bad bargain. Though, he agreed for Hindi to be the link language of India, his personal choice was for Sanskrit.

After India became free, no Government was called upon to face, within such a short time of assuming power from alien hands, problems of such diverse variety and magnitude as the Government of India. But Nehru, as the Prime Minister rose to the occasion and made the Government truly national by including in his Cabinet talented non-Congressmen like B.R. Ambedkar, Syama Prasad Mookerjee and R.K. Shanmukham Chetty, and experts like John Matthai, K.C. Neogi and N. Gopalaswamy Iyengar.

As Minister in charge of supply and industries, he rendered an excellent account of himself. After the assassination of Gandhiji, he resigned from Hindu Mahasabha and advised the body of eschew politics and confine to religious and cultural activities. Ultimately, he relinquished his Ministership in February 1950, to be able to serve the people better. He disagreed, he pleaded for the cause of minorities in East Pakistan and for absolute and unqualified integration of Jammu and Kashmir with India.

Prime Minister Nehru followed the speeches of two Mookherjees viz. Syama Prasad and Prof. Hiren, leaders of the Communist Party, as both of them were great parliamentarians. When China overran Tibet, he warned Nehru of the danger of Chinese dragon sitting at our doorsteps. He also protested against the decision to let Kashmir have a separate Constituent Assembly and a flag. When Sheikh Abdullah declared that the Constituent Assembly of Kashmir was a sovereign body, he accused him of promoting a three nation theory. He opposed appeasement in any form. When Sardar Patel died, "The Times of India" described Mookherjee as a true heir to Patel.

Realising the need for a strong national opposition party, he founded Akhila Bharatiya Jana Sangh in October 1951, which was open to all, irrespective of community, class or creed. As President of the Mahabodhi Society, he toured the countries of South-East Asia and strengthened the bonds of cultural kinship subsisting since centuries. He was forthright in the expression of his views. Challenging Jawaharlal, he thundered: "It is easy to sit in you airconditioned office in New Delhi and offer homilies from your well-guarded sanctuary and ask the Hindu refugees to return to their homes in East Pakistan without knowing the situation there."

Referring to suppression of opposition, he warned that it would strengthen the will to resist. When Nehru talked about crushing opposition to his policies, he retorted that he would crush the crushing mentality. His exchanges with the Prime Minister remind of a diamond cutting a diamond.

He was noted for his humour. As soon as the Jana Sangh was born, Nehru uleashed a campaign of vilification against it, even before its branches could be opened in the State Capitals. Then, Mookherjee laughed and said: "We should pass a vote of thanks to Jawaharlal for acting admirably as an unpaid publicity officer of the Jana Sangh." When Dr. L.G. Thatte was opposing Jawaharlal in the general elections at Allahabad, he was asked whom he was supporting. He replied: "Let them both apply for Jana Sangh support and we shall think over their applications."

Scoffing at the demand for a ban on cow slaughter, Nehru remarked that he found no difference between a cow and a horse. Then, the Congress election symbol was a pair of bulls

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and that of the Hindu Maha Sabha, "a riding horseman". Commenting on Nehru's remark, he said: "Nehru himself wants to kill the horse and protect the bills." Kailas Nath Katju, the then Home Minister, was piloting the Preventive Detention Bill; Mookherjee began to read extracts from an old article against such black measures enacted by the alien British Government written by an eminent lawyer. Katju wanted to know the identity of the lawyer. "The Hon'ble Dr. Kailash Nath Katju" was the reply. Katya collapsed in his seat. When asked at a press conference whether he was responsible for partition, he snapped: "Yes, I was. Nehru partitioned India and I partitioned Pakistan and saved half of Bengal and the Punjab." The instances are only illustrative.

He was an outstanding orator and his speeches on major issues became landmarks. He was a stalwart physically and intellectually. He took no rest and gave no rest. He was uncompromising on principles, unfaltering in his faith, unflinching in his loyalties and unrivalled in his capacity to make sacrifices. He was easily accessible, confiding and democratic. He was truly versatile—an eminent educationist, popular speaker, competent legislator and an able administrator.

He was much worried over the Kashmir dispute, worked for total integration of the State with India and staked his life. His lengthy correspondence with Prime Minister Nehru and Sheikh Abdullah in this behalf proved to be an exercise in futility. He had no option but to support the Satyagraha of Praja Parishad to achieve the object. When Sheikh advised him not to enter Kashmir, he retorted that he was not taking orders from him.

Ultimately, he entered Kashmir without a permit as required and was arrested on May 10, 1953, and was kept under detention in Srinagar. He was already a sick man requiring constant medical attention. It was alleged that he was denied even normal medical aid. He died of a heart attack in the early hours of June 23, 1953, at the age of 52. His end was that of a martyr. Government refused to comply with the countrywide demand for an inquiry into the causes and nature of his death.

By every test, he was a perfervid nationalist and an unsullied patriot. He had the strength of a giant and the courage of a lion. He never shone in the reflected glory of others. His memory is cherished by posterity as an indomitable patriot, who played a stellar role combining the will of a conqueror, the devotion of a Hindu Sati and the labour of a galley-slave.

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Mukherjee, Sambhu Chandra (1839 — 1894)

Sambhu Chandra Mukherjee, born in Calcutta in 1839, was a very superior Hindu, handsomely dressed in shawls and a huge shawl turban, possessing great knowledge of the history. He was also a top-ranking journalist.

He was born in a middle-class Brahmin family at Baranagar, near Calcutta, on 8 May 1839. He had his education first at a vernacular school (1844-48), then in a missionary institution for a short while, followed by five years of schooling at the Oriental Seminary (1848-53), and at least two years of study at the Hindu Metropolitan College under the Principalship

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of Captain D.L. Richardson. From the report of the prize-giving ceremony of the college on 3 January 1856, it appears that both Kristodas Pal and Sambhu Chandra were awarded scholarships (Sambad Bhaskar, 12 January 1856.)

These two students had joined hands in bringing out the Calcutta Monthly Magazine in 1855, but the paper did not survive for more than six months. This did not dampen Sambhu Chandra's ardour for journalistic ventures. He became the Editor of the *Morning Chronicle* in 1856 for a short time.

Having been married in 1857 to a girl of Jorasanko, Calcutta, he felt it necessary to earn his livelihood. He, therefore, accepted the post of Headmaster of the Calcutta Training Academy and at the same time joined the staff of the *Hindoo Patriot* as an Assistant Editor in 1859-60. In January 1861, he started the Mookherjee's Magazine which, however, had to be closed after the publication of six issues only.

Like Dakshina Ranjan Mukherjee, Sambhu Chandra must have been induced by the Government to go to Oudh to pacify and organise the Taluqdars there. He became the Assistant Secretary to the Taluqdars' Association, Lucknow, in 1861 and continued to hold the post till 1863. At that time, he conducted the *Samachar Hindustani.*

In 1864 he left Oudh for Murshidabad, where he held successively the posts of Political Adviser, Dewan and Secretary to the Nawab till 1866. In 1867, he became the Secretary to Raja Sheoraj Singh of Kashipore, who happened to be an additional member of the Legislative Council of the Governor-General. But, he resumed his association with the *Hindoo Patriot* in 1866 and continued it till 1872.

In July 1872, he revived the Mookerjee's Magazine, which used to publish ten issues a year, till the end of 1876. The journal played a prominent part in awakening economic and political nationalism. The contributions of Bankim Chandra Chatterjee on the 'Confessions of a Young Bengal' (December 1872) and the 'Study of Hindu Philosophy' (May 1873) and Bholanath Chandra's articles on Indian commerce and industries in 1873-74 made the journal a source of inspiration to resurgent India. In 1882 he started the *Reis and Rayyet*, a weekly paper, in English and conducted it till his death in February 1894.

Sambhu Chandra professed high admiration for the British rule and considered it a blessing. But, he boldly pointed out its shortcomings and exposed cases of injustice, corruption and exploitation. He became the President of the short-lived political association called the 'Indian League' in 1875.

He was not favourably disposed towards the Indian National Congress, though we find him joining the Calcutta session in 1886 as a representative of the 'Indian Union'. He served Maharaja Bir Chandra Deo of Tipperah as a minister between 1878 and 1881 and effected much improvement in the administration there. He was interested in Homeopathy, and got the M.D. degree from an American University in 1891.

He was the author of the following small books: 'On the Causes of the mutiny', by a Hindu of Bengal (Calcutta, 1858); "The Prince in India' by an Indian (Calcutta, 1871); "Travels and Voyages in Bengal between Calcutta and Independent Tipperah' (Calcutta, 1883).

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Mukherjee, Satish Chandra (1865 — 1948)

Satish Chandra, son of Krishnanath Mukherjee, born at Banipur in Hooghly district in 1865, was a leading freedom fighter, politician and journalist.

Satish Chandra, son of Krishnanath Mukherjee, was born in a Hindu Brahmin family on 5 June 1865 at Banipur in Hooghly district, West Bengal. His father was a Translator of official documents in the Calcutta High Court, and his elder brother Tinkori Mukherjee was the honorary Manager of the *Dawn* magazine for some time. In early life he imbibed from his father Positivism, founded by Auguste Comte described as 'Religion of Humanity'. He remained a Positivist till his initiation at the hands of Vijaykrishna Goswami in 1893.

The place of his education and greatest activity in life was Calcutta. He was a student of the South Suburban School, Bhowanipore. He had close contact with all contemporary men of light and leading like Ishwar Chandra Vidyasagar, Shivanath Sastri, Brojendranath Seal, Rabindranath Tagore, Justice Dwarkanath Mitra, Sir Asutosh Mukherjee, Sir Gooroodas Banerjee, Raja Subodh Mullick, Bepin Chandra Pal, Aswini Kumar Dutta, Sri Aurobindo Ghose and Narendranath Dutta (Swami Vivekananda) and drew inspiration from them.

Intensely religious, he laid emphasis on the study of Hindu life, thought and faith, while fully "alive to the necessity and the usefulness of all other systems, secular or religious, Easter or Western."

Having passed the Entrance examination in 1879, Satish Chandra joined the Presidency College, passed the B.A. and the M.A. examinations in English in 1836, obtained the B.L. degree in 1890 and enrolled himself as a Vakil of the Calcutta High Court. He started his career as a teacher of the Metropolitan Insitution, Calcutta. In 1887, he was appointed a Lecturer in History and Economics in the Berhampore College. In 1895, he founded the Bhagvat Chatupathi, which as a system of University education failed to satisfy the legitimate aspirations of the nation.

In 1897, the *Dawn* magazine was started and Satish Chandra was its Editor up to 1913. In 1902 the 'Dawn Society', a non-political Institute of culture, was founded as a protest against the Report of the Indian Universities Commission, with Satish Chandra as its Secretary. The *Dawn* magazine soon became an organ of Indian nationalism. It was the greatest vehicle of propagation of Satish Chandra's nationalist ideas.

He took a leading part in the formation of the Council of National Education in 1906 and was its guiding spirit, drawing up the syllabi, collecting the funds and appointing the teachers. He never took remuneration for any work. In 1906, he became a Lecturer in the Bengal National College and in the words of Sri Aurobindo, Satish Chandra was " the man who really organised the National College at Calcutta and had given his life to that work". In 1907-08, he was the Principal of the National College in succession to Sri Aurobindo Ghosh. He had connections with the famous English daily, the *Bande Mataram,* and wrote leading articles in that journal unsigned.

The last days of his eventful life were spent at Benares (1914-48). During this period he came into contact with personalities like Mahatma Gandhi, Pandit Madan Mohan Malaviya, Narendra Deva, Jadumath Sarkar and J.B. Kripalani. He was deeply influenced by Gandhiji's doctrine of non-violent non-cooperation. In 1922, he came to Sabarmati following Gandhiji's arrest and spent two months helping in the management and publication of the *Young India.* In 1930, he visited and stayed for some time at the Vihar Vidyapith of Dr. Rajendra Prasad. He died on 18 April 1948.

A typical product of the progressive movement of the nineteenth century, Satish Chandra

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eschewed orthodoxy, caste and provincialism. His views about social reforms were at least modern, if not radical. He worked for education on national lines and under national control. As secretary of the Dawn Society, he took up the cause of economic Swadeshi (revival of indigenous industry) long before the formal beginning of the Swadeshi Movement on 7 August 1905.

He was in favour of importing additional machinery in place of piecegoods from the United Kingdom. "Self-help in our public life would include among other things organisation of Swadeshi industries with a view to secure our industrial independence" ('Principle of the Swadeshi Movement').

Though himself the Editor of a nationalist journal, he did not like demagogic propaganda even in those days of bitter anti-British feeling. In an article, he wrote that His Majesty George V "had in his heart the supreme ambition of identifying himself with India and her myriad-voiced populations" (*The Dawn*, January 1912).

A genuine patriot, he held no public office and joined no political party. He tried through his writings to popularise Gandhiji's doctrine of non-violence. Like his spiritual guru, Vijaya Krishna Goswami, he believed that Swaraj would come through non-violence and that the British would leave the country in their own interest.

As the Editor of the *Dawn*, as the Secretary of the Dawn Society, as a Professor of the Bengal National College, Satish Chandra rendered yeoman's service to the cause of Indian Nationalism. A selfless nationalist, his name will go down in history as one of the authors of national awakening and 'the father of the Bengali Revolution'.

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Mukherjee, Sailajananda (1901 — 1976)

Sailajananda Mukherjee, born in 1901, was an eminent Bengali writer.

Sailajananda Mukherjee a contemporary and a friend of Kazi Nazrul Islam and Premendra Mitra, made hid debut with his story, *Kaila kuthi*' (Coal-farm) which was published in the monthly *Basumati* in 1922. Sailaja had much cause for unhappiness in his private life, but he never lost his smile.

His early work, *Atmaghatir diary* displeased his grandfather (on his mother's side) Raisahib Mrityunjoy Chatterjee, who had once expressed his desire to give him half of his property. Sailaja left the Raisahib's house and came to Calcutta. He learnt much from the pungent reality of the city life. His new experience found expression in his *Dhvamsapather jatri ora* (They are wayfarers on the road of destruction, 1924).

But it was *Kaila kuthi* which brought him fame. He then became associated with such magazines as *Kali o Kalam* and *Kallol*. He was one of the editors of the latter, though for a very short period. In his old age he contributed to the magazine *Taruner swapna* edited by Tarasankar Banerjee and Malabika Datta. Sometimes in the fiftees Sailaja appeared in the world of film with his own story *Ami baro habo*. Experiences accumulated from the rude reality made Sailaja's writings realistic to the core.

He himself admitted that he depended mainly on his own experience to depict the lives of the coolies. He was not so much interested in illuminating the obscure parts of the unfathomable human mind. It was his intimate relation with the surroundings and his capacity to

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draw reality with the subtle touches of a painter that account for his success as a short story writer.

Even Tagore praised his mastery over expression. Mohitlal Mazumdar and Abdul Odood admired his sense of reality. Buddhadev Bose in his *An Acre of Green Grass* describes him as 'the most detached writer ever to be born in Bengal', and says, 'his quietness, as he does his job, is terrible, his description of a murder as unconcerned as that of a mother suckling her child'.

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Mukherjee, Saratchandra (1902 —)

Saratchandra Mukherjee,born in 1902, was one of the pioneers of the Sabuja Movement in Bengal.

Saratchandra Mukherjee got his education at Revenshaw College and then graduated from Patna University. He was appointed Deputy Collector and in 1950 he joined the Indian Administrative Service. As a student he wrote articles on different topics in the journals like *Sahakar* and *Utkal Sahitya.*

He was one of the contributors to the novel, *Basanti* and the *Sabuja kabita,* a collection of poems. He was a zealous co-ordinator of the sabuja Sahitya Samiti. Though his poems are not remarkable they are still the product of a young ambitious mind having dreams of love and beauty.

Pancha pushpa, a short story collection, *Ramunja,* a biography in story form, *Arthika utkal,* essays on Orissa's economy, *Konarka,* a short account of the world famous temple at Konark in English and Ajati, an incomplete novel are among his other works.

Besides, he published a monthly journal called *Pallimangala* and edited *Orissa: Past and Present* in collaboration with Pranakrishna Parija. His works were published under the auspices of the Sabuja Sahitya samiti.

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Kazi Abdul Odod, *Saratchandra o tanr par*, Mohital Mazumdar, *Sahitya bitan.*

Mukherjee, Saurindramohan (1884 — 1966)

Saurindramohan Mukherjee, born in 1884, was an eminent Bengali short story writer.

Saurindramohan Mukherjee who associated with the *Bharati,* wrote nearly a hundred books but he is noted mainly for a few of his short stories like 'Diner alo' and 'Thakurjhi'. His theme is mostly love and idiom simple and unpretentious.

Some of his collections of stories are *Shefali* (1909), *Nirjhar* (1911), *Pushpak* (1913) and *Piyasi* (1922). Most of his novels are either translated or adapted from foreign works. *Kajari, Andhi* and *Babla* are some of his original works in the genre.

He also wrote a few farces adapted from foreign or other writers of which mention may be made of *Jatkinchit* (from Moliere), *Grahar pher* (from Prabhatkumar Mukherjee's Balaban jamata), *Dashachakra, Rumela, Hater panch* and *Panchashar.*

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Mukherji, Shyama Prasad (Dr.) (1901 — 1953)

Dr. Shyama Prasad Mukherjee, born in Calcutta in 1901, inherited a rich tradition of erudite scholarship and fervent nationalism

Born at Calcutta, on 6 July 1901, Dr. Shyama Prasad Mukherjee inherited a rich tradition of erudite scholarship, fervent nationalism and fearlessness from his illustrious father, Sir Asutosh Mukherjee. His mother, Shrimati Jogamaya Devi, was a typical Hindu lady, devoted to her husband, family and Dharma. Being an upper-class Brahmin family with a high social status, the Mukherjee house in Bhowanipur, Calcutta, was known as much for its "Poojas" as for its cultured and scholarly atmosphere. It was the *rendezvous* of literary and political luminaries of Bengal who gathered there to get guidance and inspiration from Sir Asutosh, who as the Vice-Chancellor of the Calcutta University and a Judge of the Calcutta High Court occupied a unique position in the life of Bengal.

Shyama Prasad Mukherjee, together with his elder brother, Rama Prasad, and younger brother, Bama Prasad, was brought up by Sir Asutosh with filial care and affection, tempered with severe discipline and austerity befitting Brahmacharins. He got his early education at the Mitra Institution, from where he passed his Matriculation examination at the age of sixteen with a scholarship and joined the Presidency College, Calcutta, in 1917. He stood first in the University in Inter Arts examination in 1919 and passed the B.A. examination with Honours in English, securing a first class first in 1921. But for his M.A., he took Indian Vernaculars instead of English. This was in keeping with Sir Ashutosh's policy of giving Bengali and other Indian languages their rightful place in the University education which was till then dominated by English alone.

The high ideal in which characterised Shyama Prasad Mookerji's entire life began to find expression through actions and words from his student days. Writing to Professor Percival in London on 2 September 1920 for an article for the Presidency College Magazine, of which he had been appointed the Editor, he requested him to "bless me from your innermost heart that I may live a pure and manly life". "Pure and manly life" was the ideal he set before himself while still in his teens, and he lived up to it right till the end of his crowded life in 1953.

While studying for his M.A. he was married, in April 1922, to Shrimati Sudha Devi who bore him four children—two sons and two daughters-before she died in 1934. Shyama Prasad refused to marry again and decided to devote the rest of his life to the service of the nation with single-minded devotion.

He did his B.L. in 1924, once again standing first in the University, and was called to the English Bar in 1927 from the Lincoln's Inn, England, which he joined in 1926. But, he never practised law. The death of his father in 1923, whom he had bee assisting from his student days in the work of running the Calcutta University, brought him into the educational field even while he was still a student. He was known to have the closest insight into the educational plans and policies of Sir Ashutosh. The well-wishers of the University, therefore, considered his association with the University administration as essential for its healthy growth on the lines laid down by Sir Ashutosh. He was elected to the University Senate and Syndicate in 1924 and became its youngest Vice-Chancellor in 1934.

He began his political career in a small

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way as early as in 1929 when he was elected to the Bengal Legislative Council as a Congress candidate from the University Constituency. It was in a way a necessary adjunct to his educational work. He was supposed to act as a watchdog of the Calcutta University in the Legislature. He resigned his seat in the Council in response to the Congress call for boycott of Legislative Councils, but soon after re-entered it as an independent to be able to safeguard the interests of his University.

The training that he got in parliamentary life and the insight he acquired into the working of the Muslim League and the Congress mind during this period stood him in good stead in later life and helped him to chalk out his political course with an open mind.

He was again returned from—the University constituency to the Bengal Legislature in 1937 when it was first constituted on the basis of the Communal Award. In a house of two hundred and fifty, Hindus had been given only eighty seats for which mostly Congressmen were returned. The rest was divided between the Muslims and the British interests which both had been given heavy weightage. The Muslim members were divided between the Muslim League and the Krishak Praja Party led by Fazlul Haq. Had the Congress Party formed a coalition with the Krishak Praja party, Bengal could have got a non-Mulsim League stable Government. But the British interests wanted the Muslim League to form the Government.

The Congress leadership also played the game of the British and the Muslim League by refusing to form a coalition with the Krishak Praja Party. This came as a rude shock to Shyama Prasad, who was amazed at the utter bankruptcy of statesmanship in the Congress and its cowardly policy of appeasing the Muslim League at the cost of the wider interests of Bengal and the country as a whole.

The Muslim League Ministry, as soon as it was formed, decided to strike at the educational structure which Sir Ashutosh and Shyama Prasad had so assiduously built up by passing the Secondary Education and the Calcutta University Bills. After having failed to persuade the Congress leadership to change its suicidal policy of allowing the Muslim League a safe spell of power, he decided to go ahead single-handed to topple the Muslim League Ministry. The way he rallied round himself non-Congress and non-Muslim League nationalist forces in Bengal, ousted the Muslim League Ministry and formed the coalition ministry with Fazhul Haq as Chief Minister in which he became the Finance Minister, established his position as a practical and far-sighted political leader.

During the same period, he came under the influence of Veer Savarkar who after his release in 1937 refused the Congress offers of power and position and put new life in the Hindu Maha Sabha, of which he was elected the President. The pure nationalism and patriotism of Veer Savarkar coupled with his realism came to Shyama Prasad as a refreshing contrast to the utopian idealism and pseudo-nationalism of the Congress. He joined the Hindu Maha Sabha and became its acting President in 1939.

Soon after he joined the Bengal Cabinet, Gandhiji, started the Quit India Movement and the British Government let loose a reign or terror in the county. The rapid advance of the Japanese armies through Burma added new dimensions to the situation. The British Government, instead of taking the people into confidence, began the policy of scorched earth in the Eastern region of the country. Since all the Congress leaders were in jail, there was no one to take up the national cause against the British. Shyama Prasad, even though he was a member of the Government, decided to take up the cudgels with the British Government on behalf of the nation.

His correspondence with Lord Linlithgow, in which he urged upon him to release the leaders, trust the people and permit the raising of a National Defence Force to meet the Japanese threat, is a classic example of persuasive firm-

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ness in the national cause. Having failed to persuade the Central Government, he decided to quit the Bengal Cabinet and lead the nationalist forces against the British unshackled by the string of office.

The man-made famine of 1943 brought the humanitarian in Shyama Prasad to the forefront. The massive scale on which he organised the relief work and the ready response that his appeals for funds evoked in all parts of the country went a long way in saving lakhs of lives from the clutches of sure death.

No sooner had the people overcome the rigours of famine than the shadow of partition began to overcast the sky. The Muslim League, encouraged by the British and fortified by the appeasement policy of the Congress, decided to have its full pound of flesh in the form of Pakistan before the British left India for good. Shyama Prasad Mukherjee organised a country-wide campaign against the partition of the motherland. But, the ground slipped under his feet when the British Cabinet Mission, before which he was arguing against partition, confronted him with the Poona resolution of the Congress Working Committee which said that the Congress would not coerce any unwilling part to remain in India. It came as a shock and surprise to him. He had supported the Congress in 1946 elections because he was assured by Sardar Patel that the Congress would never accept Partition. He never knew till then that the Congress Working Committee had already conceded the right of the Muslim Majority Provinces to opt out of India.

Thereafter, Shyama Prasad Mukherjee bent his energies to partition Pakistan. Had Congress and Muslim League had their way, the whole of Punjab and the whole of Bengal would have gone to Pakistan. It was primarily due to the efforts of Shyama Prasad Mukherjee that half of Punjab and half of Bengal was saved for India. That explains Dr.Mookerji's famous retort: "Congress partitioned India and I partitioned Pakistan."

Shyama Prasad was invited by Gandhiji to join the first National Government in August 1947. He accepted the invitation in the hope that he would be able to influence the policies of free India in its formative period and safeguard the interests of crores of Hindus who had been left back in Pakistan much against their will.

His performance as Minister for Industries and Supplies in the first Government of free India was truly prodigious. He laid the firm foundations of the industrial development of the country by setting up the Chittaranjan Locomotive Factory and the Sindri Fertilizer Factory.

But on broad matters of policy, particularly regarding Pakistan, his differences with Pandit Nehru came to the surface quite early. The Nehru-Liaqat Pact of 1950 brought those differences to a climax. Having failed to prevent that ignominious pact being signed, Dr.Mukherjee decided to leave the Cabinet and organise opposition to Nehru's policies from outside the Government. He thus became the first member to sit in the opposition in the Parliament-cum-Constituent Assembly of India.

The statement he made in Parliament about his resignation on 19 April 1950 has proved to be prophetic. It is the most realistic assessment of Indo-Pak relations that has ever been made. The reasons he enumerated why the Nehru-Liaqat Pact would not solve any problem are as valid today as they were in 1950.

The history of Indo-Pak relations since then, the fate of the Tashkent Agreement and the continued genocide of Hindus in Pakistan are eloquent testimony to his foresight and realism.

After quitting the Cabinet, Dr.Mukherjee concentrated his energies on creating a political platform through which the ideology and policies he stood for could be projected. He had already said goodbye to the Hindu Maha Sabha because it refused to accept his suggestion to open its doors to all Indians, irrespective of caste and creed. The Bharatiya Jana Sangh was the concrete result of his efforts. He became its

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founder-President in October 1951 and spent the rest of his life in building up this organisation as a nationalist democratic alternative to the party in power.

He was returned to the first Lok Sabha from North Calcutta in the first general elections held in 1952. Jana Sangh could return only two other members. But Dr. Mukherjee was not the man to despair. He brought together a number of small parties including the Ganatantra Parishad of Orissa, the Akali Dal of Punjab, the Hindu Maha Sabha and a number of independents to form the National Democratic Party in the Parliament, of which he was elected leader. This made him the virtual Leader of the Opposition in the Parliament and alternative Prime Minister of the country.

His role in the Parliament as Leader of the Opposition earned him the title "lion of Parliament". Parliament has yet to see his equal as a parliamentarian.

Soon after he entered the Parliament, the secessionist activities and policies of Sheikh Abdullah drew his attention. He decided to take up the cause of Jammu and Kashmir Praja Parishad which had been demanding that Jammu and Kashmir State be fully integrated with the rest of India and that it should have the same flag, Constitution and President as the rest of the country. During his visit to Jammu in August 1952, he told a mammoth meeting: "I will get you the Indian Constitution or lay down my life for it." His words proved prophetic. When he decided to visit Jammu again in May 1953, to study on the spot the situation created by the reign of terror let loose by Sheikh Abdullah against the people of Jammu, the Government of India first decided to arrest him at Gurdaspur in Punjab, but later changed its mind and allowed him to enter the State to be arrested there so that the Supreme Court of India, which till then had no jurisdiction over Jammu and Kashmir State, might not set him free. It was part of a conspiracy to remove him from the earthly scene. The way he died as a prisoner at Srinagar and the refusal of Pandit Nehru to hold an inquiry about his death in spite of the universal demand for it strengthened the doubts that he did not die a natural death. He thus became a martyr to the cause of Indian unity.

Dr. Shyama Prasad had a well-built stately body and an alert and analytical mind. He was an intellectual giant. His habits were simple. He usually wore dhoti and kurta. He led an austere life and was an embodiment of simple living and high thinking.

He was a nationalist to the core of his heart. "Country comes first" was his watchword. His approach to all problems, internal and external, was uninhibited by any consideration of left or right. He stood for a reciprocal policy towards Pakistan, closer cultural and economic relations with the countries of South-East Asia and bilateral arrangements with other countries including the U.S.A. and the U.S.S.R. on the basis of mutuality of interests.

In the economic field, he stood for market economy but did not rule out the entry of the State in the economic field in exceptional circumstances.

His views regarding education and language were clear-cut. He wanted to reorientate the entire system of education with stress on vocational education and greater attention to moral and national content in the curricula. He was a great advocate of regional languages and accepted Hindi as the official language without any reservations. He continued to take a keen interest in the educational and cultural life of the country even when he became totally engrossed in politics. As a President of the Mahabodhi Society, he acted as a link between India and the Buddhist world. His visit to Burma and Cambodia in 1952 with the remains of Sariputta and Maha Moggalana was a great essay in revival and strengthening of cultural ties with these countries.

His death created a void in the cultural and political life of the country as a whole and particularly of Bengal which still remains to be filled.

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Mukherjee, Subhas (1919 —)

Subhas Mukherjee, born in 1919, is a major Bengali poet, politician and journalist.

Subhas Mukherjee a major Bengali poet, joined the Communist Party early in life and worked as a journalist. He was imprisoned for two and a half years. He then worked for the trade union in the jute mill area, which is the source of many of the striking images in his poetry. After the split of the Communist Party he remained for sometime with the C.P.I.

He no longer belongs to that party. He was a member of the Executive Board of the Sahitya Akademi and Vishavabharati Samsad and is a Secretary of the Afro-Asian Writers' Association. For several years he edited the literary monthly, *Parichaya* and the children's magazine, *Sandesh*. He has travelled widely in Asian and East European countries.

Subhas took the critics and the reding public by storm with the publication of the first volume of his poems, *Padatik* (1940). The wit, the supreme command over the technique combined with the infectious spirit of youth, tremendously impressed Buddhadeb Basu although he was a little apprehensive about the political rhetoric of the poems.

Subhas is the first Bengali poet to interpret the world on the basis of his total commitment to Marxism. *Agnikon* ('Angle of fire', 1948) in its loudness may be stated as the poetic expression of the left adventurist period of the outlawed CPI. Some of the poems of *Chirkut* ('Chit of paper', 1950) contain memorable images of the Bengal Famine.

His next group of poems *Phul phutuk* ('Let the flowers blossom', 1957) is a definite turning point in his career. The poem which had once echoed Mayakovsky's line 'now's no time for a lover and his lass', now declares 'Whether flowers blossom or not/It's springtime'. From now on his poems, although lacking in former militancy, get charged with deeper humanity. His translation of the poems of the Turkish poet Nazim Hikmet influenced the technique of the *Phul phuruk* group and his subsequent collections of poems deeply.

Poetic logic moves through sequences of images: different types of metaphors make their appearances; rigidity of metrical discipline is mostly replaced by a tense gadya kabita 'poem in prose'. A sort of tight-lipped reticence is structured in the body of the lean, naked poetry, despite the presence of the narrative element. For *Jato durei jai* (1962) Subhas received the Sahitya Akademi award in 1964.

The next collection is named after his finally achieved long autobiographical poem *Kal madhumas* (1966). He has since published four other collections: *Ei bhai* ('Oh brother, 1971), *Chhele gechhe bane* ('The boy has gone to the forest', 1972), *Ektu pa chaliye, bhai* ('Brother, let's walk a little faster', 1979), and *Ja saite* ('Collecting water', 1981).

Humour and pathos, passion nostalgia balance each other in his poems. The less successful ones of this intensely socially conscious poet, this poetic chronicler of his times, occasionally lapse into versified journalism, but the best take wings as exemplified by his poem *Jacchi* ('Am going') of the last collection.

He has translated, apart from two volumes

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of poems by Nazim Hikmet, one volume each by Pablo Neruda and by the Bulgarian poet, Nikola Vapatsarov. Among others, he has translated Solzhenitsyn's *One Day in the Life of Ivan Denisovich*. His only original novel *Hanras* (1973) transmutes his experiences as a political activist. He has several volumes of travelogues to his credit and some books for children.

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Kazi Abdul Odod, *Saratchandra o tanr par*, Mohital Mazumdar, *Sahitya bitan*.

Mukherjee, Thakurdas (1851 — 1903)

Thakurdas Mukherjee, born in 1851, was an eminent Bengali essayist and editor.

Thakurdas Mukherjee essayist and editor of several periodicals including *Malacha, Banganibasi* and *Bangabasi*, wrote *Durgotsav* (1883), *Sahityamangal* (1888) *Sharadiya sahitya* (1896), *Sohag chitra* (1901) and *Sahar chitra* (1901).

His field of interest extended from literary problems to socio-political problems. He wrote, besides these, countless other essays in many periodicals which have not yet been collected and published.

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Kazi Abdul Odod, *Saratchandra o tanr par*, Mohital Mazumdar, *Sahitya bitan*.

Mukherjee, Trailokyanath (1847 — 1919)

Trailokyanath Mukherjee, born in 1847, an was eminent Bengali writer and scholar.

Trailokyanath Mukherjee was one of the contemporaries of Vidyasagar and Bankimchandra Chatterjee. Trailokyanath did not receive much formal education. This self-taught man had diversified interests. He came in contact with Debendranath Tagore and was appointed a teacher in a school at Sahajadpur in the district of Pabna.

In 1868, at the age of twenty-one he accepted the post of a police Sub- Inspector in Cuttack. He then became the editor of the monthly magazine, *Utkal shubhankari* in Cuttack. Even as early as that he could think of the unification of India, a country with many languages, with the help of Hindi.

The next phase of his life began when he came in touch with William Hunter. In 1870, he was appointed Head Clerk in the office of the *Bengal Gazetteer*. He helped in editing *The Annals of Bengal*, the *Statistical Account of Bengal*, *Local Gazette* etc., and worked for the collection of Bengali manuscript record under the supervision of the Statistical Survey of Bengal.

Trailokyanath later joined the museum of Calcutta as its Assistant Curator. The chequered career of Trailokyanath obviously added prismatic beauty to his writings which can be compared only with those of Rajendralal Mitra. Trailokyanath is mainly known to us as the writer of fantasy. His world of fantasy presented many interesting characters, one of whom is Damarudhar.

As a writer he ran from one corner to another in the realm of knowledge. His literary works include *Kankabati* (1893), *Sekaler katha* (1894), *Bhut o manush, Phokla digambar, Muktamala, Maina kothai, Majar galpa, Paper parinam and Damarucharita*. Trailokyanath's

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sense of humour and fantasy is unique in that he could weave through them a picture of life which is at once interesting and improbable.

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Kazi Abdul Odod, *Saratchandra o tanr par*, Mohital Mazumdar, *Sahitya bitan*.

Mukherjee, Umaprasad (1902 —)

Umaprasad Mukherjee, born in 1902, was a famous Bengali poet.

Umaprasad Mukherjee son of Sir Asutosh Mukherjee, obtained his M.A. and L.L.B. degree from Calcutta University and taught and practised law. He is widely travelled and has written some of the finest travelogues in Bengali. He is perceptive, observant and can write about his varied experiences in the Himalayan regions with lucidity.

He is genial and there is an element of warmth about what he writes. The most widely read of his books are *Himalayer pathe pathe* (1962), *Panchakedara* (1968) and *Manimahesh*. *Manimahesh* received the Sahitya Akademi Award in 1971. His other important works are: *Muktinath, Gupteshwar, Kuari giripathe, Alochhayar pathe, Triloknather pathe, Vaishnodevi o anyanya kahini, kailas o manas sarobar, Palamaur jangale, Afridi mulluke, Gangavatarana* (1955), *Kaveri kahini* (1973), *Sherpader deshe* (1974), *Bhraman omnibus* (1983), *Dui diganta* (1986) and *Album* (1986).

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Mukhopadhyaya, Bhudev (1827 — 1894)

A practical-minded political thinker, deeply attached to orthodox traditions, yet liberal in outlook, Bhudev Mukhopadhyaya was a key figure in the academic and social life of Bengal in the latter half of the 19th century.

A scion of a traditional 'Pandit' family of Khanakul (Hooghly district), Bhudev was born at 37, Haritaki Bagan Lane in North Calcutta on 22 February 1827. His father, Biswanath Tarkabhushan, was a reputed Sanskrit scholar with a few publications to his credit.

Bhudev had his early education at the Sanskrit College, Calcutta, for a little over two years (1835-37). Later, while at the Hindu College (1839-45), his genius flowered in a congenial climate. He won both junior and senior scholarships for his steady proficiency; and also a silver medal for an essay on 'Native Female Education'. In the midst of the swirling currents of western culture that engulfed his classmates, belonging to the Young Bengal group including Michael Madhusudan, Bhudev stood like a rock, challenging their imitative tendencies and championing Hindu culture.

In active life, Bhudev was an educationist out and out. Starting as the Headmaster of the Hindu Charitable Institution in 1846 and of the Chandernagore Seminary in 1847, Bhudev joined the service of the Government in 1843 in the capacity of a second teacher in the English Department of the Calcutta Madrassa. He also served as the Headmaster of the Howrah School (1849-56) and the Hooghly Normal School (1856-62) for a total period of about 13 years.

He not only proved to be a highly successful teacher himself, but also prepared a manual for teachers in vernacular schools ('Sikshavishayak Prabandha', June 1858). He was thus a pioneer in introducing teacher's

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training. This was followed by a number of his publications, mostly text-books on History and Elements of Science and Geometry, suitable for young learners.

His honesty of purpose and industry in improving the standard of teaching in the schools attracted the attention of the Government, and soon he was transferred to the Inspectorate Branch of the Educational Department (July 1862). Here he got an assignment very dear to his heart. During his twenty long years of service at the Inspectorate, he held charge of different circles in Bengal and Bihar and made a thorough study of the problems, academic and organisational, of numerous schools in the Province.

His reports and communications bear ample testimony, not only to his merit and hard labour, but also to his sincere endeavours to provide a suitable pattern for the education of his countrymen. In recognition of his services Bhudev got rapid promotions, from the post of an Assistant Inspector in 1862 to that of an Inspector of Schools in Class I of the Bengal Education Service in 1877, and was also decorated with the C.I.E. (Companion of the Order of the Indian Empire).

It is a fact that a man of strong principles, too full of self-respect, Bhudev could not always see eye-to-eye with his superiors in regard to the educational problems of the time, yet his integrity and objective outlook earned him the admiration and friendship of men like Hodgson Pratt, Fr.J.Mouat, Rev.Long, Rev. Duff and others. It was at the suggestion of Bhudev that the Government started the publication of a Bengali periodical, the *Education Gazette* and *Saptahik Vartavaha,* for dissemination and clarification of its policy and actions among the general public. Later, Bhudev was made its Editor in December 1868.

In order to draw upon his fund of experience Bhudev was nominated a member of the Lt.-Governor's Council in January 1882, and in February of the same year, he was associated with the Education Commission headed by Sir William Hunter. The Report of the Commission, particularly relating to Bengal, was largely the work of Bhudev. After a long career of thirty-three years in Government service, Bhudev retired on 23 July 1883.

An assessment of the life and work of Bhudev would at once reveal that here was a man imbued with a strong sense of nationalism, who devoted himself with the zeal of a missionary to the spread of education among the masses, as he considered it essential for the development of their political consciousness. He recommended the study of English for its rationalism and for scientific knowledge, but he warned that it 'should not anglicise us'.

So, he advocated the vernacular as the medium of instruction, and addressed himself to the task of writing text-books for school students, even incurring the displeasure of the authorities. For the removal of illiteracy among the masses he pleaded for widespread primary education, but at the same time, he was an advocate for higher education. It was at his inspiration that Raja Pramathanath Ray and other landlords of North Bengal came forward with funds to establish the Rajshahi College in 1878.

More than an educationist, Bhudev played a dominant role as a journalist. He wielded a forceful pen to present his ideas of socio-economic regeneration and political emancipation of his fellowmen. As early as in 1864, he took up the editorship of the *Sikshadarpan* (an organ of the Tattvabodhini Sabha) for the enlightenment of the rural people. It contained not only useful information of popular interest, but also digests of materials published in other periodicals, mostly from the pen of Bhudev, till in 1869 the paper went out of circulation. From 1868, Bhudev was the editor of the *Education Gazette* till his own retirement from Government service in 1882.

In political ideas, Bhudev was a staunch protagonist of national integration, which he considered to be the basic factor in the

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realisation of political consciousness among the peoples of the different regions of India. In his historical essays, he often criticised the Marathas and the Sikhs, who suffered from narrow regionalism and sectarianism that blurred their all-India vision. Though an established Bengali writer himself, contributing much to the growth of Bengali literature, Bhudev in the national interest advocated the adoption of Hindi as the link language.

To him, the cultivation of a feeling of national unity was so important that in spite of his own deep orthodoxy, Bhudev suggested inter-provincial marriage (though within the same caste) for the elimination of regional bias and prejudices. What is more, he always preached felow-feeling and mutual respect among the followers of different religious sects including the Muslims. He wanted his countrymen to be vigilant against the divisive policy of the foreign rulers. If the people would fail to see through the daliberate fanning of hatred and distrust by the rulers, they would have to pay dearly in future. What a prophetic utterance!

He was quite conscious of the constructive role of the British rule in India, but its dark side also did not escape his notice. He bitterly criticised the extravagant expenses of the Government for the maintenance of a large army and a host of British civilian officers, which could easily be economised by effecting Indianisation. Bhudev was also a sharp critic of the policy of economic exploitation by the British indigo and tea planters, as also by the foreign traders who monopolised manufacture and trade in cotton, jute, silk and lac, throttling indigenous industries to extinction.

As an economic remedy, Bhudev pleaded with his own men for pooling of resources and formation of Joint Stock Companies. Such an objective analysis, with practical suggestions, was indeed far ahead of his own time. Bhudev was thus a precursor of the 'Swadeshi era' of the early 20th century.

After retirement, Bhudev studied Vedanta for about five years at Benares and became a devotee of the great religious leader, Bhaskarananda Swami. But, the cause of his country and countrymen was always uppermost in his mind. In January 1894, he created an endowment of Rs. 1,60,000/- from his own savings for the maintenance of a Sanskrit School (Chatuspathi) and an Ayurvedic and Homoeopathic charitable dispensary in memory of his parents at Chinsurah. The noble soul passed away on 15 May 1894.

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Mukhopadhyaya, Harishchandra (1824 — 1861)

Harishchandra, born in Calcutta in 1824, was a leading journalist and a leader of Indigo planters.

Harishchandra was born in Bhowanipore, Calcutta, in 1824. His father Ramdhan was a man of very small means. His elder brother Haranchandra, as we shall know later, was the declared proprietor of the *Hindoo Patriot*. Harishchandra's schooling commenced in a neighbouring Pathasala. He was afterwards admitted to the Union School of Kidderpore. Circumstances, however, compelled him to leave the school at the early age of 14 in search of livelihood.

Harishchandra secured a job in the Tala

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Auction Co. at Rs. 10/-per month. He had a natural aptitude for studies. He saved as much as he could from his paltry income and purchased books with it. His extensive studies soon made him conversant with the current topics and problems.

Harishchandra gave up the job at the Auction Co., and later got an appointment in the Military Accounts Department at Rs. 25/- per month through a competitive examination. His efficiency here was recognised by the authorities and he was promoted to higher posts, the one last held carrying Rs. 400/- per month. His love of knowledge was so great that he used to spend his spare hours in the Calcutta Public Library and devoted himself to the study of books and journals on multifarious subjects. He even walked a distance of five to six miles to attend lectures of Alexander Duff near Hedua (now Azad Hind Bag).

Harishchandra was a regular contributor to the *Hindu Inteligencer* of Kashiprasad Ghosh. Even the *Englishman* considered his articles worth publishing. The journalist in him was thus being nurtured from his early youth.

Before discussing his career in journalism, we should refer to some of his social, cultural and religious activities. He was actively connected with Samajojjyoti Bidhayani Suridh Samitee, of which Maharshi Debendranath Tagore was the President and Akshoy Kumar Datta and Kissorichand Mitra the Secretaries. Widow-marriage, abolition of polygamy, female education, publication of literature for social improvement are some of the notable works done by the Samitee.

Harishchandra, a Brahmo himself, founded the Bhowanipore Brahmo Samaj, as a branch of the Calcutta Brahmo Samaj, later known as the Adi Brahmo Samaj. He delivered lectures in the Samaj, which were afterwards published in book form as 'Lectures on Religious Subjects'.

By this time Harishchandra was also drawn to politics. He intimately associated himself with the British Indian Association almost from its inception. In no time did he become a member of its executive committee. He is credited with having initially drafted the Great Petition for the Parliament on the eve of the renewal of the East India Company's Charter of 1853. His legal knowledge too was manifest in this petition. He was entrusted with supervising the legal affairs of the Association when Prasanna Kumar Tagore resigned for Company's service.

It was soon felt that the Association should have an organ of its own and Harishchandra came forward to fill up the desideratum. The *Hindoo Patriot*, an English weekly, had already been started by the Ghose brothers of Chorebagan, Calcutta. It supported the cause for which the Association stood. Harishchandra wrote regularly for the paper and was acquainted with its founder-editor Girish Chandra Ghosh. The burden of the paper soon devolved on Harishchandra's shoulders. As a Government servant, it was not possible for him to be the declared proprietor of the press and the paper. He removed the paper from Chorebagan to Bhowanipore, where his brother Haranchandra was made its legal proprietor. Harishchandra was now the full-fledged Editor.

Harishchandra had to spend the major portion of his income for the press and the paper. The power of his forceful pen was keenly felt by the authorities. During the Sepoy Mutiny, Governor-General Canning used to read it every week and it is said that it largely influenced his policies. Prior to that, in this paper Harishchandra had protested against the Doctrine of Lapse pursued by Lord Dalhousie. This Doctrine was greatly responsible for driving the native Princes to the camp of the mutineers.

Himself a common man, Harishchandra turned his paper to be the spokesman of the common people, the peasantry. During the indigo disturbances, Harishchandra made his *Patriot* a forum to uphold the indigo agitation. Columns were opened for the correspondents

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from various places affected by the atrocities of the indigo planters, often aided and abetted by the British officialdom. The correspondents included people like Sisir Kumar Ghosh of Jessore and Manomohan Ghosh of Krishnagar. Reports from those correspondents were published with necessary comments week after week at a great risk.

His house became the resort of the oppressed peasants who came from distant places often to seek advice and acquaint him personally with their miserable plight. Harishchandra's courageous and persistent efforts could snatch a little justice from the Company's authorities, which for the time being gave some relief to the suffering peasants.

Country-wide agitation by the peasantry with the strongest support of the *Patriot* compelled the Government to institute the Indigo Commission in 1860. While giving evidence before the Commission, Harishchandra referred to the miseries of the peasantry on account of the planter's oppression and tyranny.

To appease their ire, the indigo planters instituted a case in the court against Harishchandra. Though his life was cut short, they pursued the case against his widow who was compelled to compromise with them at a very heavy cost.

Harishchandra did not spare his pen to criticise the Government and other administrative departments. His scathing criticism of the civil service may be mentioned as an instance in point. He was rightly called an upholder of the human rights. He is also to be remembered as the pioneer in the field of journalism espousing the cause of the commonman.

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Mukhopadhyaya, Rajkrishna (1845 — 1886)

Rajkrishna Mukhopadhyaya, born at Goswami Durgapur in Nadia in 1845, was a leading Bengali writer and journalist.

Rajkrishna Mukhopadhyaya, a close associate of Bankimchandra Chattopadhyaya (1839-94), was born at Goswami Durgapur, Nadia. His father Anandachandra, a dewan of an indigo factory, earned much, but could not leave much behind when he died. Radhikaprasad, the elder brother, who was himself an extraordinary man with a remarkable academic career, used to look after Rajkrishna. Rajkrishna's character and tastes were largely moulded by his elder brother's personality.

A brilliant student of the Calcutta University, Rajkrishna passed the Entrance and F.A. examinations from the Krishnagar College and graduated from the Presidency College, standing second in the First Class (1866). He stood first in the First Class in his M.A. in Philosophy (1867). He took his Law degree in 1868 and occupied the second position in the First Class. He was married to Kshantamani in the same year, by whom he had two sons and two daughters.

Rajkrishna pursued various professions. He was a Professor of Philosophy at the General Assembly's Institution (1867) and the Patna College (1871), a Professor of Law at the Cuttack Law College (1869 and 1872-73), also at the Berhampore (Murshidabad) College (1871). He was also a practising lawyer at the Berhampore and Calcutta Bars. He temporarily became a Professor of Philosophy and History at the Presidency College (1878) before he joined as a Bengali Translator to the Government of Bengal in 1879. In the meantime for the short period, he was appointed as a tutor to the son of Raja Iswarchandra Sinha of Paikpara (1878).

Rajkrishna delivered a number of lectures

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on philosophical subjects in English at the Calcutta Bethune Society, Cuttack Debating Club and at other places. But his works were mostly written in Bengali. A frequent contributor to the *Education Gazette* of Bhudev Mukhopadhyay and the *Bangadarshan* of Bankimchandra, Rajkrishna published his important articles in the latter.

Although, he did not actively participate in any contemporary movements, his poems and essays assured him an abiding place in our national history. Rajkrishna must be particularly remembered for his rather unassuming, but significant primer 'Pratham-Siksha Banglar Itihasa' (1874), which was hailed by Bankimchandra as the first real history of Bengal. Scholars believe that this little book was responsible for bringing about a change in Bankim's reading of Bengal history.

In those days of growing nationalism Rajkrishna, like Manomohan Basu, who in his poems and songs lamented over the increasing improverishment of the motherland, wrote poems on the same subject. The decline of the indigenous textile industry and the dependence of his countrymen upon the products of foreign industry as well as on foreign culture concerned him deeply.

Rajkrishna's researches in identifying Vidyapati as the Maithili poet is still considered a valuable and fundamental work on Bengali literary history.

Rajkrishna was a member of the executive committee of the Indian Association for the Cultivation of Science (1876). He also became the *de facto* editor of the *Bengalee* after Girish Chandra Ghosh, the founder-editor, died and before Sir Surendranath Banerjea took charge of it (1878). In 1882, he became a member of the Text-book Committee and continued to be so till his death. He was a member of the Asiatic Society also, and in order to facilitate researches, learnt a good number of languages, e.g., Sanskrit, Oriya, Hindi, Urdu, Persian, French, German, Latin and Pali.

Considering his rather short span of life, his literary output was quite large. He published four books of verse, viz., 'Yauvanodyan' (1868), 'Mitrabilap' (1969), 'Kavyakalap' (1870), 'Kavitamala' (1877) and a translation of Kalidasa's 'Meghaduta' (1882). A notable feature of his verse was his attempt to imitate Sanskrit metre in Bengali and also the allegorical presentation of the theme. His first Bengali prose-work was 'Rajbala' (1870), a historical romance. His primer-series include 'Pratham Siksha Bijganita' (1872), 'Pratham Siksha Bangla Vyakaran' (1872) and 'Pratham Siksha Banglar Itihas' (1874). His 'Nama Prabandha' (1885) contains essays on various subjects—on history, philosophy and sociology. They were mostly published in the *Bangadarshan.*

Rajkrishna's English articles were: 'Hindu Philosophy', a lecture delivered in the Bethune Society in 1867; a lecture on 'Hindu Philosophy', Calcutta, 1870; 'Hindoo Mythology', 1870; 'Theory of Morals' and 'Origin of Language', Calcutta, 1871; and 'Hints to the Study of the Bengali Language', Calcutta, 1883.

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Mukta, Prafullachandra Ojha (1910 —)

Prafullachandra Ojha Mukta, born in 1910, was an eminent Hindi novelist, short story writer, playwright, journalist, travelogue-writer, and translator.

Prafullachandra Ojha Mukta had no occasion to receive any formal education worth the name as he was drawn at quite an early age into the revolutionary storm unleashed by Gandhi. All his education was naturally, therefore, self-

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acquired, and acquired directly from the experience of life. Mukta, as his pen-name suggests, defied all restrictions on freedom of expression imposed by foreign rulers, and wielded his pen to fight against political, economic and social injustice perpetrated by the aliens and their Indian henchmen.

Mukta wrote eight novels, three volumes of short stories, a travelogue, and several radio plays that are social, psychological and romantic in their themes. He served the All India Radio as Hindi Adviser and later as producer. He was also an able editor, and devoted himself to journalism when the profession was fraught with grave danger of repression.

In 1936, as an idealistic youth, he published a journal, Bijli, from Patna. It was followed by another journal, a literary one, named Bharati, in 1937. Paucity of funds, however, proved the undoing of his journalistic venture. Later, he collaborated with Agyeya in launching another literary monthly, Avanti. It catered to the intelligentsia, but had to face the same fate as did the earlier ventures.

Mukta's notable books are: *Patjhar, Pappunya, Sanyasi, Lalima, Dharm, Talaq, Jailyatra, Do din ki duniya. Amongst his stories 'Mein phir aaoongi'* is the most acclaimed one. *Dub aur pagdandi, Dhabbe, Ghataen, Choorian, Pukar, Pratishodh, Kati unglien, Siskiyan* are amongst his better known dramas. Amongst his Radio plays 'Prakash ki vijay', 'Duniya khari hai', 'Ashwamedh', 'Doshi kaun', 'Visad ki chhaya, 'Tuta hua admi', 'Tuta hua main' were well received by the listeners.

Mukta is a significant translator too, and he has translated into Hindi books from English, Sanskrit, Bengali and Gujarati. He is respected for the forthrightness of his views and the rich subtlety of his style.

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Muktananda (1761—1830)

Muktananda, a monk belonging to the 'Swaminarayan' sect, was an eminent poet and philosopher.

Muktananda was a monk belonging to the 'Swaminarayan' sect. An offshoot of the non-dualistic sect of Ramanuja, he has written philosophical poems propagating the non-dualistic doctrine in his longer poems like 'Dharmamrut', and has also written love songs *Prem gita* depicting various phases and moods of love of Krishna and 'gopis'.

He is at home in both types of poems. Though himself a monk his love lyrics are erotic. In his poem 'Uddhavgita' he describes the pangs of separation of Radha and gopis, after Krishna has left for Mathura.

Krishna sends Uddhav as his emissary to console Radha and gopis, Uddhav goes to them and asks them to take a philosophical attitude and concentrate on formless god, but he returns fully convinced that, devotional approach is far superior to philosophical approach, because he feels that gopi's attitude was more realistic.

Many poems are written in medieval Gujarati literature on this episode of the *Bhagavata*, and the form of the poem is known as 'bhramarkavya'.

Muktananda's *Uddhavgita* is recorded as one of the top ranking bhramar kavyas. His didactic poem 'Satigita' denounced the practice of Sati and asks widows to divert their love for husband to love for god. In his *Ramlila* he has depicted the childhood of Rama.

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Muktibodh, Gajanan Madhava (1917 — 1969)

Gajanan Madhava Muktibodh, born at Shivpuri in the district of Gwalior 1917, was an eminent Hindi poet and critic.

Gajanan Madhava Muktibodh was born at Shivpuri, district Gwalior. The family took its name from one of his ancestors, Mugdha bodh or Mukkibodh, who had written a metaphysical treatise during the Khilji period. Educated at Ujjain and Indore; he started off as a school teacher. For sometime he was on the staff of the All India Radio also. One of the notable events of his life was the proscription of his book, India: *History and culture*, after being approved as a text-book.

Muktibodh is one of the most talked about poets of the New Poetry movement, and his poems in *Tar Saptak* are an exercise in his search for identity. His poetry, on the whole, is the poetry of suffering and torture. He suffered greatly in life, Deprivation, personal tragedies, uncertainties, political harassment, all these clouded his life and filled him with a sense of uprootedness and dissatisfaction.

But the main voice of his poetry is progressive and it goes beyond. This voice is predominant in the poems of *Tar Saptak, Chanda ka munh tedah hai and Bhuri bhuri khak dhul.* His sympathy with the lower classes and the exploited people is very much eloquent in poems like 'Punjivadi samaj ke prati' and 'Nash devata' and short stories like 'Vipatra'.

His personal sufferings could not wreck him and he stood firm in the vicissitudes of life and his sensibility as a writer. Because of his close awareness of life, he has given a powerful expression to contemporary situations. Sometimes this awareness has been metamorphosed into fantasy on the level of creative process, blending reality and imagination into one single whole.

Muktibodh is unique among the poets of Nai Kavita because of his poetic technique. He regards fantasy as a daughter of experience. In his images, expressing the mental states by colours, he uses images of black, dark, brown and saffron shades. He has also used images drawn from the primitive, puranic, historical, cultural and industrial backgrounds.

Though primarily a poet, he has written short-stories and criticism also. A film based on his life, *Satah se uthata hua adami*, was produced recently, and his complete works have been published as *Muktibodh granthavali* (5 Vols.). *His works include* (1) Poems: *Poems in Tar Saptak*, 1943, *Chanda ka munh tedah hai* 1954, *Bhuri bhuri khak dhul.* (2) Stories: *Katha ka sapana*, 1967, *Vipatra* 1970, *Satah se uthata hua adami* 1971, (3) Diary : *Ek sahityik ki dairy* 1964, (4) Criticism: Kamayani : *ek punarvichar* 1961, *Nayi kavita ka atma sangharsha tatha anya nibandh* 1964, *Naye sahitya ka saundarya shastra* 1971, *Akhir rachna kyon* 1982.

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Mulanimulshanker Harinand(1867 — 1957)

Mulanimulshanker Harinand, born in 1867, was an eminent Gujarati playwright.

Mulanimulshanker Harinand was a playwright. He got his secondary education in Junagadh, and thereafter, pursued intensive

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study of Sanskrit and English privately. In 1886, he joined *Satyavakta*, a weekly, in Bombay and also, undertook the job of transcribing copies of plays in Mumbai Gujarati Natak Mandali. It was during this time, too, that he started writing songs for plays.

His knowledge of old folk-tunes and metres helped him considerably in this regard. His songs in the play *Kuleen kanta* became very popular. He had also started writing plays after trying his hand at the composition of songs meant for plays, and all of his plays were staged. In recognition of his contribution to the theatre, he was honoured by Gujarat Sahitya Sabha of Ahmedabad during its session of Rangbhoomi Parishad.

Among his most successful and popular plays, mention may be made of *Raj-bij* (1891), *Ajabkumari, Shri Krishna-charitra, Saubhagya-Sundari, Dev-Kanya* (1909), *Jugal Jugari, Vikramcharitra*, etc. Many such plays have remained unpublished so far.

His plays present before us a vivid picture of contemporary events along with mythological and historical episodes, and acquaint us with the conflict arising out of mutual human relations. His songs and pointed dialogues come out very effectively on the stage. In the history of Gujarati stagecraft, he occupies a prominent place as a playwright as well as a composer of songs meant for plays.

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Muliya Thimmappaiah (1888 — 1950)

Muliya Thimmappaiah, born at Mahhiya in South Kanara district in 1888, was an eminent Kannada scholar and researcher.

Muliya Thimmappaiah was a Kannada scholar and researcher. Thimmappaiah will be remembered for his *Nadoja Pamma*, a study of Pampa, and his *Parthi subba* and also for his research in 'yakshagana'.

Born in a village called Mahhiya in South Kanara in Karnataka, Thimmappaiah had his early education at Ermbu and Vittla, Later, he studied Sanskrit in Travancore and music in Mysore. He passed the Pandit Examination of Madras University and was appointed Kannada Pandit in 1917. He also won popularity as a *gamaki*.

Though always caught in the whirl of poverty, Thimmappaiah's life and breath were Kannada and its study. From his childhood itself, he was an ardent lover; of Kannada, popularly known as 'Pandit' for his compositions both in poetry and prose. He was very much interested in 'halagannada sahitya' (old Kannada literature).

His research began with the study of Andaya. He wrote original works and also edited old classics. He became famous for his *Nadoja Pampa* and *Parthi subba*. Other works are *Andaya* and *Karnataka, Kavirajamarga viveka, Adipurana samgraha, Samastha bharatha sara, Kannada Sahitya & Other Lectures, Tripura daha, Suryakanthi kalyana* (a historical novel). *Vira Bankeva* (historical novel), *Yaakshagana, Chandravalivilasa* (a work on poetics) and Sahitya sarovar of which only one essay, 'Kannada akshara male', has been published.

The ostensible subject of his *Parthi subba* is the famous yakshagana artist of that name. Thimmappaiah does justice to his subject; but the work goes beyond the particular artist and

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develops into a treatise on yakshagana itself. He has also written some poems.

Thimmappaiah's devotion to Kannada bordered on religious dedication. He presided over the Kannada Sahitya Sammelan in 1937.

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Mulla Daud (14th century)

Mulla Daud was one of the eminent sufi poets of Bhakti yug.

Mulla Daud one of the eminent poets of Bhakti yug, is known for his famous work *Chandayan*, the second Sufi romance in Hindi after *Hansavali* (1370) of Asait. He is said to be a contemporary of Ferozshah Tughlaq (1351-1388), and patronized by Juna Shah 'Khan-e-Jahan', the Sultan's minister. On the basis of some indirect historical evidence, it is surmised that he was born about 1321.

The date of the composition of *Chandayan*, as given in the work itself, is 1379. The poet's portrait, as given in the ;manuscript of *Chandayan* found in the museum of Patiala, indicates that he must have been old enough when he wrote it. It appears that the poet was about 60 when he completed the poem. His place of residence was Dalmau, district Rai Braeli, Uttar Pradesh.

It was one of the three main centres of education established by Sultan Feroz Shah. The poet was associated with this centre and was called Maulana (Scholar) Daud. He was a disciple of Zainuddin, a nephew of Sheikh Nasiruddin, Chirag-e-Delhi. Mulla Daud mentions his name with great respect.

Chandayan is a comedy dealing with the love of Lorak, a warrior, and Chanda, the beautiful princess of Govar Garh. The story is based on a folk tale, 'Chanva ka udaar', also known as 'Lorakayan' dealing with the traditional pride and bravery of Ahirs. It is a narrative poem written in Masnavi style and blended with the traditional technique of *karvaka* and *Ghatta* of *Apabhramsha* literature.

The poet narrates the story of Sirajuddin and Malik Nathan and makes full use of dialogue. The physical charms of Chanda have been described in a manner suggestive of the spiritual and the supernatural. In the use of the traditional motifs, the poet exhibits his craftsmanship. As a folk romance *Chandayan* revels different aspects of the social and cultural life of the medieval age.

The structure of the poem is skilfully built, incorporating in it the necessary elements of a romantic narrative. The language is Avadhi, and besides Sanskrit, Prakrit and Apabhramsha vocabulary, common Arabic and Persian words have been freely used. The poetic diction is full of sensuousness and beautiful word-pictures and colourful images. As a work representing a link between Apabhramsha and Hindi, the significance of *Chandayan* can well be understood.

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Mullick, Rasik Krishna (1810 — 1858)

Rasik Krishna Mullick, born in Calcutta in 1810, contributed immensely to the rousing of national consciousness of the people in the post-Rammohan era in the 19th century.

Born in a well-to-do Tili (oil-presser caste) family of Calcutta, Rasik had his schooling at the Hindu College from which he passed out creditably in 1830. During his student career he

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came under the influence of Derozio, a rationalist free-thinker. With his enthusiasm, modernity of outlook and boldness of exposition, Rasik soon attained the leadership of the Young Bengal Group and also of the Academic Association wedded to the propagation of social and political reforms. He was also actively associated with the *Parthenon,* started in 1829-30 as an organ of the enlightened school of thought.

Rasik Krishna began his career as a teacher at David Hare's School some time in 1830, but it was cut short in a year's time due to his open defiance of orthodox customs, particularly in the matter of prohibited food, so much so that the high ups in the society like Radha Kanto Dev and others made a strong representation to David Hare and forced his removal from the Institution. During the period 1832 to 1834, Rasik devoted himself to active social service through journalism.

He began with the *Gyansidhutaranga* in 1832 and later joined the periodical *Gyananeshan,* of which he was the editor from 1833 to 1834. Both these papers were mainly devoted to political and social philosophy, and Rasik earned the reputation of being a forceful columnist. But again, there was a change in his career when in 1834 (or 1837 according to the *Samachar Darpan*), Rasik krishna accepted Government service. For about 20 years thereafter, he continued as a Deputy Collector of the Burdwan district and left a mark as an honest and energetic Civil Servant.

The striking feature of Rasik Krishna's character was his aggressive radicalism with which he lashed out against social orthodoxy and academic and political inequalities through his numerous writings. Ram Mohan's ideals influenced him most and he tried to emulate his tradition. Rasik Krishna could never compromise with the superstitious pretensions of the Hindu society, particularly those relating to caste distinctions and taboos on inter-dining, etc., and preached for an equality of status for all Similary he did admit of the sacredness of all faiths and creeds, though himself a monotheist.

The best means of reforming the character of the people, according to him, was wide diffusion of knowledge among the masses, and he pleaded with the Government for enlarging the facilities of education through the agency of the State. He was in favour of English as the medium of instruction of higher studies and vernaculars for basic education. He himself established a school in 1831 for the indigent section of the community for whom text-books were provided at a nominal price.

Though an ardent votary of freedom, Rasik Krishna was a constitutionalist and he would not contemplate dissociating India from the British Empire. According to him democracy, to be meaningful, must be based on an enlightened public opinion. That is why when in the thirties of the 19th century, the idea of Indian representation in the British Parliament was being considered, Rasik opposed it on the ground of lack of education and political consciousness of the electorate.

Rasik used his forceful pen in rousing public opinion against the failure of the Government to effect Indianisation of the Services, inefficiency and corruption in the administration of justice and discriminatory treatment to Indian officers. In one of his articles he championed the cause of the ryots (tillers of the soil) who had been left at the mercy of the landlords under the Permanent Settlement of Bengal. He also agitated for the repeal of the Press Act of 1833 that suppressed freedom of the Press.

Several provisions of the Charter Act of 1833 also came under his fire. In a speech at the Calcutta Town Hall on 5 January 1835, he criticized the provisions regarding the Public Debt, Monopoly, Government support to Christianity, training of the I.C.S. probationers in England and the status of the Governor-General.

Within a period of five years (1830-35), Rasik Krishana created a sensation in the soci-

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ety as well as in the Government circles. On the one hand, he inculcated in the public mind a spirit of rationalistic enquiry into the meaningless customs and ceremonies; and on the other, made them conscious about the omissions and commissions of the Government.

Even when he accepted Government service he continued to act as a moral force in the society and endeavoured his utmost to raise the standard of public morality throughout his life. He died on 8 January 1858 and his last will provided for a lump sum donation to the District Charitable, Society.

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Multani, Shaikh Ibrahim (d. 1463)

Shaikh Ibrahim, born at Multan, was an eminent sufi saint, poet and scholar.

Shaikh Ibrahim was born at Multan and must have been senior in age when his father died at Bider. Being along in a new atmosphere at Bider, he was planning to return to his hometown Multan. However, he decided to meet the Sultan before his departure, hoping for some financial assistance which may have, perhaps, made him give up the idea of returning. His efforts to meet the Sultan through a nobel named Rashid Harir did not bear fruits.

Shaikh Ibrahim then wrote a book which he was said to have dedicated to the Sultan in which he catalogued fourteen sciences and gave their exact definitions. Scholars differ regarding the exact title of this work. An Urdu translation of a book written by his great grandson, 'Abd al-Qadir entitled *Ma'dan alJawahir* gives the title of the book as Alai. The same title has also been mentioned in *Mishkat an-Nubuwwah.* Abd al-Jabbar Malkapuri, who had a copy of this book which he lost in the Moosi floods, names it as *Ma'arif al-Ulum.*

Shaykh Ibrahim Multani presented *Ma'arif al-Ulum* to the Sultan at the grand mosque of Bider on a Friday. Ala ad-Din Ahmad II, who used to attend the Friday prayers in congregation regularly, was deeply impressed by the knowledge of Shaykh Ibrahim. It is further stated in *Ma'dan al-Jawahir* that Shaykh Ibrahim drafted a Khutban, or a sermon, in Arabic language at the request of the Sultan. On finding the text of the sermon to his intellectual taste, Sultan was extremery pleased.

The Sultan then presented him with fourteen villages as In'am and also extended an open invitation to him to visit the court whenever he desired. This led to his permanent settlement at Bider and close contacts with the Bahmani rulers. Till the death of Ala ad-Din Ahmad II, their relations remained cordial. However, Ibrahim Multani ceased to visit the court during the times of Humayun Shah Bahmani due to his notorious character.

When Nizam Ahmad III assumed kingship (866-868/1461-1463) in his childhood, the government was run by a council of members comprising his mother Queen Mukhduma e-Jahan Nargis Begam, a lady of great sagacity Khwaja e-Jahan Turk and Malik at-Tujjar Mahmud Gawan. She appointed Shaykh Ibrahim Multani as the teacher of Sultan Nizam Shah and Prince Muhammad. When Muhammad Shah III (868-887/1463-1482) assumed kingship, he appointed Shaikh Ibrahim Multani to the top most judicial office of *Qadi al Qudat.* Shaykh Ibrahim Multani accepted this responsibility only after getting the consent of the Sultan to the effect that he would also be treated equally as a commoner if and when the Islamic law were to be applied to him.

Ibrahim Multani having played a significant role in the capacity of a jurist, died in 868/1463 at Bider during the reign of Muhammad III. He had two sons, Shaykh Ahmad and Shaykh Muhammad Shams ad-Din. The latter attained

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a place of eminence as a Sufi of the Qadiri order at Bider. Before we proceed to discuss the mystical attainments of Muhammad Shams ad-Din, it has to be kept in mind that his father might have had little to do with mysticism.

Muhammad Shams ad-Din (862-935/1457-1528) was too young when he lost his father. There are indications that the Masha'ikhs and the 'Ulama' of Bider did not bother either to provide him with any moral instruction or education. One day Shaykh al-Masha'ikh Hasan Qadiri of Bengal a disciple and *khalifah* of Shaykh Baha ad-Din Ansari Daulatabadi, came to Bider with a large number of disciples.

On reaching Bider, he sent for Muhammad Shams ad-Din. When the latter met Shaykh Hasan, the Shaykh narrated that he had come to Bider on the instructions of Shaykh 'Abd al-Qadir Jilani who had ordered him in a dream to initiate Muhammad Shams ad-Din into the Qadiri order. Thus, he was initiated into the Qadiri order and was taught and trained in this *Maslak*.

It is further reported that after the departure of Shaykh Hasan, Muhammad Shams ad-Din was trained in the Qadiri Maslak and attained mystic stages by the spiritual guidance of Shaikh Abd al-Qadir Jilani. Later, he also received the garb of *khilafah* from Shaykh Baha ad-Din Ansari Qadiri of Dawlatabad. This was the highest honour conferred upon him which also gave him permission to extend his hand for initiating men into the Qadiri circle. Muhammad Shams ad-Din Multani was a great lover of *Sama* (musical audience).

He used to celebrate the 'Urs of Shaikh Abd al-Qadir Jilani for three days with enthusiasm and dignity which attracted large gatherings, *Sama* too was arranged on this occasion. The *Qawwals* used to sing Persian and Hindavi couplets an indication of the Dakani dialect becoming popular at Bider. Muhammad Shams ad-Din Multani often used to be in trance in the *Mahfil-e-Sama*. Along with this mystic love, he practised Shari 'ah strictly in his daily life, spending most of his time in a mosque and performing all the five prayers in congregation.

His sons were *Huffaz* and also knew the art of *Tajwid*. He vehemently denounced acceptance of royal gifts for personal or family use and openly declared that it was an unlawful income. The royal gifts which came to his *khanqah* were strictly meant for charity. He was determined that his disciples should distribute all the royal gifts they received among the poor and the needy by dawn. His own sons starved for days together but did not touch any of the royal meals which were sent to his *khanqah*.

In view of these divergent tendencies and in the absence of any of his works, which could have clarified his views regarding Sama, performance of A'ras and trance, it is difficult to state how far he had or had not been influenced by the Indian chishti ideology in this respect. He was an open critic of those who loved this world and neglected the hereafter. He did not even spare those high ranking officials who came to meet him. Once in the presence of Amir Barid (910-950/1504-1543), he denounced them in the following words :

"What sort of pride (fancy) are the worldly wise in ? Why have they forgotten the hereafter ? Is it because of their love for wealth ? How will this love of the world help them in their lives to come : The world is transient. This universe is temporary. After all, everything will perish. I wonder at the intelligence of these worldly people, whose understanding has been veiled God Almighty has bestowed on them only a small part of the world, which they love so much that they have forgotten His gifts and benevolence.

They feel proud of the joy and happiness of the terporal world. But, neither are they aware nor do they know that whomsoever God wants to keep away from Himself. He involves them in material pursuits. Such persons are excluded from and deprived of their share in the hereafter. Even since God Almighty has created the world, He has not

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looked upon it with mercy. He has always afflicted it with his wrath."

Muhammad Shamsad-Din Multani once visited Gulbarga, perhaps in connection with the marriage of his eldest son in the family Shaykh Rukn ad-Din Junaydi. While at Gulbarga, he also paid a visit to the shrine of Syed Muhammad Husayni Gesudaraz. He had close and cordial relations with the descendants of Gesudaraz residing at Bider. Shaykh Abu al-Hasan, the son of Shah Kalimullah, a great grandson of Gesudaraz, once came to Muhammad Shamsad-Din Multani to resolve certain abstract mystic passages from a work of Gesudaraz which were being challenged as heretical by Shaykh Khanan, a scholar of Bider.

Muhammad Shams ad-Din Multani wrote a detailed commentary for the said passages, clarifying that the passages under dispute were within the framework of Shri 'ah.Muhammad Shams ad-Din initiated a large number of men, including his four sons, into the Qadiri order. His eldest son, Ibrahim Makhdum Ji Qadiri, who become his *Khalifa e-Khas* or Sajjadanashin, was married in the Junaydi family of Gulbarga and used to spend six months at Bider with his father and six months at Gulbarga with his in-laws.

His circle of disciples, therefore, was at these two places. He was said to have written a few books in mysticism but it is unfortunate that we do not find even the titles of these in any of the available sources. The disciples and *khulafa* of Muhammad Shams ad-Din Multani came from different strata of society and were spread over the Deccan, such as Golkonda, Kohir, Hantoor, Jampur and Bijapur. Of his five sons, he appointed the eldest as his spiritual successor. When Syed Muhammad Jawnpuri visited Bider, the sons of Muhammad Shams ad-Din Multani met him. The former was greatly impressed by the sound knowledge of these young men.

His eldest son, Shaykh Ibrahim Makhdum Ji Qadiri, (d.970/1562) extented his hand for Bay 'at. As an special honour, he received the garb of *khilafah* which his father had received from Shaykh Baha ad-Din Ansari. Reported to be the author of a few works in the field of mysticism, he had a large circle of virtues of the pious men". He died at Rajpura, a village ease of Daulatabad.

Another close associate of Syed Jeweri was Shaykh Ibrahim Sangani (693-753/1293-1352). He had the honour of studying under Shams ad-Din Lamaghani and enjoyed the company of Minhaj ad-Din Tamini Ansari and Ayn ad-Din Ganj al-'Ilm. Later, he migrated to Bijapur where he died when he was sixty. Ayn ad-Din Ganj al-Ilm, in one of his works, referred to him as Ad'ham e-Thani. He had five sons, all of them disciples of 'Ayn ad-Din Ganj al-'Ilm. His two sons, Shaykh Sa'd ad-Din and Shaykh Sadr ad-Din, knew the Qur'an by heart and were scholars of high repute. Though Ibrahim Sangani and 'Ayn ad-Din Ganj al-Ilm were co-disciples, it is interesting to note that the sons of the former were the disciples of the latter. Aynad-Din was held by his own co-disciples in high esteem on account of his piety and scholarship.

Shaykh Wajih ad-Din, the younger brother of Shaykh Ibrahim Sangani, was also the disciple of Syed Jeweri. Little is known about him except that he had two sons who were also the disciples of 'Ayn ad-Din Ganj al-Ilm.

Shaykh Husayn Balhawi (688-741/1289-1340) was a companion of Syed Jeweri at Daulatabad. He later moved to Gulbarga where he is buried. His famous saying was : "Wisdom is the description of knowledge". Imam Iftikhar ad-Din Kojhi was the master of 'Ayn ad-Din Gang al-Ilm. He was a scholar of Islamic law and an expert Arabic grammarian. He fell a martyr along with Shaykh Imad ad-Din Dinawari during the Tughluq attack on Daulatabad. He died in 733/1332 and was buried at Hairoll near Daulatabad.

Two other disciples of Syed Jeweri, about whom details are available in the Bahmani his-

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torical and other works, were Syed Rukn ad-Din of Gulbarga and Shaykh 'Ayn an-Din Ganj al-Ilm of Bijapur.

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Mummadi Krishnaraja (1794 —1868)

Mummadi Krishnaraja, born in 1794, was an eminent poet, musicologist and a patron of literature.

Mummadi Krishnaraja was a poet, musicologist and a patron of literature. After the defeat and death of Tippu Sultan, the kingdom of Mysore was restored by the British to the ancient Hindu dynasty. Mummadi Krishnaraja was a little boy of a collateral family of the royal dynasty when he was adopted by Maharani Lakshmiyammanni, the Dowager Queen of Mysore, after the death of her husband Krishnaraja Wodeyar II and her two sons, who had succeeded him.

The adoption was made at the instance of Haidar Ali, the usurper to the royal throne. The boy Krishnaraja was only three years of age when he was installed on the throne. Until he came of age the Dowager Queen and Divan Purnaiya (under Tippu also) carried on the administration. The Dowager Queen passed away in 1810 and the Diwan also passed away the next year. Now the young king was 18 years of age, and was deprived of the sage counsel of those two experienced advisers.

In 1830, there was some trouble in a corner of the State, and the British, taking advantage of the situation, took over the administration of the State. The State was administered by the British Commissioners from 1831 to 1881. Though dispossessed of administrative authority, Krishnaraja was loved and respected by his subjects on account of his great qualities of head and heart. 'Krishna Bhupa mane manegella dipa' (Krishnaraja is a lamp lighting up every home)—this saying was a household word in those days.

Krishnaraja was a generous patron of learning and arts. He was well-versed in Kannada, Sanskrit, Marathi and Persian. He wrote many songs and was a musicologist too. He had a particular fancy for the art of yakshagana and he invited many troupes to perform in his presence. This gave an impetus to yakshagana writers, and a good number of *yakshaganas* were written during this period.

Parti Subba of South Kanara, the most famous among writers of this genre, flourished during this period. Aliya Lingaraja, who was not only the court-poet but also belonged to the royal family, was a prolific writer and his contribution to yakshagana form of literature is considerable.

It was during the reign of Krishnmaraja that litho-printing was extensively used to print books written by him and other writers under his patronage. Krishnaraja gave special encouragement to writing prose versions of important Sanskrit works. His own versions of the *Ramayana* and the *mahab harata* are memorable. As a matter of fact, of nearly fifty works that he wrote all except three are in prose. It may truly be said that Krishnaraja laid the foundation for the development of modern Kannada prose.

The works of Krishnaraja may be roughly classified as: 1) Works describing the 'mahatmya' (greatness) of shrines; 2) Prose renderings of the *Ramayana*, the *Mahabharata* and the *Bhagavata*; 3) Prose versions of plays of Kalidasa and Harsha; 4) Stories of puranic personalities; 5) Songs and verse; 6) Miscellaneous works. The following are his works: *Devi mahatmya* (1815); *Jaimini bharata*; Commen-

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tary on 'Asvamedha Parva', Harischandropakhyana, Shankara samhite, Suka-saptati (1820); *Lalitopakhyana* (1823); *Malavikagnimitra* and *Shakuntalopakhyana* (1847); *Nanjunda shataka* (1848); *Samkhyaratnamala like* (1849); *Krishnakatharatnakara* (1864); *Ramayana Tike* (1867).

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Mumtaz Mahal (1593 — 1631)

Mumtaz Mahal was the favourite queen of Shahjahan and on her death, the emperor built the Taj Mahal to perpetuate her memory.

A historian has observed, 'Nothing like that was built or has ever been conceived in the whole history of Indian sculpture'. Mumtaz Mahal (original name Arjumand Bano) was the daughter of Asaf Khan and niece of Nurjahan, later to be the queen empress. She was a girl of extraordinary beauty and charm and at the age of 19 was married to prince Khurram, the heir apparent.

She was devoted to him and shared prosperity as well as adversity with him. Shahjahan gave her titles of Mumtaz Mahal and Aliya Begum. On Shahjahan's coronation in 1628, she became the empress and he bestowed on her a large allowance.

Mumtaz Mahal was a devout Muslim and helped the poor and needy. Often, she pleaded with her husband for financial assistance to widows, orphans and poor marriageable girls. The emperor valued her advice and consulted her in important state matters.

Mumtaz was soft hearted, but when the Portuguese pirates captured her slave girls, she avowed vengeance. On the emperor's orders, the tormentors were smashed from their settlement at Hugli.

Mumtaz Mahal gave birth to fourteen children—six daughters and eight sons, of whom four sons, Dara Shukosh, Shujah, Murad and Aurangzeb, and daughters Jahanara and Roshanara survived.

At the age of 39, while giving birth to a child, she breathed her last at Burhanpur. (Her body was later removed to Agra and the Taj Mahal was built on her tomb). On her death, Shahjahan was full of sorrow and lamented 'life has no taste for me now'.

Shahjahan then conceived the idea of perpetuating the memory of his beloved by building a monument of eternal beauty. Mumtaz Mahal was dead, but she would live for ever. The renowned architects of the time were invited to design the monument.

According to Indian chroniclers, Ustad Isa of Shiraz designed the Taj Mahal. The resources of the empire were placed at his disposal. Artisans and material were brought from various places and twenty thousand men worked for seventeen years to complete the Taj Mahal.

'Its extreme delicacy, architectural grandeur, perfect taste, artistic bulbous domes, beautifully carved screens and chaste in-lay work defy description.' Though Shahjahan survived Mumtaz Mahal by 35 years, he never married again. Hundreds of thousands of men and women flock to Agra to see this 'poem in stone'.

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Munawar Shah (1925 —)

Munawar Shah, born at Gamur near the famous town Bandipore in 1925, was an eminent scholar and poet of Kashmiri and Persian literature.

Munawar Shah was born in the lovely village of Gamur near the famous town Bandipore. His father, Vazir Sah, was a poor man and could not afford to provide his son with the formal education. Munawar Shah, therefore, learned the Persian language on his own and became familiar with Persian poetry.

He was also familiar with the variety of Kashmiri folk-poetry, and he chosel the 'Ladishah' style of the Kashmiri folk-poetry, which was appropriate for didactic themes. He composed short and sentimental lyrics in which he narrated various incidents of common interest.

In order to gain the favour of men of influence and title, he wrote elegies and eulogies in alliterative couplets. *Akhbari mulk-i-Kashmir* (The news of Kashmir) is comparatively a longer poem in which, besides praising the men of power, Munawar Shah has flayed the land-surveyors, clerks, mullahs and other exploiting classes for their ruthless plunder of the poor.

His Persian verses collected under the title *Zinat-ul-husn* (The zenith of beauty) is dull and unskilled. Munawar Shah remained a forgotten poet till 1972, when Manzur Fazili edited and published his works for the modern readers.

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Munawwar, Shaikh Qutbu'd-Din (14th Century)

Shaikh Qutbu'd-Din Manawwar, a disciple of Shaikh Nizamu'd-Din Auliya, was a great philosopher and poet.

Shaikh Qutbu'd-Din Manawwar was an important disciple of Shaikh Nizamu'd-Din Auliya'. A grandson of Shaikh Jamalu'd-Din of Hansi, and the son of Shaikh Burhanu'd-Din, his childhood was spent in the highly mystical atmosphere of the *jama'at-khana*. On the occasion of receiving his *khilafat-nama*, Shaikh Nasiru'd-Din Chiragh-i Dihli congratulated Qutbu'd-Din Munawwar and asked him to relate the secret instructions he had obtained. Shaikh munawwar replied: 'The instructions of the *Sultanu'l-Masha'ikh*, which he discloses to different disciples, embody divine secrets. These are imparted by a *pir* and cannot be divulged to anyone. Those given to you are yours and those given to me are mine.'

Qutbu'd-Din was allowed to settle in Hansi and at the time of his departure, Shaikh Nizamu'd-Din gave him the copy of the *'Awarifu'l-Ma'arif* which his grandfather had given the Shaikh to be passed on to his grandson. Shaikh Jamalu'd-Din had originally obtained it from Baba Farid at the time of receiving his *khilafat-nama*.

Along with other disciples of the great Chishti saint. Shaikh Munawwar was adversely presented to the Sultan by enemies of the sufi movement. The Sultan, according to Amir Khwurd, dispatched a *farman* of two villages to the Shaikh through Sadr-i Jahan Qazi Kamalu'd-Din, to test his asceticism. Quoting a precedent set by Baba Farid, the Shaikh requested the Qazi to admonish those who acted contrary to the traditions of their *pirs*. Chastened, the Qazi related to the Sultan Shaikh Munawwar's reply.

A further confrontation between Shaikh Munawwar and Muhammad bin Tughluq occurred during the latter's visit to Hansi. Before reaching the town he ordered it to be inspected. The report informed the Sultan that one of Shaikh Nizamu'd-Din's disciples lived in Hansi, but did not anticipate paying homage in the traditional manner to his temporal ruler. Upon being summoned to attend the Sultan's court, the

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Shaikh thanked God for not being forced to visit the Sultan at his own bidding.

Putting his prayer carpet on his shoulders, and carrying his stick, he left Hansi accompanied by his son. Nuru'd-Din. Although, he continued to plead that he was a stranger to court etiquette, on the advice of Firuz, who later succeeded Sultan Muhammad bin Tughluq, the Shaikh relented and was presented to the Sultan. It appears that the ruler was deeply impressed by the Shaikh's handshake, and mollified somewhat when he answered that he had failed to pay homage as he considered himself too unworthy to call on his rulers, adding that he had been occupied praying for the welfare of the Sultan and the Muslims in his solitary retreat. Admitting he had been misled regarding the Shaikh's character, the Sultan, through Firuz and Ziya'u'd-Din Barani, bestowed on him a gift of 100,000 *tankas*. On being pressed by them to accept the gift, the Shaikh consented only to receive 2,000 *tankas* which he gave in charity.

Shaikh Nasiru'd-Din, who will be discussed later, played a prominent role in the accession of Firuz Shah to the Delhi Sultanate, and was aparently a great source of inspiration to the army which marched from Thatta to Delhi. When it reached Sarsuti, about 300 kilometres from Delhi, Shaikh Nasiru'd-Din said to Sultan Firuz that his prayers had helped the army to reach Sarsuti, but from there onwards was the spiritual domain of Shaikh Qutbu'd-Din Munawwar and the Sultan should approach him for assistance. Qutbu'd-Din replied to the royal petition as follows: 'As my brother, Shaikh Nasiru'd-Din has entrusted the care of the people to me, I pray God that Delhi may fall into your hands.

On reaching Hansi, Sultan Firuz visited Shaikh Qutbu'd-Din Munawwar. Since, the Shaikh was leaving for Friday prayers, he stopped outside his *jama at-khana* and advised the Sultan both to stop drinking and refrain from continual indulgence in hunting, as the killing of animals should be necessitated only by human needs. When the Sultan asked the Shaikh to pray that his desire for this sport might be lessened the Shaikh became enraged and implied that his advice was not being genuinely heeded. The Sultan's gift of an expensive robe was refused.

Shaikh Qutbu'd-Din's son, Shaikh Nuru'd-Din, who had accompanied him to the Sultan's court, rose to considerable eminence. When first entering the court of Muhammad bin Tughluq, the spectacle and pomp frightened him. But his father whispered to the child: 'Greatness and power belong to God alone.' His terror immediately abated, and he saw the assembly of great nobles as a collection of mere lambs.

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Munishree Punyavijayji (1895 — 1971)

Munishree Punyavijayji, born in 1895, was an eminent scholar of Jain philosophy and literature of international recognition.

Munishree Punyavijayji was a research scholar of Sanskrit, Prakrit and Gujarati works. He has his primary education upto standard 6th. After 1909, he engaged himself in an exhaustive study of literature in the Sanskrit, Prakrit, old and archaic Gujarati language, as also the study of grammar, philosophy and logic under the able guidance of Panidt Sukhlalji and other eminent scholars.

He prepared a complete catalogue of old manuscripts which has been preserved in different areas of Patan, after making an assortment and classification of these precious manuscripts. He was the inspiration behind the institutions like Hemchandracharya Jain Vidya-mandir of

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Patan, and Shri Lalbhai Dalpatbhai Institute of Indology of Ahmedabad.

His greatest contribution to the field of Indologylis is research work edited in about forty volumes. He had also prepared a number of volumes in collaboration with great philologists, such as Pandit Dalsukhbhai Malvania and Bhogilal Sandesara. He had also helped many researchers at national and international level, as an informal guide and examiner for Ph.D Degree examination. He is held high in esteem not only in Jain community but also in the field of education and literature and among many great scholars.

He was selected as the Chairman of History and Archaeology section at the 20th session of Gujarati Sahitya Parishad held at Ahmedabad in 1959, and also as the Chairman of Prakrit and Jain Religion section at the 21st session of All India Oriental Conference held in Kashmir in 1961. He was also awarded the distinguished title of Aagamprabhakar, which was considered the highest honour those days. He became an honorary member of the Oriental Society of America in 1970.

He prepared a long catalogue of the ancient manuscripts preserved so far in store-house of Khambhat, Limbdi, Palitana, Bhavnagar, Vadodara, Chhani, Bikaner, Jodhpur and Jesalmer, over and above those of Patan. He also undertook the job of microfilming the precious manuscripts of scriptures or religious; texts that were written on palm-leaf, and at the same time, he commenced the basic work of preparing an authentic reading of the texts.

He made a regular and systematic study of these texts based on published work, 'Niryukti', 'Churni', 'Bhashya' (detailed commentary) and criticism for facilitating re-reading of about forty-five 'Jain Aagams', and made a careful note of differences in these texts, and edited them in a perfectly scientific manner. He had also started 'Jain Aagam Granthmala', in which *Nandisutram with Churni* (1966), *Nandisutram* with critical commentary, (1968), and *Pannavanasut*, part-1,2,(1969,1971), have been published.

His contribution to the gigantic task of preparation of a catalogue of ancient manuscripts and his impressive way of presenting the texts of the scriptures with precision is highly appreciated. Among his most meritorious and praiseworthy research works, mention may be made of the following: *Kaumudimitranand natak*, a drama by Ramchandra, taken from Sanskrit literature; (1971) *Prabhuddha Rouhineya natak*, a drama by Rambhadra (1918); *Dharmabhyudaya nataka*, a drama by Acharya Meghaprabha (1918); *Dharmabhyudaya Mahakavya* by Udayaprabhasuri (1949); *Kalpasutra niryukti*, with *Churni*, Commentary and Gujarati version (1952); Kirti-kaumidi by Someshwar (1961); *Ullasraghav natak* (1961); *Ramshatak* (1966).

In addition to this, about twenty of his books on Prakrit and other subjects have been published so far. Even the average reader may be able to have a close acquaintance with his amazing power of interpretation, his perfectly scientific perspective, and his profound knowledge of the subject matter from the following works: *Vasudeva* Hindi by Vachak Sanghdas gani (1930); *Trishashti-Shalaka-purush-Charitra*, Canto, 2, 3, 4, an epic composed by *Hemchandracharya* (1950); *Akhyanmanikosh* by *Nemichandracharya* (1962); *Katharatnakosh* by Devbhadrasuri (1944).

Similarly, readers get a good appraisal of his profound scholarship especially about ancient manuscripts through his books such as *Descriptive Catalogue of Palm-Leaf manuscripts in the Siddhnath Bhandar, Cambay,* part-1, 2 (1961-1966); *Catalogue of Sanskrit and Prakrit Manuscripts of L.D. Institute of Indology,* Part-1,2,3,4 (1963,1965,1968,1972); *Jesalmer Gyan-Bhandar Suchipatra* (1972), etc.

His books *Bharatiya Jain Sharma-sanskriti ane lekhankala* (1935) and Jesalmer Chitra-samrudhi, (1951) give a good idea of his deep knowledge about old scripts, sculpture, metal statues, coins and history of paintings.

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Munshi, Kanaiyalal Maneklal (1887 — 1971)

Kanaiyalal Maneklal Munshi, born in Broach in South Gujarat in 1887, was an eminent freedom fighter, politician and social activist.

It is the singular good fortune of some to be able to win laurels in many walks of life simultaneously. Their solo performance comprehending so many roles is breath-taking. They cope with many things—indeed within anything. Onlookers are confounded. K.M. Munshi was indeed on such person. He successfully combined the roles of a writer, lawyer, politician, statesman, patriot and what not. He was an amalgam of idealism and realism in desirable proportions. He was an efficient organiser to his fingertips. As a literary artist, he desired to paint on a large canvas. If anything came his way, he was at his best.

Kanaiyalal Maneklal Munshi was born in Broach in South Gujarat in a higher middle-class Bhargava Brahmin family. He had his primary education at home under the supervision of his mother Tapiben and his secondary education in the Khan Bahadur Dalal High School, Broach. After passing his Matriculation in 1901 he joined the Baroda College. He took his B.A. in 1906 and LL.B. in 1910 from the Bombay University.

Sri Aurobindo Ghose, Gandhiji, Sardar Patel, Bhulabhai Desai and Jinnah created a deep impression on Munshi's thinking and way of life. He was greatly influenced by the Vedic and Classical Sanskrit Literature. He had also made a serious study of the English, French and German literature and of the history of the various countries. By his versatility, he has made his contribution in all fields of life—political, social, educational, cultural and religious.

Under the influence of Sri Aurobindo Ghose, his Professor in the Baroda College, Munshi was drawn towards the revolutionary group and even took an interest in the art of bomb-making. But after his arrival in Bombay about 1915, he drifted towards the Home Rule League and became its Secretary. In 1917, he was elected a member of the Subjects Committee of the Indian National Congress. In the same year he became the Secretary of the Bombay Presidency Association. In 1927, he was elected to the Bombay Legislative Council from the University Constituency.

With the Bardoli Satyagraha (1928) he became a convert to Gandhiji's creed of politics. He resigned from the Legislative Council on the Bardoli issue. He then joined the Congress, participated in the Salt Satyagraha (1930) and was arrested. In December 1933, he started the movement for a Parliamentary wing of the Congress and in the following year became the Secretary of the Parliamentary Board.

In 1937, he was appointed Home Minister in the Kher Ministry in Bombay. In 1940, he offered Individual Satyagraha and was arrested. In 1941, he went on a tour of the country campaigning for Akhand Hindustan (United India). That very year he resigned from the Congress on account of a difference of opinion on the use of violence in the case of self-defence. In 1943, he organised a Leader's Conference in Delhi for the release of Gandhiji and other leaders. Between 1943 and 1945, he conducted several cases connected with the Quit India Movement.

In 1946, he rejoined the Congress on Gandhiji's advice and was elected to the Constituent Assembly. Nehru appointed him on the Experts' Committee for drafting the Constitu-

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tion of India. In 1948, he was appointed Agent-General of the Government of India to Hyderabad and handled the extremely dangerous situation very tactfully until Hyderabad joined the Indian Union. In 1952, he was appointed Food Minister, Government of India. From 1953 to 1958, he was Governor of Uttar Pradesh. In 1960, he resigned from the Congress and joined the Swatantara Party. He was the Vice-President of that group.

Munshi's contribution to the academic world is equally important. In 1924, he founded the Panchgani Hindu High School, a residential school. In 1925, he actively associated himself with the movement for a University of Gujarat. In the same, year he was elected a Fellow of the University of Bombay. He fought for giving the Indian languages a larger place in the University curriculum. The department of Chemical Technology was the result of the joint efforts of Munshi and Chimanlal Setalvad.

In 1926, H.H. the Gaikwad of Baroda nominated Munshi on the Baroda University Commission. In 1926-27, he piloted the University Bill (in the framing of which his hand is clearly discernible) through the Bombay Legislative Council. The Kabibai High School (1929) and the Hansraj Morarji Public School, Bombay (1936), owe their origin to him. In 1935, Munshi was instrumental in starting a hostel for girls in Bombay. In 1939, alongwith Sardar Patel, he founded the Institute of Agriculture at Anand. Out of this nucleus developed the present Vallabh Vidyanagar University.

By far the greatest of Munshi's contribution to the academic and cultural life of the country is the foundation of the Bharatiya Vidya Bhavan in 1938, a centre with branches in many places. The Bhavan promotes varied activities including Colleges in Arts, Science, Engineering, Journalism and Faculties in Sanskrit, Dance, Drama and Music. It conducts special courses on the Gita. It has also undertaken and completed the scheme of publishing the 'History and Culture of the Indian People' by its own historians. Munshi was also associated with the Sahitya Samsad, the Gujarati Parishad and the Hindi Sahitya Sammelan.

Even as a college student, Munshi advocated social reforms. Between 1907 and 1915, he strove for the fusion of different sub-castes of the Bhargava Brahmins. In 1912-13, he took part in the activities of the Social Reform Association and championed the cause of widow-marriage. On the death of his first wife, he married a widow who belonged to a different caste, thus setting an example in support of widow-marriage and inter-caste marriage. In 1939, he founded the Children's Home for the delinquent children at Chembur, Bombay.

Munshi stood for a blend of orthodoxy and modernism. He believed that traditional values could subsist side-by-side with a liberal and progressive attitude. He was a follower of the 'Sanatan Dharma' (Orthodox Hindu Religion); yet, he was catholic in religion outlook.

A great admirer of Western learning, he could hardly find anything of value in the system of education introduced by the British in India. He was a staunch supporter of National Education which would make a student proud of his country's culture. Munshi was a great nationalist and an equally great constitutionalist.

He was a champion of the unity of India and opposed linguistic provinces which would undermine the country's unity.

Munshi vehemently denounced the British for the pitiable economic condition of the country. Believing in a self-reliant economy, he felt that cottage industries be encouraged and even subsidised. But he was not against industrialisation. It was as a result of his inspiration that the Vana Mahotsava (Planting of Trees) festival came into existence.

Munshi was a journalist from his younger days. His articles were first published in the *East and West* and the *Hindustan Review*. He started a Gujarati monthly, the *Bhargava*, a

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caste magazine, in 1912. He was a Joint-Editor of the *Young India* in 1915. He started the *Gujarat*, an illustrated Gujarati monthly, in 1922. In 1936, he founded 'The Hans Ltd.' for pooling the prominent literary output in the Indian languages through Hindi. He started the *Social Welfare*, an English weekly (1940), and finally *The Bhavan's Journal* (1954), now published in several languages.

Munshi was also an accomplished speaker. He was a member of the Secondary Education Committee (1928), the Bombay Provincial Congress Committee and the All India Congress Committee (1931-37). He was the Chairman of Sir Harkishandas Narotam Hospital (1924), of the Board of Directors of the Bombay Life Assurance Co. and the Bombay Fire Assurance Co., and of the Physical Culture Committee (1928), Trustee; Bai Kabibai Trust (1929), Seth Mansukhlal Chhaganlal Trust (1931), Seth Kanji Khetsey Trust (1938), Krishnarpana Trust (1944) and All India Arya Dharma Seva Sangha Trust (1944); Vice-President: Gujarati Sahitya Parishad (1926-37, 1945) and Children's Aid Society (1938-39); President; Sahitya Samsad (1922-71), Bombay City Ambulance Corps (1930-71), Gujarati Sahitya Parishad (1937), Society for the Protection of Children in Western India (1938), First All India Penal Reform Conference (1940), Hindu Din Daya Sangha (1946), All India Hindi Sahitya Parishad (1946) and Indian History Congress (1957); Founder: Sahitya Samsad (1922), the Bombay City Ambulance Corps (1930), the Institute of Agriculture at Anand (along with Sardar Patel) (1938), the Bharatiya Vidya Bhavan (1938), the Children's Home at Chembur, Bombay (1939) and Home for the Mentally Deficient Children (1940). He was Founder-President of the Panchagani Hindu High School (1924). He inaugurated the All India Sanskrit Conference, Agra (1945). From 1928, onwards Munshi was connected with the Akhada (Gymnasium) Movement in Bombay Presidency.

Honorary Doctorate degrees were conferred on him by the Benares Hindu University, Saugar University, Osmania University and Vallabh Vidyapeeth, Anand. He visited Europe in 1923 and again in 1951. In 1958, he went to America via Hong Kong and Japan and then proceeded to England and several European countries. In 1959, he visited Japan.

He lived in an aristocratic style, at once elegant and cultured. A lawyer by profession, Munshi rose to be one of India's most eminent jurists. Lilawati Munshi, herself a writer of Considerable repute, has been an active partner in her husband's various activities and continues to direct them after his death.

Among his major English works may be mentioned: 'Gujarat and its Literature' (1935), 'I follow the Mahatma' (1940), 'Akhand Hindustan' (1942), 'Glory that was Gujardesh' (1943), 'Imperial Gurjars' (1944), 'Indian Deadlock' (1945), 'The Ruin that Britain Wrought' (1946), 'The Creative Art of Life' (1946), 'The Changing Shape of Indian Politics' (1946), 'The End of an Era' (1957) and 'Pilgrimage to Freedom' (1968), Among his Gujarati works may be mentioned: 'Verni Vasulat' (1913-14), 'Swapna Drashtra' (1924-25), 'Sheha Sambhram' (1931-32) (all social novels); 'Patan ni Prabhuta' (1916), 'Gujarat no Nath' (1918-19), 'Prithvi Vallabha' (1920-21), 'Rajadhiraja' (1922-23), 'Bhagwan Kautilya' (1924-25), 'Jai Somnath' (1940), 'Lomaharshini' (1945) and 'Bhagwan Parashuram' (1946) (all historical novels); 'Purandar Parajaya' (1922), 'Avibhakta Atama' (1923), 'Putrasamovadi' (1924), 'Tarpan' (1924) and 'Lopmudra' (1933) (Purantic dramas); 'Be Kharaba-Jana' (1924), 'Agnankita' (1927), 'Kakani Shasmi' (1929), 'Brahmacharyashram' (1931), 'Dr.Madhurika' (1936) and 'Chhiye Tej Thik' (1946) (social dramas).

Among his autobiographical writings may be mentioned: 'Shishu ane Sakhi' (1932), 'Adadhe Raste' (1943), 'Sidhan Chandan' (1943) and 'Mari Binjawabdar Kahani' (1943). Among his miscellaneous writings may be mentioned: 'Ketalak Lekho' (1925-26), 'Narasaiyo Bhakta Harino' (1933) and 'Narmad' (1939).

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He lived a full and purposeful life and passed away on February 8, 1971, at the age of 84. There were many interesting phases in his career as there were facets to his personality. He was indeed a fascinating combination of great personalities. It is difficult to size him up.

His magnum opus is Bharatiya Vidya Bhavan, which has now a number of active centres in India and abroad disseminating gour thought, culture and civilization. The Book University attached to it has already brought out more than 100 titles starting with the Mahabharata by Rajaji. The target is to bring out a thousand volumes not only in English but also in various regional languages of India.

"Bhavan's Journal" is the mouthpiece of his institutions, whose aim is to seek dignity of man, implying creation of social conditions and allowing freedom to evolve human personality in harmony within the framework of our ethical code and moral order. It is no exaggeration to say that Munshi read history, wrote history, and made history, inspiring insight to be dimmed by the controversies of the fleeting day.

He was a versatile patriot with homeric and cosmic dimensions, leaving lasting impact on the course of our national evolution in its totality. I was surprised when he invited me to contribute sketches of Moses. Confucius and Lao Tse recalling my association as officer on Special Duty with the Standing Committee on Moral and Religious Instruction. I complied with his command readily and with pleasure.

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Munshi, Lilavati (1899 —)

Lilavati, born at Ahmedabad in 1899, was an eminent Gujarati writer, politician and social activist.

Among the few married couples who have contributed individually and jointly to the life and cutlure of our country, the Munshis are one.

Lilavati was born at Ahmedabad in 1899, of Jain parents. Father Keshavlal was a businessman, while mother Motibai was a devout Jain. Lilavati received her education in Ahmedabad and later was admitted to a Convent at Panchgini near Bombay, while she studied English and Sanskrit at home. At the age of 14, she was married to one Lalbhai Trikamlal Sheth, but this marriage was not a happy one.

The orthodoxy of her husband and her independent temperament ultimately led to their separation. She then took to writing, where Kanaiyalal Munshi came into the picture. It was after the death of her husband that she contracted her second marriage (1926) with K.M. Munshi, who was a widower. This inter-caste marriage, Munshi being a Brahmin, evoked a good deal of criticism, but the couple weathered it successfully.

Even before the second marriage, Lilavati had begun taking an interest in public life. In 1920, she helped in collecting the Tilak Fund. In 1930, she took part in the Salt Satyagraha and again in 1932 and 1940, she courted arrest, while participating in the Civil Disobedience Movement. At the same time, she was deeply involved in other constructive programmes of the nationalist movement.

Apart from being a member of the Maharashtra Pradesh Congress Committee, All India Congress Committee (1931-34) and Bombay Pradesh Congress Committee (1935-37), she was a member of the Swadeshi Purchase Committee (1936) of the Government of Bombay; President of the Harijan Sevak Sangh, Bombay (1943-52); member, Bombay Municipal Corporation (1935-52); member, Senate of the Bombay

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University (1937-46); President, Hindi Vidyapith and Vice-President of the Rashtrabhasha Prachar Samiti.

Herself an example of the 'emancipated' womanhood of India, she has been an untiring fighter to secure equal rights for women. She has been associated with leading institutions and organisations promoting social regeneration of women.

She represented the Bombay Municipal Corporation on Children's Aid Society, Bombay Infant Welfare Society, Society for the Protection of Children in Western India, Women's Rescue Home at Umarkhadi, Gujarati Stri Mandal, Adam Wylie Hospital, Bhagini Samaj Seva Mandir and other organisations. She has been the President, Bombay Women's Association (1947-48); Vice-President, National Council of Women in India (1948-53); President, Bharatiya Stri Seva Sangh (1948-66); and of the Bombay branch of the All India Women's Conference (1948-49), Nursing Association (1952-57).

Lilavati is greatly influenced by her husband's ideas in matters of literature, religion and education. She is extremely well read in Gujarati literature and writes in it with equal ease. She is the author of four noteworthy contributions in Gujarati literature: 'Rekha Chitro and Bija Lekhe' (1925), i.e., Pen Portraits and other Writings; 'Kumardevi', a historical play (1929); 'Jeevamanthi Jadeli' (Found from Life) (1932) and 'Rekha Chitro-Juna ane Nava' (Pen Portraits-New and Old) (1935). She is known for her lucid diction, simple language and clear expression.

She has a rational approach to religion. A Jain by birth, she took to her husband's Shaivism, and was inspired by the Gita. In 1964, she even became a member of the Committee of Hosts for the International Eucharistic Congress.

Though an admirer of western learning and advance in matters scientific, she is critical of the methods and motives which sustained the British educational system. It was to revive the ancient values of education to fit in the changing world that she associated herself in founding the famous Bharatiya Vidya Bhavan and the institutes connected with it.

Her other varied interests covered a very wide field, such as agriculture, horticulture, catering, red cross, scouts, tourism, motion pictures, etc. and she had organised many exhibitions of great educational value. To her goes the credit of organising the first College of Catering in the country and starting the popular Annapurna cafeterias. As a member of the Rajya Sabha (1952-58), she contributed her mite to carry on the crusade of the New India.

Lilavati is a widely travelled person. She has visited the U.K., the U.S.A., Japan, Israel and the European continent on various missions. In 1958, she went on a world trip. With an active public life, spread over almost forty years, she has with equal ease looked after the hectic life of a man like K.M. Munshi and his home, which is not a small tribute to her talents and capacities, accomodativeness and patience, imagination and down-to-earth understanding.

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Muppina Shadakshari (16th Century)

Muppina Shadakshari, born in 1500, was an eminent Kannada poet.

Muppina Shadakshari was a Kannada poet, who probably belonged to a town called Uppinahalli or Ukshapura. He is a Virashaiva poet, the author of 74 'kaivalya' poems, *Shivapujashtaka* and *Shivayogashtaka*.

He seeks Lord shiva's grace so that he might control the wandering mind and achieve self-realization. His catholicity of outlook is

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striking. A dominant image in his poetry is that of a maiden longing to go back to her parents' home.

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Murad, Shah (18th Century A.D.)

Shah Murad, a disciple of Sultan Naurang Shah, was a leading sufi poet of Punjab.

Shah Murad, also known as *Hafiz Murad*, was a disciple and Khalifa of Sultan Naurang Shah. His tomb is situated at Londa Chand in district Dera Ismail Khan (West Pakistan). He is influenced by Shah Hussain and Bullhe Shah in thought as well as in the poetic art. He inherited from them all the characteristics of Vaishnava Vedantic Sufism, like wifely devotion, complete surrender to the will of God, concept of God as Redeemer of the Sinful. His *Baramaha* contains many lines, which have been taken from Bullhe Shah's *Baramaha*. He experiences the communion in the heart only and thus his unitive experiences are only internal.

Expressing his belief in the identity of essence and will of God and man, he says, "Mansur is right when he says "I am the Creative Truth". He further says, 'If I say 'I and Thou', God is displeased.

He is bold enough when he ascribes the creation of evil to God. He says that God himself created duality of good and evil, Hindus and Muslims and the Paradise and the Hell. God himself has created this confusion and expects from the individuals to make distinction between the good and the evil:

> Rabb sahib ghamdhol machaya Shah Murad tamiz kare.

Here His belief in the supremacy of God's Will is staggered, as he has given some initiative and responsibility to man to select one from the two.

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Murthy Rao, Akkihebbalu Narasimha (1900 —)

Akkihebbalu Narasimha Murthy Rao, born in 1900, is best known to the Kannada reader as the propagator of the essay form.

Akkihebbalu Narasimha Murthy Rao was educated in the Wesleyan Mission High School and the Maharaja's College, where he did his B.A. and M.A. majoring in English Literature and Language. He joined the teaching staff of the Mysore University and distinguished himself as one of the finest teachers of English.

After he retired from the University as Professor in 1955, he became Director of Literature and Cultural Development of the then Mysore state. He was also the President of the Kannada Sahitya Parishat. He was for sometime the Head of the Broadcasting Station in Mysore. He has been a member of the Advisory Council of the Sahitya Akademi. As a student and as teacher Moorthy Rao was closely associated with eminent men like Sarvepalli Radhakrishnan, H. Hiriyanna and B.M. Srikantiah. He has travelled widely in the West.

Although a keen student of literature, Murthy Rao firmly believes that human life is of greater cosmic dimensions and faster than literature. We find this faith pervading all his writ-

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ings. No wonder that the life and thought of Socrates (who believed in realising good life through knowledge acquired in the light of relentless investigation) attracted him when he began his career as a writer.

His first work was a translation of the story of the death of Socrates as narrated in Plato's-Dialogues. The 'Preface' to his *Socratesana koney dinagalu* (1933) in an illuminating analysis of Plato's classic. Right from his high school days, Moorthy Rao studied French as his second language, and Moliere's great human comedies captivated him. *Ashadabhuti* (1931), his adaptation of Moliere's *Tartuffe*, opened new vistas for Kannada drama and has continued to delight and entertain play-goers.

Moorthy Rao is a consummate craftsman in the essay form and its protean prose-style. *Miugu minchu, Hagaluganasugalu* (1937), *Aleyuva mana* (The rambling mind), *Minugu minchu* (1962) are his collections of essays which bear testimony to his artistry. He seems to let his fancy wander where it pleases and it looks as through he writes as his mood dictates him.

But the essays are replete with ripe wisdom and broad human sympathy. He is full of sweet persuasiveness, tolerance and gentle and playful irony which permit an ability to laugh at others and at oneself. His style is so delightfully pliant that he can flex it to serve any purpose. For example, when he sets out to reminisce about his college days, his teachers, professors and colleagues of yeastier years in 'Chitragalu-patragalu' (Protraits and letter, 1978) he takes us through a veritable picture gallery, a spectacle whose dramatic quality is increased by its documentary value.

A whole epoch revives and the collegiate world of the 20's and the 30's peopled by eminent scholars and men of letters, assumes once again all its topical interest. In these pages we see an author who knows how to observe and note typical details, fix them in words, exact, vivid, and expressive. Here is a writer and a style, but there is not the slightest trace of self-conscious art. 'Aparavayaskana America yatre' (An old man's American travels) is more than a travelogue; it is a narrative drawn with delightful sobriety, wit and wise contemplativeness. It is the work of a man gifted with a sharp sensibility for landscape and with a deep sense of catholicity which can transcend cultural and racial barriers.

The greatest work of Murthy Rao is perhaps in the field of criticism. His *Shakespeare* is an epoch-making work. It not only presents a conspectus of the plays and poems, but also provides rare insights of immense interest both to scholars and to laymen. His recent works *Vimarshatmaka prabandagalu* (Critical essays, 1982) and *Sahitya mattu satya* (Literature and truth, 1982) contain crystallized wisdom and unerring good taste for what is excellent in literature.

His essay on 'Poetic Truth. and Philosophical Truth', his 'Purva surigalodane' (1982) and analysis of the theme of Sita's repudiation in the *Ramayana* as treated by Valmiki and by Bhavabhuti reveal a sensitiveness and perceptivity which are rare in modern Indian literature.

Murthy Rao's *Chitragalu-patragalu* won the Sahitya Akademi Award for 1979. He was honoured with the D.Litt. degree conferred on him by the Mysore University. He presided over the Kannada literary conference at Kaivar in 1984. Further Works: Play: *Ashadabhuti*, Critical Essays: *Mastiyavata Kathegalu*, B.M. Srikantiah; Translations: *Chandamaruta, Yogana punaragamana, American Sahitya, The Return to the Soil* (Tr. of K.S. Karanth's novel).

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Musa Suhag (1415 — 1475)

Musa Suhag, born in 1415, was an eminent mystic scholar of Gujarat.

The *Mir 'at-i Ahmadi* gives a brief account of an interesting Chishtiyya *pir*, Musa Suhag, a contemporary of the Suhrawardiyya *pir*, Shah 'Alam Bukhari (b. 817/1415 d. 880/1475). Accustomed to wearing glass bangles on his arms, in order to conceal his eminence as a mystic Musa Suhag lived among the street dancers of Ahmadabad.

After his death, Shah 'Alam dispatched his successor to bury the Shaikh with all due honour and ordered that the bangles should not be removed in keeping with a tradition of the Prophet Muhammad that one will be raised on the Day of Resurrection as one has lived in this world.

Shah's representative was also ordered carefully to conceal Musa Suhag's grave and it was therefore not distinctly marked. In spite of these precautions, the Gujaratis believed, he was a great saint who could send rain and perform other supernatural miracles.

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Musafir, Gurmukh Singh (Giani) (1899 —)

Giani Gurmukh Singh Musafir, born at Adhwal in 1899, is an eminent freedom fighter, poet and short story writer of Punjabi literature.

Giani Gurmukh Singh Musafir was born on 15 January 1899 A.D. at the village Adhwal in District Campbellpore (now in West Pakistan) in a rural farming household. Gurmukh Singh received education and training to become a school teacher. He joined the profession at the age of 19. His work in it for four years earned him the epithet of 'Giani'. The Jallianwala Bagh tragedy of 1919 left a deep scar on his mind.

In 1922, occurred the cold-blooded massacre of over two hundred Sikh volunteers by paid assassins engaged by the Mahant of Nankana Sahib acting in connivance with the British bureaucracy. This ghastly act sent a wave of indignation throughout the nation. The Sikhs, who were then locked in a desperate trail of strength with the Government with a view to reforming the Gurdwara administration, were in a state of great agitation.

Twenty-three-year-old Giani Gurmukh Singh threw himself heart and soul into this struggle and found himself singing of the sufferings of the people and calling them to action through his sensitive and ringing Punjabi poems.

The Akali movement in the Punjab was the source of political awakening amongst the Sikhs, and its course ran parallel to that of the national struggle for independence. Some of the most prominent Congress leaders of the Punjab were drawn to it through the Akali struggle of the 1920's. Soon after, Gurmukh Singh gave up teaching to join the movement for Gurdwara reformation.

Giani Gurmukh Singh Musafir was arrested and thus began a long series of jail-going pilgrimages, which ended only in 1947 with the independence of the country. His steadfast faith, spirit of dedication and sincerity of purpose brought him to the front rank of the movement, and in 1930, he was appointed to the highest religious office of Sikhism, i.e., Jathedar of the Akal Takht. Later, he became the General Secretary of the Shiromani Gurdwara Prabandhak Committee and worked with such veteran leaders as Baba Kharak Singh and Sardar Amar Singh Jhabal.

During this period of struggle against the

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British authority, he came into contact with Pandit Jawaharlal Nehru, and their mutual affection and admiration grew over the years into a strong friendship. Giani courted arrest a number of times and in 1942, when he was in jail in connection with the Quit India Movement, his father, one of his sons and a daughter died. He refused to be released on parole even in the faceof such a tragic personal loss.

He has touchingly described this experience in one of his most evocative short stories. Starting his career as a rebel poet of great talent and charm, Giani Gurmukh Singh always eschewed idle indulgence in poetic fancy for its own sake. He marshalled his poetic gifts to the cause of the awakening of the people to a new awareness of their political destiny.

In recent years, his trend has been towards metaphysical experience and he has published a number of poetic anthologies, the most important being 'Musafrain' and 'Sehj Seti'. His short stories mostly relate to his own experience of public life and a large number of them describe jail life with vividness and a charming sense of humour.

During the post-independence period, Giani Gurmukh Singh Musafir played a significant role in rehabilitating the Congress in the Punjab. As President of the Punjab Pradesh Congress Committee and an elected member of the Congress Working Committee, he was the chief architect of the Congress victory at the polls in 1952. His Parliamentary association dates back to 1947, when he was elected to the Constituent Assembly. He became a Member of the Lok Sabha in 1952 and continued as such until he resigned upon his election as a member of the Punjab Legislative Council.

On assumption of the Chief Ministership of the Punjab, Giani Gurmukh Singh Musafir brought to his office the lustre of an unblemished record of public life.

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Musharraf Ali Qudumi, Syed Shah (d. 1967)

Musharraf Ali Qudumi, born at Sibnarainpur, was an eminent sufi of Bengal.

Musharraf Ali Qudumi was born and brought up at Sibnarainpur also known as *Fulaituk;* forefather of Syed Musharraf Ali Qadumi came to Sylhet along with Syed Shah Jalal Mujarrad. His family settled at Taraf and later on moved to Karimganj, Nilam Bazar, then they again moved to Sibnarainpur.

He was educated at Madrasah Alia, Calcutta and was appointed teacher in Silchar Government High School, Cachar. He was inclined to Sufism from his early days. So, he received spiritual training from a saint at Dacca who belonged to the Qudumia Order. He was zealously devoted to religious practices, i.e. *Aurad-o-Wazaifa Zikr* along with his followers who participated regularly on every Thursday night after evening (Maghrib) prayer.

He established a Madrasah to spread education and reform the people. Being himself a great scholar, he had got by heart thousands of verses of Maulana Rumi, Faridud-Din Attar, Hafiz Shiraji and Ibn-i-Farid. He has recorded his own biography in Urdu which could not see the light of publication due to his sudden death in 1967 A.D.

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Mustafa, Hajji (d. 1629)

Hajji Mustafa, born in Sirhind, was a senior disciple of Miyan-Mir.

A senior disciple of Miyan-Mir was also an inhabitant of Sirhind Hajji Mustafa was originally a potter whose excessive meditation had produced an ecstatic condition in which he so overwhelmingly felt the presence of God that he was unable to complete his obligatory prayers. The Hajji died on 14th Safar, 1039/3rd October, 1629.

Mustafa Maghmum, Ghulam (19th Century)

Mustafa Maghmum, born at Maulavani, was an eminent sufi poet of Punjab.

Mustafa Maghmum was born in the middle of the nineteenth century. The preface to his work entitled *Shama'-e-'Ishq* contains a few lines of Persian verse in which he introduces himself in this manner: 'My name is Ghulam Musfata and my *takhallus* or *nom-de-plume* is *Maghmum*. My place of residence is Maulvani on the bank of the river. My district is Lyallpur which is a new town, but its water, air, and scenery are for the peace of the soul.'

In this passage *Maghmum* tells us that Lyallpur 'is a new town' but then he calls it both a district and a town. We know that Lyallpur town existed long before, but the district was constituted on 1st December, 1904.

So, it seems that *Maghmum* brought out his *Shama'-e'Ishq* only after 1904. But when was it written ? After a careful study of the work we came to the conclusion that the poems found in this work were written at different times of the poet's life and that it was only towards the end of his life that he collected and published them.

Shama'e-Ishq contains Panjabi poetry greatly overlaid by Persian words and phrases. It opens with the *kalma* followed by the praise of God and the Prophet. Then it is divided into three *babs* or chapters.

The first chapter contains *ghazals* and *kafis*. The second *bab* has a *siharfi*. The third and last *bab* of the manuscript contains women's sayings and comprises *kafis* and *ghazals*.

The poems of the first chapter are full of Persianism. The poet, in the conventional way of that language, sings of the *bulbul*, the *nargis*, and wine. These compositions, to confess the truth, are beyond the comprehension of a Panjabi knowing only his own mother-tongue and the ordinary Urdu. The poems of the second *bab* repeat the same thought in different words and are full of Persian words. In the third *bab* the poet speaks of his Beloved like a Panjabi woman. There are very few Persianisms in this chapter.

From a literary point of view the verse of *Maghmum* is commonplace. It lacks individuality and vivacity. None of the wailing and weeping for the Beloved creates any effect on the reader. His poetry, in fact, is like a body without a soul. But he seems to be a clever rhymer and he possessed a good knowledge of the Persian language.

Maghmum wrote another poem named *Qissa Kapara*. We have not been able to find any manuscript of this work. We now give two examples of his Panjabi verse :Sin : I am bearing the pain of separation; like light and moth, I am flaming and burning; listen O Hot, Biloc Punnu Khan my religion, Islam and faith are Punnu. He is my pride and honour in both worlds; Punnu, now come and see the condition of Sassi. The sand of the desert is hot and I am hot and burning. We slept together in a soft covering. Punnu, encircling our arms round each other's necks, Punnu (but) you left me sleeping, cunningly deceiving me, Punnu. Punnu, you have not inquired after the state of the sick one.

The above is incoherent in thought and misses the real spirit. Here is another poem: He: your separation, Beloved, has heated my heart. All my body is burning, separation has raised

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the burning pyre. There is no doubt about death: life has come to the lips. Maghmum desired the cup of union but (his) soul departed thirsty.

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Muttaqi, Shaikh Ali (1480 — 1567)

Shaikh Ali Mutttaqi, born at Burhanpur in 1480, was a prominent sufi of Chishtiyya order.

Shaikh 'Ali Mutttaqi's ancestors were from Jaunpur, while he himself was born at Burhanpur in 885/1480-81. When he was either seven or eight years old, his father, Shaikh Husamu'd-Din, the son of 'Abdu'l-Malik and the grandson of Qazi Khan al-Muttaqi, took 'Ali Muttaqi to Shah Bajan Chishti Burhanpuri in order to make him his disciple. Soon after Shaikh Husamu'd-Din died and the young 'Ali's education was supervised by his mother and relatives.

As a youth, 'Ali Muttaqi joined the court of the Sultans of Mandu and became wealthy. Soon his ecstatic tendencies prompted him to renounce the world and adopt sufism. He obtained initiation into the Chishtiyya order from Shaikh 'Abdu'l-Hakim (the son of Shaikh Bajan), securing from him also a *khirqa* of *khilafat* (succession). However, his piety and abstinence, the main features of his personality, remained unsatisfied by the routine of the Chishtiyya *khanqah* of Shaikh 'Abdu'l-Hakim. After a move to Multan he began practising austere ascetic exercises under Shaikh Husamu'd-Din Muttaqi, for about two years he also studied the *Tafsir Baizawi* and the Kitab *'Avn al-ilm* under his new *pir*. Apparently Shaikh Husamu'd-Din highly respected Shaikh 'Ali Muttaqi for his personal qualities and would humbly bring him books. If Shaikh 'Ali Muttaqi admitted him to his cell they would discuss various subtle intellectual and mystical problems. If the Shaikh refused to allow him in Shaikh Husamu'd-Din would not demand entry.

Some time later Shaikh 'Ali Muttaqi left Multan to seek other *pirs*. His provisions included two bags, one filled with rice, lentils, flour, butter, oil, salt and cooking utensils and the other containing the Qur'an and some important books including the *'Avn al-ilm* to which he often referred. He rerely stayed in mosques but would rent small houses when remaining for any length of time in a town. After collecting fuel in the jungle he would cook enough food to last for some days. As he got older he ate so little that one portion of cooked food would last five to six days.

Wandering from one place to the next, he lived in the jungle, concentrating on methods to achieve purification and piety. No-one was allowed to wait on him, for he considered having servants an act of dependence on someone other than God. Only with great reluctance did he allow Sadr Hasan, one of his family servants, who had refused to leave him to remain.

During his travels, Shaikh 'Ali visited Gujarat. By then he was widely known and wherever he went he was mobbed by devotees striving to catch a glimpse of him. Most of the time he spent behind locked doors. However in order to satisfy some of his visitors, his servant would go inside the house and return with feigned blessings from the Shaikh. Only at a congregational prayers was it possible to see him and that only from some distance. periodically Shaikh 'Ali Muttaqi would leave his cell to go into the jungle for prayer and meditation.

In Gujarat, prompted by divine inspiration, the Shaikh wrote a treatise on mysticism. In Ahmadabad he married in order to fulfil the obligations of the Sunna of the Prophet. After fathering a child which died in infancy, he decided to divorce his wife for the child would be able to intercede for them on the Day of Judgement and he had completed the duties required

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by the *Sunna* regarding the marriage. His wife asked that she be permitted to remain with him and serve him. Some of her relations also became Shaikh 'Ali's disciples, later building him a *khanqah* and mosque outside the Shahpur gate in Ahmadabad.

Sultan Bahadur (932/1526-943/1537) of Gujarat decided to call on Shaikh 'Ali Muttaqi during his stay in the province. However, he was not granted an interview. Qazi 'Abdu'llah Sindi, a friend of the Shaikh's who had lived in Mecca and Medina and was a well-known saint, pressed him to grant the request and offered to engage the Sultan in conversation should the Shaikh not wish to speak.

Shaikh Ali Muttaqi replied that he would be unable to restrain himself from asking the Sultan why he did not wear clothes stipulated by the *Shari'a* and live according to its tenets. The Sultan eventually did call and listened patiently to the Shaikh's lecturing him, later sending him a huge amount of money which he promptly passed on to the Qazi.

After the defeat of Sultan Bahadur by Humayun in 942/1536 Shaikh 'Ali felt it expendient to leave Ahmadabad for Mecca. In Surat, he and his companions were joined by Qazi 'Abdu'llah. When the Governor of Dil became aware of their presence he gave them accommodation in his fort.

After the defeated Sultan Bahadur arrived there he attributed his defeat to the heavy casualities suffered by his own Muslim followers in the war against the Mughals, Shaikh 'Ali Muttaqi maintained an uncommitted silence and a few days later quietly sailed for Mecca.

In the Islamic Holy Land Shaikh 'Ali Muttaqi entered the discipleship of Shaikh Abu'l-Hasan Bakri of Diyar Bakr, a famous and gifted sufi. Shaikh 'Ali Muttaqi thrived in the stimulating company of the many theologians and mystics he met there.

Shaikh Muhammad bin Muhammad bin al-Sakhawi initiated him as a Qadiriya, Shaziliyya and Madyaniyya, making him a *khalifa* and awarding him a *khirqa* in all three. In the reign of Sultan Mahmud (943/1537-961/1554) he temporarily returned to Gujarat. Finally, he made another trip to Mecca where he dedicated himself permanently to study, writing and teaching.

Both as a teacher of Hadis and *Fiqh* and as a *sufi pir*, the methods chosen by Shaikh 'Ali were unusual. His training method started with his disciples transcribing manuscripts with ink he had manufactured himself. He would acquire books which were rare in the Arabian peninsula, then have copied and given to other scholars. Often he paid high prices for finely copied manuscripts and felt obliged to the scribes for offering them to him. The acquisition of books became an insatiable passion with him.

Once, when attempting to acquire a copy of the *Mawahib* Laduniya which was owned by a Meccan *Faqih*, Shaikh 'Ali Muttaqi did not possess the twenty *Ibrahimi* needed. He attempted to borrow the money from Asaf Khan, a vizier visiting from Gujarat, although previously he had refused to allow him to call on him. Asaf Khan did not have the full amount and offered to arrange it for the Shaikh.

Impatiently Shaikh 'Ali Muttaqi called on another non-Arab merchant, borrowed the money and acquired the manuscript, paying one-third more then was quoted. He had several copies made and sent one to Gujarat. Further, copies were made from this in india, and in the sixteenth and seventeenth centuries the work became famous in the sub-continent.

Until incapacitated by old age, Shaikh 'Ali muttaqi earned his living by copying manuscripts. Later when officers and grandees of the Sultan of Turkey became Shaikh Ali Muttaqi's devotees, he received huge amounts in *futuh* (gifts). Stipends were also assigned to dervishes and other deserving people dependent on the Shaikh.

Even the resources of Turkey were insufficient to meet the needs of the Shaikh's

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charities. Frequently, he borrowed money from merchants to support Muslim widows, and asserted that regular repayment encouraged more donations of *futuh.* He made a practice of distributing meals at the 'urs (death anniversaries) of eminent *pirs* of different orders.

In his old age, however, Shaikh 'Ali-Muttaqi preferred to pay cash to dervishes for he found the preparation of the food and the crowds that gathered on such occasions a great nuisance. In his *khanqah,* there was never any adequate provision of food, and so only the most devoted disciples would live with him, the others finding themselves more comfortable accommodation else-where.

As mentioned previously, the Shaikh ate little food and developed the habit of mixing water with delicious food with the express purpose of spoiling its taste. One of the Shaikh's servants was particularly boorish and a notoriously bad cook. Shaikh 'Ali Muttaqi tolerated such discomforts cheerfully. On one occasion he was given bitter soup. The Shaikh invited his servant to eat some too. Somewhat shocked by the taste of his own concoction, the servant told his master that he could eat it any way. Mixing water with the soup the Shaikh ate a little.

Shaikh 'Ali Muttaqi was gifted as a teacher of the exoteric knowledge of 'ulama' and as a highly ascetic sufi. He made it a practice never to discuss *Tawhid* (*Wihdat al-Wujud*) and the aphorisms uttered by sufis while in a state of ecstasy. He also never publicly referred to the mystical statements of Ibn 'Arabi even neglecting to quote him when explaining portions of the sufic commentary on the Qur'an, the *Bahr al-Haqa'iq,* by Najm Daya (d. 656/1258). which was based on Ibn 'Arabi's views on the *Wahdat al-Wujud.*

His attitude to *sama* was a moderate one but like all Chishtiyyas he was deeply moved by it. Once, in Mecca, under the influence of a trance he went into an ecstatic condition and, although sick, rushed to the Ka'ba, where he pronounced himself to be the Mahdi. As, it was Friday and a large crowd had gathered, his announcement had a stunning impact.

After an audience with Asaf Khan Gujarati and Shaikh Abu'l-Hassan Bakri, which he had sought to inform them of his new status, the latter was greatly impressed with the Shaikh's condition, which seemed to reinforce his claim. His next destination was the palace of the representative of the Sultan of Turkey but he postponed his visit there and returned to his own house and fell asleep only to find on waking that he was normal again. He immediately recanted.

After this experience, Shaikh 'Ali Muttaqi became a confirmed enemy of the Indian Mahdawis who accepted Saiyid Muhammad of Jaunpur as a Mahdi. He rejected their treatises which supported this claim on the basis of the Saiyid, like himself, being greatly under the influence of ecstasy. Some time during the reign of Sultan Mahmud of Gujarat; he travelled from Mecca to Gujarat to try to undermine the movement.

The Mahdawis in India were convinced neither by the Shaikh's out-pourings nor by the *fatwas* (legal decress) issued by the 'ulama' of Mecca and Median which the Shaikh carried with him to strengthen his case. They countered with other treatises refuting the works of the Shaikh and nicknamed him *Muftari* (Liar), to rhyme with Muttaqi (Pious). The Mahdawi influence in Gujarat so disturbed Shaikh 'Ali Muttaqi that he returned to Mecca in disgust.

According to the Zadu'l-muttaqin the Shaikh classed methods for training sufis in two categories. The first entailed disciples rejecting all former habits. The *pirs* in the second category ignored the previous way of life of their disciples, managing through example gradually to reform them. They believed that a long association with the pious changed the nature of novice sufis. This was the traditional Chishtiyya method of training which Shaikh Ali Muttaqi himself followed. As mentioned, the

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Shaikh engaged his own disciples in copying and collating manuscripts.

Initially they felt themselves to be exploited; after some time, however, they became influenced by the mystical atmosphere in which they worked and their spiritual condition changed. Only after about a year were they instructed in *zikr*, meditation, contemplation and ascetic exercises and advised to spend their time in spiritual retreat.

Shaikh Ali Muttaqi did not honour his disciples with sufi khirqas; instead he advised them to hang a bag around their necks which hung down their left sides. The bag had five internal partitions. There was one very large one with two on its right side and two smaller ones on top of it. In them were stored a grave cloth, camphor and sweet herbs used to anoint dead bodies.

The bag was given the Hindi name *jholi* (bag) and, as one might guess, was intended to remind the disciple that 'in life one is in the midst of death'. When he first began the practice the Shaikh suggested that his disciples inscribe the word 'death' on the bags: later this practice was dropped. He alluded to the significance of this bag in a member of works.

After Safar 975/August-Sept./1567 signs of Shaikh 'Ali Muttaqi's approaching death became apparent. He was however, in such an ecstatic state that he still had a great degree of physical strength. His *zikr-i jahr* (loud *zikr*) was conducted in a voice which belied his true weakness. The verses his disciple Shaikh 'Abdu'l-Wehhab recited stimulated him to spend hours talking about mystical love. One meal time when the food was being broken into pieces and mixed together with soup the Shaikh ordered it to be done according to the description in the following Hindi *doha* (verse)

> O beloved| listen to conversations about love And mix together as sugar is mixed with milk.

Shaikh 'Ali Muttaqi finally died on 2nd Jumada, 975/4th November, 1567.

A prolific writer throughout his lifetime, Shaikh 'Ali Muttaqi reputedly wrote more than one hundred books, a large number of them being short treatises. His magnum opus however, was an encyclopaedia of Hadis; the Khaz al-`Ummal. It was an attempt to rearrange in alphabetical order the *ahadis* compiled by Jalalu'd-Din Abu'l-Fzal 'Abdu'r-Rahman bin Abi Bakr bin Muhammad's as-Suyuti (d.911/1505) in his *Jama 'al Jawamu* or *Jami `al-Musnad.* This was done using the chapter-headings of the works on *Fiqh.*

Shaikh Ali Muttaqi's work was designed to facilitate consultation of these traditions by Faqihs, and is still recognized as a masterly contribution. His own teacher, Shaikh Abu'l-Hasan al-Bakri, welcomed his pupil's outstanding contribution to the knowledge of *Hadis* with the comment that Suyuti's *Jama`al-Jawami* 'was a gift to the world, but Suyuti himself should be greatly indebted to the author of this new arrangement.

Ahmad bin Muhammad bin Muhammad bin 'Ali bin Hajar of Mahal-lat Abi'l Haitam in al-Gharabiya (Egypt), a distinguished Shafi'i jurist who had settled in Mecca in 924/1518-19 and lived there until his death on 23rd Rajab, 974/3rd February, 1567, was another of Shaikh 'Ali's teachers. Despite his extensive knowledge he found the *Kanz al-Ummal* a most useful Reference work, and invariably consulted the classifications of Shaikh 'Ali Muttaqi.

Shaikh 'Ali-Muttaqi was recognized during his lifetime as a great sufi by the Arab world and a distinguished scholar of *Hadis.* His disciples spread from the Yemen to Syria and from Gujarat to the Deccan. His successor was an Indian, Shaikh 'Abdul-Wahhab al-Muttaqi al-Qadiri who joined him in Jumada 1963/March-April 1556 aged about twenty. Shaikh 'Abdu'l-Wahhab was probable born in 943/1536-37 in Mandu. During his childhood, 'Abdu'l-Wahhab and his father Shaikh Waliu'llah moved to Burhanpur during some sort of political upheaval which Shaikh 'Abdu'l-Wahhab's biog-

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rapher and disciple, Shaikh 'Abdu'l-Haqq Muhaddis Dihlawi, does not mention.

The trip was apparently made in highly impecunious circumstances. Shaikh 'Abdu'l-Wahhab and his father travelled through the jungle by foot. Practically starving, they sometimes spent their nights sitting in trees to protect themselves from wild animals. Shaikh Waliu'llah never faltered and his determination helped raise his son's spirits.

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Muzaffar Khan (Nawab) (1880 — ?)

Nawab Muzaffar Khan, born in Mianwali distrist in 1880, was a great admirer of the British administrative and judicial system and carried on his struggle for independence on constitutional lines.

Nawab Muzaffar Khan hailed from a well-to-do zamindar family of Mianwali distrist in the Punjab. He was born on 2 January 1880. After receiving his education at the Mission High School, Jullundur, and the Government College, Lahore, he joined Government service as a Munsiff. Gradually he rose to the position of Reforms Commissioner, Punjab, in 1931.

Before his retirement from the position in 1935, he had held various offices, such as Mir Munshi to Sir Michael O'Dwyer; and Director, Information Bureau, Punjab. For his services to the British Indian Government, he was given the titles of 'Khan Bahadur' in 1917, 'Nawab in 1921 and 'C.I.E.' in 1931.

After his retirement from the Government service, he joined the Unionist Party, a non-communal Provincial political organisation. He became the Revenue Minister in the Unionist Government. Unlike others, he refused to resign from Ministership over the issue of Shish Ganj Gurdwara. But, he was relieved of his post by Fazal-i-Hussain. In 1937, he was elected to the Legislative Assembly. When World War II broke out, he extended full support to the British. From 1942, till independence he carried on his constitutional struggle for independence.

Nawab Muzaffar Khan was a liberal Muslim. He was critical of the distinctions of caste, colour and creed. He believed and worked for the promotion of communal harmony all through his life. He vigorously supported the cause of women's education.

As the President of the 'Anjuman-i-Himayat-i-Islam' he collected men and money to open schools and colleges exclusively for women. He also took a keen interest in the welfare of the agriculturists and labourers. While he was the Revenue Minister, he vehemently opposed eviction of the tenants. But he believed that landlords could do much to ameliorate the condition of the peasantry.

He believed in the Indian nationhood. He was also a proud Punjabi. He was a great admirer of the administrative and judicial system of the British. Therefore, he carried on his struggle for independence on constitutional lines. Amongst his close associates were prominent Indian leaders like Khizer Manjot Khan, Fazl-i-Hussain, Sir Sikander Hayat Khan, Sir Shah Nawaz Khan, Ahmed Khan Daultana and others.

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Muzaffar, Shaikh (d. 1400/01 A.D.)

Shaikh Muzaffar, the most prominent disciples of Shaikh Sharafu'd-Din, was a leading mystic philosopher.

Shaikh Muzaffar's the most prominent disciples of Shaikh Shara fu'd-Din ancestors came from Balkh. His father was the disciple of an eminent sufi of Bihar called Shaikh Ahmad *Charm-Posh* (One Who Wears Skins), a cousin of Shaikh Sharafu'd-Din. But his son, who had obtained a good religious education,decided to become Shaikh Sharafu'd-Din's disciple because of the latter's scholastic achievements.

On his teacher's advice, Shaikh Muzaffar left for Delhi where he studied for two years, at the same time teaching in a seminary founded by Sultan Firuz. When a feeling of intense spiritual ecstasy seized him, he returned to Bihar. Sharafu'd-Din ordered him to act as a menial domestic at the *khanqah,* serving other dervishes so that the conceit which usually overpowered an *alim* (which he had become through study). could be replaced by humility. Constant ascetic exercises in the seclusion of the *khanqah* made his body a mere skeleton of bones with little flesh.

Impressed by his spiritual achievements, the Shaikh advised him that this life was no longer necessary and that he was free to live anywhere of his own choice. Shaikh Muzaffar moved from Shaikh Sharafu'd-Din's *khanqah,* but he strictly adhered to the sufi rule that whatever was received in charity should be given away the same day it had been obtained.

Through correspondence, Shaikh Muzaffar remained in touch with his *pir.* But he refused to allow others to see these letters from Shaikh Sharafu'd-Din Yahya'. About two hundred of them were said to have been buried in the grave of Shaikh Muzaffar, according to a directive contained in his will. A bag containing twenty-eight letters survived, which were later compiled into a book-form and also published in 1870.

After his *pir's* death, Shaikh Muzaffar, his brother, Shaikh Mu'izz, and the latter's talented son, Shaikh Husain, decided to go to Mecca on a pilgrimage, via Chittagong. By 798/1395-96, when they reached Bengal, the Ilyas-Shahi Sultan, Ghiyasu'd-Din A'zam Shah (1389-1409), was ruling. He had greatly improved trade and commerce, developed the port of Chittagong and established cultural and diplomatic relations with China.

The relations of the Ilyas-Shahi rulers of Bengal with the Hindus were cordial and they occupied high posts in the government. The Sultan, however, also respected Muslim sufis and men of talent. He is known to have invited the great Persian poet, Hafiz of Shiraz, to migrate to Bengal. he welcomed the party of Shaikh Muzaffar and treated them as state guest. The Shaikh, however, was annoyed because of the delay by the administration in arranging their travel. To his great disappointment, many high posts were held by the Hindus.

He addressed Sultan Ghiyasu'd-Din as his 'prosperous son' but reminded him to be holy and pious like Sultan Firuz Shah. In a letter the Shaikh wrote: "This Sultan Firoz, may God forgive him his sins! had established association with many holy men. When for some days his holiness, Syed Jalalu'd-Din (Bukhari) may his resting place be blessed ! came to him, he met him and derived many benefits from his association with the Syed and showed constancy and firmness in them.

He had, however, developed a tendency that whatever he said in anger on matters of murders and retribution, before his orders could take effect, he admitted that they did not mean his command but something which he had hastily said by way of accusation in a fit of anger without due considerations. Then he enquired about the opinion and the 'Fatwas' of the Qazis, and the Muftis had to cite precedents after which he gave his award. He used to say 'Oh God ! it is not the orders of your slave, Firoz, but thine command; the cannon laws of thine say so.' He

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learnt to say the 'Chasht' or the morning prayer and 'Tahajjud' (night prayer) from the saintly saint after the latter's arrival (at Delhi from Uch, near Multan).

When the Sultan grew old he took his residence in his newly built mansion and had it proclaimed throughout the city of Delhi that whosoever might have any grievance or claims against Firoz, the slave of God, might come and put forward his charges and claims which he would satisfy."

In another letter the Shaikh advised the Sultan that high government posts should not be given to Hindus and wrote: 'The Exalted God has said, "Ye who believe! take not into your intimacy those outside the ranks."

The long and short of the matter is that in commentaries and lexicons they have said that the faithful should not make the unbelievers and strangers their confidants and ministers. If they say that they do not make them their favourites and friends but for the sake of expediency, the reply is that God says that it is not expediency but the cause of trouble and sedition. He says "La yalunakum Khabalan" (they will not fail to corrupt you), i.e., they will not hesitate or spare themselves in creating troubles for you.

Therefore, it is incumbent on us that we should listen to the divine command and cast aside our weak judgement. God says: "*Wadduna Ma Anittum*" [may only desire (be) your ruin], i.e. when you make them intimate with yourself they will love to invoke you in evil deeds.

An infidel may be entrusted with some work but he should not be made Wali (chief supervisor or Governor) so that he may have control over and impose his authority on Muslims. God says: "let not the believers take for friends or helpers unbelievers and neglect God: If any do that, in nothing will there be help from God except by way of precaution, that ye may guard yourselves from them.

There are severe warnings in the *Qur'an*, the '*Hadis*' and historical works against those who have given authority to the unbelievers over the believers. God grants opulence and provisions from unexpected sources, and He gives deliverance from them. "There is authoritative promise of provisions, victory and prosperity. The vanquished unbelievers with heads hanging downward, exercise their power and authority and administer the lands which belong to them. But they have also been appointed (executive) officers over the Muslims, in the lands of Islam, and they impose their orders on them. Such things should not happen."

About the end of 800/1397-98 or early 801/1398-99, the party left from Chittangong for Mecca. Shaikh Mu'izz died there as did Shaikh Muzaffar at Aden in 803/1400-01. Shaikh Husain returned to Bihar. His letters, quoted in the Akhbaru'l-Akhyar, are reminiscent of Shaikh Sharafu'd-Din's style. They are marked by a unique flavour gained from his understanding of the theories of the *Wahdat al-Wujud*.

In one letter, Shaikh Husain pleaded that the main reason for conflict among people over the idea of God was the fact they were concerned with form. Those who transcended such ideas managed to reach God and see His Being, and were known as *muwahhid* or unitarians for they saw and worshipped God alone. As such souls remained uninvolved in critical disputes, they were at peace with all.

Every spiritual effort should be directed towards attaining the Great Ocean and Limitless Light of God. Sufis should gain an insight into this so as to be rid of *shirk* (polytheism) and reject *hulul* and *ittihad*.

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Muzaffar, Shams Balkhi (1320 — 1400)

Shams Balkhi Muzaffar, born in 1320, was an eminent medieval Indian Sufi saint and scholar.

Shams Balkhi Muzaffar, medieval Indian Sufi master. born of a family from Balkh in Afghanistan, the date of his birth is unknown, but may have been in the decade of the 720s/1320s. After an education in Dehli, he joined his father in Bihar Sharif. His intellectual disposition led him to become a disciple of Sharaf al-Din Ahmad Maneri (d.782/1381) instead of Ahmad Carmpush his father's poetically-inclined but less well-educated guide Muzaffar was sent back to Dehli again for further studies, and then the Tughlukid Sultan Firuz Shah appointed him lecturer in the royal *madrasa.*

After a conversion experience, he returned to Bihar, where Sharaf al-Din Maneri continued his spiritual formation. He reached the stage when he felt liberated from all worldly attachments except from his wife, but exclaimed to his guide that he would divorce her. Approving of the sentiment, but not of the idea, Sharaf al-Din announced that his training was complete.

Muzaffar was incapable of staying in one place. He journeyed far and wide, spending time in Mecca and eventually dying at Aden in 803/1400. He received more than 200 letters from his spiritual guide Sharaf al-Din of which only 28 are extant (*as maktubat-i djawabi* in Sharaf al-Din, *Sih sadi maktubat,* Lahore n.d.301-31). There is an extant, though unpublished collection of Muzaffar's own letters (mss. Khuda Bakhsh Library, Patna, Pers. no. 2619, and Acc.no. 1859/2 (181 letters in each ms.); a third ms. in the private library of Balkhi Sahib, Patna), and a small *diwan* (ed. Patna 1959).

His compendious commentary on Radi al-Din Saghani's *Masharik al-anwar* (see Brockelmann, I, 443, S I, 613-14) has not come to light. Although, he was the chief successor to Sharaf al-Din Maneri, he is more remembered as an intellectual than as a spiritual guide. He was succeeded in this latter role by his nephew Husan.

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N

Nabi Pir (13th Century A.D.)

Nabi Pir was an eminent Sufi and poet of Assam.

Among the contemporaries of these saints mention may be made of Nabi Pir, who was a brother of the famous saint, Azan Pir, Sufficient attention has also not been paid to this saint. Like other saints and religious persons of Assam his life and activities are also not known. We know this much that he came with his brother and stayed near Simalugari in the Sibsagar district of Assam. Some people claim to be the descendants of this saint.

After a deep scrutiny of the information, we have at our disposal about the saints of Assam and its neighbourhood, we can say that the historians and biographer of later period did not do justice with those saints. They did not take the trouble of collecting materials regarding their life and activities.

It is also strange to note that the saints, who were themselves scholars and learned persons except a few, did not write books about their missionary activities, their thoughts, principles and mode of teachings. The presence of a galaxy of shrines, dargahs, khanqahs and other places of pilgrimage proves that Assam had been centres of Sufi Activities ever since the thirteen century A.D.

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Nadwi, Saiyed Sulaiman (Maulana) (1884 — 1953)

Saiyed Sulaiman Nadwi, born at Desna in Patna in 1884, was an eminent Muslim politician, educationist and theologian.

Saiyed Sulaiman Nadwi came of a family of religious scholars living in modest prosperity at a village, Desna, situated in the neighbourhood of Patna. Besides the leisurely pursuit of learning, his father and grandfather practiced medicine in the old Muslim fashion, and the prestigious calling of the Hakim had the double reward of a monetary income and public respect. The parents, greatly desiring that their son should obtain the traditional education, put him into an Arabic academy and, after preliminary grounding, sent him to Lucknow.

It may be mentioned that the fateful events of 1857 and the subsequent pressure of change created a deep response among the Muslim 'Ulama who had set up in 1894 an organisation called the 'Nadwatul-Ulama' (Council of the learned men). The Council's most dynamic member was Shibli Numani, a dissident and rebellious associate of Syed Ahmad Khan. These people, in order to implement their new educational policy, founded a college at Lucknow, midway between Deoband and Aligarh which, as a legitimate offspring of the Council, inherited its illustrious name, the 'Nadwa'. It was at the 'Nadwa' that Saiyed Sulaiman sharpened his

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intellect and diligently built up the reputation of an accomplished scholar.

During the years, when Aligarh just started to send out the first generation of Muslim youths capable of holding responsible positions as the most loyal subjects of the British Crown, a couple of young men obtained an entirely different type of training under Shibli Numani.

Of the many causes that led to an irreconcilable breach between Syed Ahmad Khan and Shibli, the most significant one was the division of opinion regarding the Indian National Congress. It was a general trend up to the first decade of the twentieth century that Muslim religious scholarship had an inclination to mingle in politics, whereas the more enlightened modern education was quite elusive.

After the annulment of the partition of Bengal, the picture assumed a different colour. Among the younger adherents of Sibli, whose mind was influenced by his ideas, Saiyed Sulaiman was outstanding. Abul-Kalam Azad came under the impact of Shibli's ideas through casual, but nonetheless emotional contact. Both of them, full of energy and inspired by a candid idealism, soon joined hands to publish an Urdu journal, the *al-Hilal*, from Calcutta.

Abul-Kalam was the Chief Editor, but the anonymous contribution of Saiyed Sulaiman was almost equal. The enthusiastic reception of the *al-Hilal* among the Urdu-speaking people from Calcutta to Peshawar and down to Madras and Bangalore was beyond expectation. It proved an intellectual dynamite against the British imperial policy and the shocked authorities took measures to suppress the paper, hastily packing off its eloquent and fiery Editor to goal.

Saiyed Sulaiman, thanks to his quint and modest demeanour, safely escaped to join as a Lecturer on the staff of the Deacon College, Poona. Soon after, the news of Shibli's fatal illness reached Poona in 1914 and the pupil sacrificed his teaching job for the more arduous task of giving shape to the plan of *Darul-Musannifin*, the Writers' House, which Shibli had conceived when his life was drawing to a close.

Henceforth, Saiyed Sulaiman plunged himself into the difficult, but fruitful work of producing books on which his immortal fame mainly rests. His writings attracted wide notice and were promptly translated into Turkish, Arabic and English. Among the important works to mention are the 'Biography of the Prophet', 'Geography of the Quran', 'Arab Navigation' and 'Relations between the Arabs and India'.

These intellectual preoccupations, however, did not prevent him from making brief excursions into the active world of politics. Occasionally, he worked in co-operation with the leaders of the country and also had intimate contacts with some of the distinguished men of the Islamic world. He travelled to Europe in 1920 as one of the three-member Delegation, the other two being Maulana Muhammad Ali and Dr. Saiyed Husain in order to represent the standpoint of Indian Muslims regarding the fate of crumbled Turkey.

His election to the membership of the Congress Working Committee in 1921 was a recognition of the activities of the All India Khilafat Committee, which was presided over by him in the same year. Once he accompanied as a member and again as the leader the Deputation (1924, 1926) sent by Indian Muslims to the Arab countries for making an inquiry into the Palestine problem and other grievances of the Arabs. Perhaps, he was one of the few men for whose sake Gandhiji and Jawaharlal Nehru left a rare and interesting set of documents, the letters written in Urdu.

Another pleasant diversion, for which he often spared himself from the strenuous engagements of the Writers' House at Azamgarh, were the invitations to deliver addresses at various academic conferences and meetings of learned societies. The Aligarh Muslim University honoured him by conferring the LL.D. in 1940.

He died at Karach in 1953, where his services were required before his death on the

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Nag, Hardyal (1853 — 1942)

Hardayal Nag, born at Karimpur in Tripura in 1853, was held in high esteem for his integrity, ascetic temperament and patriotism.

Hardayal Nag was born on 18 September 1853 in a middle-class Kayastha family at Karimpur, Tripura. His early life was spent mostly in Tripura, Noakhali and Dacca. In 1874, he passed the Entrance examination front the Dacca Collegiate School and later obtained the degrees of B.A. and B.L. He came in contact with Surendranath Banerjea, Ambikacharan Mazumdar and C.R.Das, and turned to the nationalist movement at an early age. He held liberal views about social problems.

After a brief incursion in Government service, he took up the legal profession and practiced at the Chandpur Bar. As a legal practitioner, it was relatively easy for him to join the nationalist movement which was, in fact, dominated by lawyers. Hardayal was one of the few members of the Bengal delegation that attended the first session of the Indian National Congress at Bombay, and attended all the Congress sessions till 1922.

It was during the Swadeshi movement which spread in the East Bengal districts that Hardayal came into prominence and emerged as a Provincial leader, although Chandpur remained his main centre of activity. He was one of the founder-members of the National Council of Education which came in the wake of the Swadeshi movement "to impart education—literary as well as scientific and technical—on national lines". He started a National School in his district in May 1906, and became the Vice-President of the National Council of Education in 1922 and remained in the post until his death in 1942.

Following the example of C.R. Das, he gave up his practice at the Chandpur Bar, joined the non-cooperation movement, and as the Dictator of the Bengali Provincial Congress Committee (1921-22), toured most of the district of Bengal, and personally led the militant movement of the Assam tea-garden coolies which broke out in 1921. In 1922, he was arrested but released shortly due to illness.

As a devoted Congressman, he also joined the Civil Disobedience Movement and was appointed Dictator of the Salt Law Disobedience Campaign Committee for Noakhali and Tripura. He was arrested in 1932 and convicted for six months. When the movement was called of in 1934, he chose to devote the rest of his life to constructive work in the district.

Hardayal belonged to that generation of Congressmen who firmly believed in Gandhian ideals and methods, preferred to work in Muffasil districts, and helped in no small measure to broaden the mass base of the Congress. He was held in high esteem for his integrity, ascetic temperament and patriotism. He died on 20 September 1942.

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Nagar, Amrit Lal (1916 —)

Amrit Lal Nagar, born in Lucknow in 1916, was an eminent philosopher, writer and social reformer.

Amrit Lal Nagar was born on 17 August

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1916 in Lucknow in an average urban middle-class family, his father, Raja Ram Nagar, being only a clerk in the office of the Postmaster-General. His father's poverty and his early marriage at the age of eighteen did not allow him to continue his education beyond the Intermediate standard; but he had stated, as early as 1928, writing short stories, and his close association with Ram Vilas Sharma, Bhagwati Charan Varma, Yaspal and Sumitra Nandan Pant made it possible for him to get himself recognized, by the year 1935, as an accomplished writer of Hindi.

The impact of English novelists can be traced even in his earliest writings, most of which portray the life of middle or lower middle-class people. He had also been influenced by the contemporary Indian literature, produced in Bengali, Marathi, Hindi and Gujarati.

Nagar had a philosophy of his own and his original thinking has been reflected in the literature produced by him. According to him, the evil of prostitution cannot be eradicated by being either an over-zealous reformer or an aggressive law-maker. Like Gandhiji, he too has been in favour of advising the prostitutes to reform themselves from within and cleanse their thoughts and minds through their own moral discipline and use their talents for the country's cause of independence. He attributed sex-delinquency among women to the unfair and harsh treatment meted out to them.

Being a great advocate of social reform, he endevoured hard to encourage the poor and orphaned children to attend schools, and receive the benefits of a regular education. Eradication of social evils is possible, according to him, only when there exist a necessary moral climate and a popular awakening strong enough to induce the people to emulate the example of former social reformers without depending either on Government help or on Government initiative. However, he considered the Gandhian method far more effective and vital than the cruel and violent methods, adopted by the Communists or the Nazis.

Nagar had also been opposed to infliction of violence and suffering on the vast majority of the people simply for the sake of fulfilling the selfish ambitions of those who are at the top. He always took a broader view of human suffering and never allowed either regionalism or militant nationalism to colour his vision. He made a penetrating probe into the evils of colonial imperialism and criticized very vehemently the hardships caused to the downtrodden nationalities, as a result thereof.

With no faith in a democratic government having a strong bourgeois orientation, he favoured the setting up of a government which could relieve the poor labourers from the shackles of the exploiters. He considered the complete independence of India as a basic cure for all the evils. Though he commended the Gandhian economic programme so far as rural reconstruction was concerned, the labour unrest, he thought, could not be eradicated so long as the capitalistic sector was not completely annihilated.

All these ideas of his have been expressed through some of his novels and stairs, published under various captions, such as 'Vatika' (1935), 'Kala Purohit' (1937), 'Avarsesh' (1940), 'Nawabi Masnad' (1940), 'Tula Ram Shastri' (1941), 'Mahakal' (1947), 'Gadr Ke Phool' 'Boond Aur Samudra', etc.

Though he did not have a direct role to play in the nationalist movement, his writings did render a yeoman's service in the propagation of the Nationalist ideal. He had won the esteem and gratitude of the Hindi-knowing world for the considerable skill with which he has projected the real life of the people belonging to the lower strata of society.

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Nagarjuna (2nd Century A.D.)

Nagarjuna was one of the greatest Buddhist thinkers and founders of the Madhyamika School (Middle Doctrine) of Mahayana.

Nagarjuna is the subtlest metaphysician the world has yet produced', this is how a critic observes about this Buddhist philosopher. Writing in the same vein, S. Radhakrishnan says, "We have in Nagarjuna one of the greatest thinkers of India, a far more vigorous sifting of the contents of experience than in either the subjectivists or the realists.

Nagarjuna founded the Madhyamika School (Middle Doctrine) of Mahayana, one of the two branches of Buddhism, the other being Hinayana. The Mahayana, literally the great vehicle, stood for carrying with it the majority, whereas Hinayana, the 'smaller vehicle' limited its scope to a limited number in society. Nagarjuna propounded his philosophical thoughts of Sunyavad in the Madhyamika Sutras. With this, his fame spread and disciples came to him from all corners. One of them was a prominent Ceylonese named Aryadeva who later succeeded the master.

Aryadeva came to meet Nagarjuna to solve his difficulties about the doctrine. When a pupil announced him to the master, the latter sent out to the visitor his begging bowl filled with pure water. Aryadeva threw a needle into the bowl which gently settled at the bottom. Nagarjuna was delighted at the eloquent silence of the visitor. When asked by the pupil what it meant, Nagarjuna explained that the bowl with water signified his own pure knowledge and by throwing needle into it. Aryadeva meant that he had reached the very bottom of that knowledge. The visitor was well received and later Nagarjuna appointed him as his successor.

Nagarjuna wrote on his Sunyavada a commentary titled *Akutobhava* (the safe one) in 27 chapters in 400 memorial verses (*karikas*). The doctrine is known as Middle because it declares nothing either positive or negative, but merely relative. The *Akutobhava* begins with the famous 8 negatives which, it is stated, mean the same as the doctrine of causally dependent origination. "No passing away and no origination, no destruction and no everlasting continuance, no unity and no multiplicity, no coming and no going:.I revere the completely Enlightened One, the best of teachers, him who has thus taught .... the salutary cessation of the world of phenomena", said Nagarjuna.

An opponent objected to the above: If everything is empty and there is neither origination nor passing away, then there can also be no 'four noble truths' no rule of life based on the knowledge of these truths, no fruits of goods and evil deeds, no *dharma*, no monastic community and finally no Buddha. Were the Middle doctrine to be accepted, then the entire religion would collapse.

To this opponent, Nagarjuna's reply was : The doctrine of Buddha rests on two truths, one conventional (or relative or conditional) truth and the other transcendental (or absolute) truth. Where the meaning of conventional truth remains hidden, the transcendental truth is of the highest order. One should know the distinction between, these two truths: he who does not understand this distinction, he would not understand the profound substance of the Buddha's doctrine also. One follows the transcendental truth when it is based on the truth of everyday life and without its assistance, it is not possible to understand Nirvana. Some critics consider this as atheistic. Chandrakuti refutes and denies that it is so.

Nagarjuna was acknowledged as one of the greatest Buddhist philosophers. Huen-Tsang called Asvaghosha. Nagarjuna, Aryadeva and Kumarlat as 'the four suns which illumined the world', and Kalhan thought that Nagarjuna was 'the only lord of the land' of Kashmir in the periods of Kings Hushka, Jushka and Kanishka.

Nagarjuna, according to Kumarajiva, was born in Barer in a Brahmin family. He studied

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the four Vedas and all science, including sorcery. By his magic he could, when required, make himself invisible. Once accompanied by three friends, he secretly entered into a royal palace. On being found out they were sentenced to death. While the other three were executed, Nagarjuna, vowing to become a mink, escaped. He studied the *Pitakas* in 90 days and received the Mahayana Sutra from an aged monk in the Himalayas.

He found a commentary on it, zealously propagated Buddhism and directed the religion for a long period, Nagarjuna was well versed in astronomy, medicine and production of precious stones and other worldly things. Bana says that once he received a necklace of pearls from Nagarjuna, which served as a remedy for snake-bite and all pains.

Nagarjuna helped spread Buddhism, especially in South India. The famous Nagarjunakonda monasteries in Andhra Pradesh, where learned pupils and disciples from far-off lands came to learn and practice Buddhism, were named after the philosopher Nagarjuna. Inscriptions at Nagarjunakonda mention the fraternity of monks who converted several lands to Buddhism.

Besides the *Akutobhava*, Nagarjuna also wrote *Yuktisataka, Sunyasaptati, Pratiyasamutpadhridaya, Mahayanavinsak, Vijnanavartani, Suhrallekha, Prajnaparamita Sutra Sastra* and a treatise on Pramanas, and reduced the syllogism of five members to one of three. The *Mahayanavinsak* taught that from the point of absolute truth, there is neither *sansar* nor *nirvana* and that everything is mere illusion and dream. The *Prajnaparamita Sutra Sastra* sets out to prove that true existence (*Swabhava*) is non-existence (*abhava*). He says, "Faith is the entrance to the ocean of the laws of Buddha and knowledge is the ship in which one can sail on it".

Nagarjuna was a very popular name. Besides the philosopher, there are two other famous persons of the same name. One of these was Nagarjuna, the alchemist and author of *Rasa Ratnakar, Yogasar, Yogasatak* etc., and the third Nagarjuna was a famous medical-man. Nagarjuna the philosopher outshines the others. His legend still lives in Nagarjunakonda.

Nagarjuna was one of the keenest metaphysicians of the ancient world. He is known to have been born in South India, although some have interpreted his name to mean that he derived his inspirations from the land of the Nagas. He was one of the many scholars who were associated with the famous Nalanda University. (A number of medical and alchemical writers of later periods also bore this name.) Nagarjuna is believed to have been born a Hindu Brahmin who converted to Buddhism. Eventually, his philosophical views became the basis of a major school of Buddhist thought, known as the Madhyamika (the Middle Path) School.

The Buddha, from his illumined perspective, would ignore many questions for which the inquirer would expect a simple yes or no for answer. Nagarjuna developed a system which arose from an interpretation of this well-known position of the Buddha. He went on to explain that no view of the world could be without some inner contradiction. This implied that one can say nothing about reality that would be valid. The Upanishadic seers had responded to any characterisation of fundamental reality of the phrase, 'neti, neti!' (not this, not this). Reality has no specific character, nor does it have any general character.

Consider the statements about the existence for something: it is; it is not. The first one affirms its existence. The second negates that existence. Or again, one could make two other kinds of the statements: it is and it is not; it neither is, nor is not, here the first statement affirms both existence and non-existence, while the second denies both.

Nagarjuna went on to analyse all of these four possible basic propositions about being and non-being and exposed the contradiction implicit in each. He thus, showed that none of these would be a valid description of reality.

To illustrate his point, let us take up the

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notions of cause (C) and effect (E). Consider the four following possibilities:

C and E are exactly the same;
C and E are quite different;
C and E are the same and different;
C and E are neither the same nor different.

If cause and effect are identical, then there can be no connection between them. On the other hand, if they are quite different, then how can they be intrinsically related? Thus, neither the first nor the second would hold. If so, neither the third nor the fourth would make any sense, either. In this manner Nagarjuna (like Zeno of Elea) teased the modes of ordinary logic.

In modern set theoretic terminology, this is equivalent to saying that reality is neither one of two sets, nor their union, nor their complement. How can that be? This is illogical.

The moral to be drawn from this is that no matter how useful our logic may be in handling matters of everyday interest, it is totally useless in grasping the ultimate nature of reality. All our concepts and contrived ideas have only a relative value, if any. They are not effective instruments for fathoming ultimate truths. Ultimately things are insubstantial, *nishvabhava*. All is but nought, void: *sunya*, as Nagarjuna called it.

It was a strange proposition: the declaration that all is just *sunya*. And commentators have pounced on this philosophical category ever since it was propounded. Volumes have been written on this metaphysical nothingness, which has far greater significance than its conceptual unimaginability. Contemplating on *sunya* became a mode of mystical experience. It was related to Buddhist Nirvana and esoteric wisdom about the Absolute. And *sunya* manifests itself at the lower level as the Buddha.

All this speculation on the empty is not empty speculation. In its own silent way, it speaks loudly on aspects of the universe that are by no means apparent to the superficial observer. The *sunya* doctrine provoked a representation of that imponderable abstraction, resulting in the mathematical zero which turns out to be one of the most potent concepts in the history of thought. The net amount of electric charges in the universe is zero, there being equal quantities of positive and negative charges, yet they are among the ultimate bricks of this tangible world of ours. Physicists reckon that the material universe emerged out of pure void, and that void was not mere static inertness.

What is more, the deeper implication of present day quantum physics seem to be that all attempts to tame the complexities of the substratum of reality in terms of visualisable concepts and definable terms are doomed to failure. And there are models of the quantum mechanical framework where worlds for ever inaccessible in spatio-temporal dimensions are constantly being churned out. Naturally, Nagarjuna's writings are referred to in some of the philosophical discussions of quantum mechanics.

Theologians, disagreeing on what should be the correct interpretation of Nagarjuna's *sunyavada* founded splinter sects of the Madhyamika school in the fifth century. Like technology in modern times, theology used to proliferate in the ancient world.

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Nageswara Rao, Kaseenadhuni (1867 — 1938)

K. Nageswara Rao, born at Elakurruin in Krishna district in 1867, was a leading freedom fighter, Telugu writer and journalist.

Kalaprapurna K. Nageswara Rao was born on 1 May 1867 in the village of Elakurru,

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Gudivada Taluk, Krishna district, as the son of Butachayya and Syamalamba. He belonged to the Aitreya Gotram in the Saiva Brahmin community. His father was the Guru of Akineedu, zamindar of Challapilli.

He matriculated from the Hindu High School, Masulipatam, in 1885. He joined the Madras Christian College, where he came under the influence of Principal Miller. He could not get the B.A. degree as he failed in one subject twice.

In 1890 he married Ramayamma, daughter of Mallapragada Venkatapatnam and niece of R.Venkatasubba Rao, a leading Vakil and businessman in Madras city.

K. Nageswara Rao has rendered signal service in the fields of social, religious and political movements. He considered untouchability and caste system as a blot on Hindu religion and insisted on Dharma as the sole principle governing the world. He took an uncompromising stand against certain evil practices like child marriage.

K. Nageswara Rao had a chequered career, both political and literary. He was deeply influenced by Mahatma Gandhi, took to Khaddar and plunged into active politics by 1914. He considered the British Government 'Satanic' and disapproved of the Montagu-Chelmsford Reforms, which according to him would strengthen the hands of the bureaucracy.

Initially, Nageswara Rao supported the move for 'Dominion Status' but changed his attitude later in 1929 when the Indian National Congress changed its creed and declared 'Purna Swaraj' as its objective. He took an active part in the Civil Disobedience Movement from 1930 to 1933. He was the President of the Andhra Provincial Congress Committee for 1924, 1929, 1930 and 1934.

He was a leading figure in the Salt Satyagraha in Madras alongwith T. Prakasam, Rangayya Naidu and Durga Bai. He was imprisoned for six months for leading two batches of Peace Volunteers and preparing salt on the Madras seashore on 13 April 1930. He courted arrest once again in 1932 for distributing leaflets propagating the boycott of foreign goods.

He was one of the Joint Secretaries of the Andhra Students' Union founded in 1913 at Madras; and was one of the founders of the Hindustan Bank and its Director for some years.

K. Nageswara Rao made liberal donations to the Congress and the Khaddar Fund. Many individuals and institutions have received his financial assistance. The title 'Desodharaka', given by C.R.Das in 1924 during an Andhra Mahasabha meeting in Madras, bears ample testimony to the general impact of his service. Mahatma Gandhi affectionately called him 'Viswadatha' or 'the Universal Provider'.

It is his services to the cultural and literary revival of Andhra which have endeared Kaseenadhuni Nageswara Rao to his home Province. He was one of the very first to have voiced the demand for a separate Andhra State. On 9 September 1908, he started the publication of the *Andhra Patrika*, the first Telugu nationalist weekly from Bombay, which functioned as a symbol for the Renaissance of Andhra. *The Andhra Patrika* daily was started at Madras on 1 April 1914.

In January 1924, Nageswara Rao started the publication of the *Bharathi*, a Telugu monthly journal, devoted solely to literature. He was an excellent public speaker and published a number of books, both in Telugu and English. In recognition of his literary contributions, the Andhra University conferred on Nageswara Rao the title of 'Kalaprapurna'.

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Naicker, E.V. Ramaswami (1879 — 1973)

E.V. Ramaswami Naicker, born at Erode in 1879, was undoubtedly the most distinguished leader of the Dravidian Movement.

In the history of the Dravidian Movement, E.V. Ramaswami Naicker was undoubtedly the most distinguished leader. He was born on 17 September 1879 at Erode, as the son of Venkatappa Naicker and Chinnathai Ammal in a wealthy family of Kannada Naicker community. Pious Hindus as his parents were, they endeavoured to bring up their son in the orthodox tradition, but the boy proved to recalcitrant to be controlled. He attended a local school for three years, but his teacher certified that he was unfit for school education. Now the parents put him into business, and when he reached the age of nineteen, got him married to his thirteen-year old cousin, Nagammal.

Young Ramaswami displayed an uncommon interest in the lot of the poor and the untouchable. His search for explanations for their misery led him to a critical study for the religious texts and inquisitive discussions with the Pandits. Incidentally, it promoted his learning, but the inconsistencies and contradictions that he discovered in the different versions left their impact upon his logical mind.

Eager to discover the truth, he went on a visit to North India. Exposed to cold and rain, he suffered terribly. He returned home with his faith in Hinduism shaken and with a determination to devote himself to social reform. In the past attempts at social reform had been made, but naicker felt that they were ineffective. Therefore, new techniques and new methods were found essential.

He began his career at Erode as an exponent of social equality and a crusader against untouchability. Elected to the Erode Municipal Council, he became its Chairman and established his mark for efficiency and dynamism. He came under the influence of P. Varadarajulu Naidu and V.O. Chaidambaram Pillai and drifted into the freedom struggle. At the invitation of C. Rajagopalachari, he joined the Congress Party. Freedom of the country, reconstruction of society, eradication of untouchability and enforcement of prohibition, which the Party advocated, agreed with his own views.

As a nationalist, he made liberal contributions to the Party funds, drew the common people to its fold, led the Non-Cooperation Movement in 1920 and courted arrest. In 1922, he was elected President of the Madras Congress Committee, but a no-confidence motion, piloted by the Brahmin leadership, deprived him of his victory.

Because of the opposition by the Brahmin leadership of the Party to the active role that he played in the Vaikkom Satyagraha, launched for the removal of restriction imposed upon the Harijans of Travancore, to his steps for ending the discrimination against the non-Brahmin members of the Congress-run Gurukula at Sermadevi in Tirunelveli and to his demand for reservation of offices in the administration and seats in the legislature for the backward communities, he resigned from the Party.

In 1925, Naicker launched the Self-Respect Movement in an attempt to safeguard the interests of the downtrodden communities. In 1931, he visited Russia and Europe. This led him to the conclusion that materialism and not spiritualism was the answer to the problems of the starving millions of the country. In 1933, when he incited the people to raise in rebellion against the British Raj, he was sentenced to imprisonment.

In 1937, he led the first anti-Hindi agitation, for which Rajagopalchari's Government sent him to jail. While he was in prison, he was elected President of the Justice Party. In 1944, he

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reorganised the Justice Party into the Dravida Kazhagam (Dravidian Federation), which advocated the establishment of a sovereign and casteless Dravidanadu.

In 1949, a section of his party men, motivated by the consideration of seeking election to the Legislature and led by Annadurai, left the party, apparently in protest against Naicker's marriage with the twenty-eight-year-old Party worker Maniammai after the death of his first wife.

Yet, his influence remained formidable. His opposition to Rajagopalchari's caste-based occupational education scheme contributed to the establishment of the Kamaraj Ministry at Madras in 1953. He considered the victory of the Dravida Munnetra Kazhagam in the election of 1967 as the fulfilment of his mission.

In January 1971, he organised the Superstition Eradication Conference, which called upon the Government to end the discriminations based upon religion, caste and language, to grant freedom to criticize religious practices and to withdraw the 'Protection' given to the Hindu gods.

Coimbatore, Erode, Salem, Madras, and Tiruchirapalli were the principal centres of the Naicker's activity. The period of his contribution to nationalism was principally between 1918 and 1934. As a nationalist, he believed in a direct action aimed at the overthrow of the British rule. Since 1934, he endeavoured hard to promote a social revolution, centered on free thinking.

In the meeting that he addressed he denounced Hinduism as an instrument of Brahmanical control, the laws of Manu as inhuman, the Puranas as fairy tales and attacked the caste-system, child-marriage and enforced widowhood. In 1958 at Coimbatore, he declared:

"Almost all fine-looking animals and birds have become our gods. Ant-hills invite the gift of milk from our womenfolk. Why should the gods be undressed, bathed and dressed daily? Even the goddesses are undressed and bathed daily by the male priests! They need wives and concubines and are to be married every year! One god will wear a spear, another a bow and arrow. Others have the mace and the dagger. The terrible *chakra* ever swirls about the fingers of one god. Obviously, they wear these murderous weapons to conquer evil by force, murder and war. If so, is it not time that our gods are properly equipped with modern weapons? Should no Krishna ride a tank instead of the obsolete chariot? There are certain things which cannot be mended but only ended. Brahmanical Hinduism is one such."

Thus, not only did he condemn religion as superstition, but opposed the imposition of Hindi on the Dravidians. He called for the reform of the Tamil language and condemned the Constitution of India as an instrument of Aryan oppression on the South. In his bid to propagate his message of the rationalism, he toured the country, staged dramas, organised demonstrations, led agitations and instituted the 'self-respect' marriage.

He wrote numerous pamphlets and published journals, of which the most popular were 'Kudivarasu' (People's Government), 'Puratchi' (Revolt), 'Pakuthariyu' (Discernment) and 'Viduthalai' (Liberation). Behind his bearded and simple dressed bodily frame, he concealed in himself an unfailing compassion for the backward people and an iron determination to fight the social maladies.

Yet, he was quick-tempered and seldom hesitated to resort on questionable tactics in disregard of the sentiments of the people. They included removal or tarring of caste name-boards on hotels, cutting off the tuft and even the holy thread of the Brahmins, beating of deities with *chappals* and breaking of idols. He asserted that only such non-conventional methods were effective in eradicating superstition and bringing about a change in social outlook.

The foremost social revolutionary in India of the present day, Ramaswami, like other free-

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thinkers of his kind, drew upon him odium as well as admiration in an unparalleled degree. Nehru depicted him as a barbarian and the orthodox circles characterised him as an anti-Brahmin and an iconoclast. But, Naicker had no regard for fame, for he was an honest and daring philosopher, who believed in proceeding straight to the goal in pursuance of his conviction and unmindful of the consequences.

The Superstition Eradication Conference, held in January 1971, excited countrywide demonstration. But, Naicker with his usual; calmness remarked: "This is nothing new to me. I consider it the reward of my mission, convictions and principles." A unique leader, free thinker and social reformer, he is adored in South Indian homes and is reverentially referred to as *Thanthai* or Father and *Periyar or* Great Soul.

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Naicker, P.M. Adikesavalu (1898 — 1964)

Adikesavalu Naicker, born in Madras in 1898, was a great freedom fighter, politician and social activist.

The ancestors of Sardar P.M. Adikesavalu Naicker, were native of Pondicherry. His grandfather, Krishnaswami Naicker, migrated from Pondicherry to Madras, settled at Korukkupet, Madras, and was employed as a contractor in the Madras harbour. He had four sons and Madurai Muttu Naicker was the eldest. The first son of Maduraimuttu Naicker was Adikesavalu Naicker. Even at the present day, the family of Adikesavalu Naicker have very close relatives in the Pondicherry State and the Chingleput district of Madras. It is a middle-class family, engaged in Government service and business. The members of the family belong to the Hindu, Vaishnavite sect, non-Brahmin, belonging to the Vanniyakula Kshatriya caste, and they marry only among their caste members.

Adikesavalu Naicker was born about 1898 in Madras and led a very useful, pure and simple life till 1964. Adikesavalu Naicker was married about 1920 to Rajammal, daughter of Narayanaswami Naicker of Cheyyur in Chingleput district. His wife Rajammal Adikesavalu is living and the way she looked after her husband and the children marks her out as a dutiful wife, loving mother, and a sincere and loyal guardian of her children.

Adikesavalu Naicker helped his father in his mortar-kiln business and showed great concern for the welfare of the labourers employed by him. He was not highly educated, but he had sufficient education to carry on his father's business with the help of his brother. Even as a young man, he joined the labour movement in 1916 and was President of the M.S.M. Railway Young Men's Union; he organised the Madras Kerosene Oil Workers' Union, the P.W.D. Workers' Union, the Madras Tramway Workers' Union, etc.

In organising the above labour unions, Naicker had the support of T. V. Kalyanasundara Mudaliar, editor of the *Navasakti* in Tamil and an early and staunch believer in the non-violent non-cooperation movement started by Mahatma Gandhi. He also became a close

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associate of a labour leader Singaravelu Chettiar and organised the first labour strike in 1917.

He was attracted by the magnetic personality of the great lawyer-patriot of Madras, S. Srinivasa Iyengar, and joined the Indian National Congress as the Secretary of the Madras branch and was responsible for the spread of the Congress movement and views in the city of Madras and throughout the present Chingleput district.

A close associate of the great lawyer-politician S. Srinivasa Iyengar and of S. Satyamurthi, Naicker became the Secretary of the Chingleput District Congress Committee for many years and carried the message of the national movement from village to village. The high and responsible position of the Presidentship of the Madras District Congress Committee and membership of the Tamilnad Congress Working Committee for a number of years were held by Naicker.

He was a firm believer in the policy of the Congress capturing the Corporations and Municipalities and in minimising the rigours of British rule in those local bodies. He also became a member of the Madras Mahajana Sabha and was elected its President thrice.

During the non-cooperation and civil disobedience movements organised by Mahatma Gandhi, Naicker was bold enough to oppose the Government by taking part in the Salt Satyagraha Movement and was given the title of 'Sardar' with 'Sardar' Vallabhbhai Patel and 'Sardar' Vedaratnam Pillai of Vedaranyam. He took part in the demonstration against the Simon Commission when it visited Madras.

He had the terrible experience of being heavily lathi-charged on his head just like Lala Lajpat Rai and Pandit Govind Ballabh Pant. He was arrested and imprisoned for one year and one month for participating in the Satyagraha Movement in 1931.

In 1937, Naicker was elected a member of the Madras Legislative Assembly from the North Madras Constituency when Provincial Autonomy was introduced according to the Government of India Act of 1935. Since he was a staunch believer in prohibition and in relief to the agriculturist, he supported the Prohibition Act and the Agriculturists' Debt, Relief Act which were passed by the Madras Legislature through the initiative of C. Rajagopalchari.

In 1939, Naicker was elected Councillor to the Corporation of Madras for the Korukkupet Division by a large majority. S. Satyamurthi became the Mayor of Madras and Naicker was elected Deputy Mayor. Since Satyamurthi was very often absent from the city on account of his membership of the Delhi Legislative Assembly, Naicker was practically the Mayor of the Madras city. He was largely responsible for the provision of several amenities for the North Madras Division of the Corporation.

It was during the Individual Satyagraha Movement from 1941 to 1943 that Naicker had to experience great difficulties. He was severely lathi-charged and got a very bad hit on his head and the brow upset his mental and physical balance. His house was searched by the police and he was imprisoned at Vellore alongwith Vinobha Bhave where the two leaders became close friends in their imprisonment. During his imprisonment at Vellore, Naicker was said to have learnt Hindi from Vinobha Bhave for teaching him Tamil in turn.

When he was released from the Vellore jail, Naicker became a different person. The blows he received on his head and his imprisonment ruined his health and from that time till his death in 1964 he was not mentally alert. Thus, Naicker sacrificed his own and family interests for the sake of his country.

Naicker was largely responsible for organising the Central Village Industries Exhibition in Madras in 1945. He took keen interest in the welfare of the Vanniya Kula Kshatriya community and worked for the economic and social regeneration of the people of Tamilnad in

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general and the people of Madras city in particular. He presided over many of the Vanniyakula Kshatriya Conferences in South Arcot, North Arcot and Salem districts. He had a magnetic personality, and wore the peculiarly South Indian dress with his turban and a walking stick. His commanding voice and his witty and humorous way of speaking attracted large audiences and admirers.

In spite of his multifarious duties and incessant troubles and worries, he had an ever-smiling face and a sense of humour which made him a lovable friend and guide to those who sought his help. He was a firm believer in the education of women, and two of his daughters are graduates with scientific and legal qualifications respectively. His sons are also highly qualified.

Adikesavalu Naicker was a believer in religious toleration and was an embodiment of honesty, courage, truthfulness and simplicity. He very well deserved the title of 'Sardar'.

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Naidu, B. Munuswami (1883 — 1935)

B. Munuswami Naidu, born at Valenjeri in Chittoor district in 1883, was a freedom fighter, politician and social reformer.

B. Munuswami Naidu, hailing from a respectable Kamma family in Tiruttani taluk (Madras Province), was born at Valenjeri village in Chittoor district in the year 1883. After graduating from the Madras Christian College and passing the Law examination in 1908, he was articled to P.R. Sundara Aiyar. He began practice in 1909 at Sholinghur and moved to Chittoor in 1912, where he was junior to T.T. Vijayaraghavachariar. By 1920, he became the leader of the Bar, which position he maintained till his death. He had a lucrative practice on the civil side, and appeared in many cases which had become *causes celebres*. He was highly respected both by the Bar and by the Bench.

In 1920, he entered public life first as a representative of the Chittoor district in the local Council and then continued to serve the country till the time of his death. He was the President of the District Board from 1922 to 1930 till he became the Chief Minister of Madras. He was also for sometime, Chairman of the Chittoor Municipal Council and District Educational Council and served a number of public bodies in the district.

A prominent member of the Justice Party, he was the right-hand man of the late Raja of Panagal. In 1926, he was awarded the title of 'Diwan Bahadur'. Elected as leader of the Party in 1929 at the Nellore Confederation, he continued till 1932 when he resigned as Chief Minister. As a great champion of the zamindari ryots, he did much work in reshaping the Estate Land Amendment Act of 1933 or 1934.

Though he later joined the Justice Party, he was an ardent Congressman and once held the office of the Secretary of the District Congress Committee. He took a leading part in the boycott of the Simon Commission. Even when he was in the Justice Party, there was very thin demarcation between the views of the Congressites and his own on the constitutional goal of India.

He addressed many meetings to propagate the aims and objectives of the Justice Party. It was he who sought the removal of the ban on

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Brahmin entry in the Justice Party from the date of his becoming its leader. His outlook was national and never communal and he was strongly opposed to the caste system.

He attributed the persistence of many unprogressive and unnational customs in India to the so-called 'Religion' which had been confounded with superstition. In order to break this, he welcomed Gandhiji's policies and also the creation of a strong public opinion against such customs. He advocated convening of communal conferences to discuss the removal of untouchability and the right of all to enter temples.

He condemned dedication of dancing girls to duties, enforced widowhood of young girls, prostitution and brothels, prohibition of intermarriages, etc.; and encouraged interlining, improvement of education amongst the backward communities, and the use of 'Swadeshi' clothes, which, he said, was the gospel of the economic freedom of the country. As one of the eminent leaders of the South Indian Liberal Federation, he was of the opinion that India should attain Swaraj as a component part of the British Empire by peaceful, legitimate and constitutional means.

He strove hard to promote goodwill and unity among the different non-Brahmin classes and communities of Southern India by safeguarding their interests through adequate and communal representation as well as by social amelioration and reorganisation with a view to the ultimate fusion of all castes, and also by promoting the educational, social, economic, industrial, agricultural and political progress of all communities. He claimed that the South Indian Liberal Federation was the one organisation which stood for orderly progress and for working of the reforms.

He trusted that England would not fail to grant Dominion, Status to India and emphasised constitutional methods to achieve freedom. He hoped that communal conferences would pave the way for the harmonious and equal development of all communities which constituted the Indian notion and took several steps to safeguard the interests of the Non-Brahmins. The improvement of rural conditions, reconstruction of villages and enforcement of prohibition also engaged his attention. He wanted Village Development Funds to be constituted.

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Naidu, K. Venkataswami (1896 — 1972)

K. Venkataswami Naidu, born in Madras in 1986, was an eminent freedom fighter and politician.

K. Venkataswami Naidu was born in July 1986, as the son of K. T. Bashyam Naidu (father) and Andalmmal (mother). He came of a rich family belonging to the Bandla caste—the Nayaks who were among the founders of the city of Madras; and his mother-tongue was Telugu. His father was a businessman and from him he inherited his commercial sense. His mother passed away when he was quite young; he was brought up by his uncle K. Narayanappa Naidu who influenced him much in his later life. His wife is Varalkshmi whom he married in 1916.

He had his early education in the institutions connected with the Pachiyappa's charities and graduated in 1919. He studied law and worked as an apprentice in law with T. Ethirajulu Maudaliar and later under P. Venkataramana Rao. He enrolled as an Advocate in 1924.

His school and collegiate education was supplemented by the influence of some Vaishnavite scholars who instilled in him true

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Vaishnavite devotion. *The Bhagavad Gita*, the writings of Sri Ramakrishna and Swami Vivekananda made a deep impression on him.

Sriman Ramaswami Naidu, a great scholar, poet and artist, was his guru. Among the western writers, Thomas A. Campus and (strangely enough) Jane Austin influenced him. The true 'Bhakta' in him rose in revolt against the caste system and untouchability, though he was a pious Hindu. The Rowlatt agitation and the influence of his father-in-law, H. Venugopal Naidu, persuaded him to join the National movement.

He was greatly influenced by Mahatma Gandhi, C.P. Ramaswami Iyer and others in the early thirties and joined the Indian National Congress in 1936. He contested and won the Legislative Council elections in 1937; he was elected Deputy President of the Madras Legislative Council and held that office till 1952. He held the position of Minister for Hindu Religious Endowments in Rajaji's second Ministry. The choice of the portfolio was perhaps decided by his religious zeal.

In 1940, he was one of the few Congressmen chosen by Gandhi to offer Individual Satyagraha. He was sentenced to six month's imprisonment. In 1952, he was elected to the Madras Legislative Assembly. As Secretary of the Madras Legislature Congress Party, he orgainised the Party office in a through manner. His financial contribution to that Party was considerable.

He published many religious tracts and edited a monthly called the *Dharshan*. He founded the Srivaishnaya Sangha for the propagation of the Ramanuja cult. As a member of the Tirupati Devasthanam Committee, and later its President, he initiated a member of useful and popular schemes.

His interest in youth welfare and the Scout movement was genuine and considerable. He was the District Scout Commissioner in 1937 and the Chief Commissioner for over ten years. He organised Rural Service Camps and conducted summer schools for children.

As a political leader, he addressed many political meetings though he never impressed as a speaker. Like Gandhiji, he objected to the British rule but not the individual Britisher. He was a radical politician in the sense that he opposed the Commonwealth connection. He supported Gandhiji's constructive programme and the Wardha Scheme of Education in particular. He favoured pan-Indian politics as against regionalism. He was a successful businessman. He founded Appa and Co., a famous medical shop in Madras.

He was a deeply religious man. He belonged firmly neither to the radical nor to the conservative group. He was known for his fine manners and genial temperament.

He had been in active politics for nearly four decades and had held high offices, but his impact on public life was never impressive. His political life, on the whole, had been less important than his religious predilections or his commercial success.

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Naidu, Kurma Venketta Reddi (Sir) (1875 — 1942)

Kurma Venketta Reddi Naidu, born at Rajahmundry in Andhra Pradesh in 1875, played prominent role in non-Brahmin movement in South India.

Kurma Venketta Reddi Naidu was born at Rajahmundry in the Andhra , near the mouth of

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the Godavari river, in 1875. He belonged to the Kapu caste, noted for its military and agricultural pursuits. Although, the family owned land, it had begun to send its members into the British Government service. His father was a Police Inspector.

He received his early education at the United High School of Rajahmundry and did his F.A. (First in Arts, the predecessor of the later Intermediate) at the Government College at Rajajhmundry, and for his B.A. he proceeded to the Christian College at Madras.

After taking the B.A. degree with Mathematics as his special subject in 1894, he became a Lecturer in Statics and Dynamics at the Government College in his native town and then worked as a teacher in a High School. Not satisfied with the prospects in the teaching profession, he went to Madras again to get a Law degree with a view to practicing law.

In 1900, he reset up in practice, first at Rajahumndary and then at Ellore. He followed the practice of up-and-coming lawyers of those times and took to public life, becoming a member of the Municipal Council of Rajahmundry, of which he became the Chairman in 1908, President of the Taluk Board of Polavaram and a member of the Godavari district Board (1901-08).

He stated in the larger public life of the country by attending District and Provincial conferences and the Indian National Congress (as many as seven of its sessions between 1900 and 1916). But, the domination of the Congress and of the public life in general by the Brahmin community roused the fears of the foremost non-Brahmins who could not make headway against the Brahmins at elections to public bodies and this made them doubt the reliability of those attached to the Indian National Congress, especially after it had begun to be a mass movement under the leadership of Mahatma Gandhi and this fear and anxiety about the future of the non-Brahmins in the Madras State under the new dispensation of the Montague-Chelmsford Reforms, under which elections would become the road to the Legislature and Ministership, led to the organisation of the Non-Brahmin Movement in Madras. It was led by Dr. T.M. Nair and Sir P.T. Theagaraya Chetty.

The Non-Brahmin Manifesto was issued in December 1916. That Manifesto detailed the grievances of the non-Brahmins in regard to admission in the Legislature, in the public services and in the schools and colleges. The Manifesto was followed by the starting of three newspapers in English, Tamil and Telugu, of which the English paper, the *Justice*, was the spokesman of the movement before the Government and the general public.

The political party formed by the non-Brahmin leaders was called the Justice Party, calling for justice to the non-Brahmins. The Justice Party Political Conferences began to be held, and the first at Coimbatore in August 1917, and the second at Bikkavole in the Andhra in October 1917.

Venketta Reddy had attended the Bikkavole Conference. Here, as at the Coimbatore Conference and in the columns of the *Justice,* communal representation was demanded as one way of defence for the weak, backward and politically unaware non-Brahmin communities. The resolution on this issue was raised at Bikkavole by Venketta Reddi Naidu. He also became the chairman of the Reception Committee of the Andhra Coastal District Conference held at Benzwada (now Vijaywada) in November 1917.

He joined the non-Brahmin deputation, which went to England to present its case before the Joint Committee of Parliament on the Government of India Bill of 1919, which put into legislation the recommendations of the Montague-Chelmsford Reforms that introduced partial responsible Government to be known as Dyarchy in the Provinces.

In the first elections held under this Act in Madras, on account of the boycott of the elections by the Congress, the Justice Party came

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in sufficient numbers to be called upon to form the first Ministry under the Dyarchy. In the first Ministry K.V. Reddi Naidu found a place as Minister for Development in special charge of Industries.

As Minister of Industries, he brought in the State Aid to Industries Bill which was passed into an Act. In the other sections of his Department, Fisheries and Co-operatives, he did all he could to promote progress, and introduced non-Brahmins into these services to the extent possible. In the Ministry of 1923-26, he was replaced by a Tamil Minister, as the first Madras Ministry had been all-Andhra and because he did not impress the Governor Lord Willingdon as an administrator.

In spite of his disappointment at being dropped, he supported the Justice Party in general. But, he actively supported a non-confidence motion moved at the beginning of the 1923-26 session. But, despite this the Justice Party secured his appointment as Agent to the Government of India in South Africa (1929).

In April 1934, he was appointed Law Member of the Governor's Council and he was appointed Acting Governor in 1940. After relinquishing that office, he was appointed Vice-Chancellor of the Annamalai University, which position he continue to hold till he died on 1 September 1942 as the result of a heart-attack.

Venketta Reddy was a man of moderate height, well-built, strong and sturdy in physique as he became a Kapu. Dressed in European clothes, with a collar and a tie and with a white turban which set off his appearance, he cut a genial figure in the Council and on the public platform. He spoke in the old formal style followed by leaders of the National Congress. He took pains to make his speeches logical and convincing.

He never delivered a written speech, and his fluency was natural. It was on this account that his speeches were apt to be lengthy, sometimes even a little boring. He was fond of travelling and liked to be accompanied by many members of his family in his smartest saloon carriage.

As Ministers were well-paid and he had property of his own and as living was cheap, he, like the other Justice Party Ministers, could work sincerely and wholeheartedly in all his public services. He had led a full life, respected even by his foes and honoured by his friends.

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Naidu, P. Rangaiya (1828 — 1902)

P. Rangaiya Naidu, born at Pachaiyappa in Madras in 1828, was universally recognised and looked up to as one of the foremost public men of his time and the most conspicuous leader of the community.

P. Rangaiya Naidu was born in July 1828. He was educated at the Pachaiyappa School and the High School of the Madras University. He received the highest education that was imparted in Madras in those days. In the old High School he was a contemporary of Sir Madhava Rao and T. Muthuswami Iyer. He was one of the pupils of Mr. Powell and was very much influenced by him.

Rangaiya Naidu became a Vakil in the Madras High Court. He served for sometime as a pleader in the Small Causes Court and later resigned. He continued his practice in the High Court for a good number of years, made a fortune and then retired.

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Rangaiya Naidu associated himself with almost every public movement in Madras. He took an active part in the Madras Mahajana Sabha and was its President in 1884. Elected to the Council in 1893, he held his seat there for six consecutive years. He was a Member of the Municipal Commission of Madras for thirty years.

He was the first to represent the City Municipality in the Legislative Council. He was the Vice-President of the Triplicane Literary Society. He was elected Chairman of the Madras Congress Reception Committee. He was a member of the Chingleput District and Taluk Boards and was a Trustee of the Pachaiyappa Charities also.

Rangaiya Naidu addressed numerous public meetings to carry the message of the Indian National Congress to the masses, he advocated constitutional means which seemed to him to be the best form of agitating against the British. In his speeches, he always pleaded for unity in the country. He exhorted the people to rise above petty loyalties and work hard for uniting the country. He claimed in 1884

> "that for the western-educated Indian his political horizon was no longer his village or district, not even the capital city of his province, but it is now the whole Indian continent."

Rangaiya Naidu led a simple life and had regular habits. He lived a life of constant activity till his death on 7 August 1902 at the age of seventy-five, and was known as the Grand Old Man of Madras. He occupied a very big place in the public life of the country and in the esteem and affection of the people. All who knew him respected his frankness, sincerity of purpose and straightforwardness.

He was universally recognised and looked up to as one of the foremost public men of his time and the most conspicuous leader of the community. Though he was not a graduate, every graduate was pleased to honour him. No wonder, he was elected by the graduates as a Fellow of the University.

His whole life was consecrated to the service of his country. As the *Hindu* pointed out in its editorial of 3 August 1902, he lived not for himself alone, but for his country, for its progress and well-being.

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Naidu, P.V. Varadarajulu (Dr.) (1887 — 1957)

Varadarajulu Naidu, born at Rasipur in Salem district in 1887, was a leading nationalist politician and social activist.

Born on 4 June 1887 at Rasipur, Salem district, Madras, Varadarajulu Naidu grew up without parental care as his parents died in his early childhood. Of school education also he was deprived, as he took to political agitation over the Partition of Bengal in 1905 and to the Swadeshi movement.

Tracing his descent from the fighting caste of Naickers or Naidus as they came to be called, he took easily and early to fighting in the political field. Having neither time nor money for higher English education, he got himself trained in the practice of the indigenous system of medicine. He married in 1911 in his own caste.

In his political life he was influenced by such Congress leaders as S. Srinivasa Iyengar, the eminent Madras lawyer, and A. Rangaswami Iyengar of the *Hindu*. Struck by the cruelties of the caste system, he campaigned against untouchability as a crime against society and religion. At

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an Adi-Dravida (Depressed Classes, later Harijans) Conference in May 1940, he declared that it was not possible to have democracy in India if the caste system was to be tolerated.

The emancipation of women from their age-old social disabilities was another plank in his political platform. Although a rationalist in politics, he was pious and a loyal Hindu. But, he would weed out from Hindu society the inequalities, the subjection of the lower castes, and the divisions that had crept into it.

In politics he was for co-operation with the British rulers in all they did for the real good of the country, and for non-cooperation when they did anything against it. He stood for Dominion Status, not complete independence. Although he was against European imperialism, he would revive the cultural empire of India in South-East Asia.

He opposed the secessionist movement towards Dravidastan inaugurated by E.V. Ramaswami Naicker. As his economic policy, he would give land to the tiller and call upon the State to provide facilities like improved agricultural implements to the farmer. As part of his political life he took to journalism, founding and editing a Tamil paper called the *Tamil Nad*.

He was an ardent Congressmen, toured Tamil Nad from end to end on Congress work, addressing numberless meetings, became President of the Tamil Nad Congress Committee in 1925-26 and a member of the Congress Working Committee the same year. He was also a labour leader and became a member of the All India Trade Union Congress Working Committee in 1926.

In later years, opposing the Congress appeasement of the Muslims, he joined the Hindu Mahasabha, becoming its Vice-President and President of the Tamil Nad branch of the Hindu Mahasabha. He was a member of the Madras Legislative Assembly under the now Constitution of India from 1952 to 1957. Being a practitioner of indigenous medicine, he promoted its recognition and patronage by the Government.

Short, slender in build and neat and smart in appearance, Varadrajulu Naidu was a tireless and fearless worker on behalf of the political causes he took up. He practiced Satyagraha, took part in the No-tax Campaign organised by Mahatma Gandhi and went to jail on more than one occasion. Absorbed in political and social agitation, although he was a successful practitioner of indigenous eminence, he died a poor man. He has left behind him an example of doughty political fighter, a politician who had the courage of his convictions, and of a man who sacrificed all material gains for the sake of the welfare of his country as he conceived it.

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Naidu, Sarojini (1879 — 1949)

Sarojini Naidu, born in Hyderabad in 1879, was a brilliant orator, great poet, a person endowed with unusual charm and sense of humour as well as a genius in oratory, administrative skills and popular leadership

Eldest daughter of a remarkable scientist philosopher father, Aghornath Chattopadhyaya, and the gentle poetess-mother, Barada Sundari Devi, Sarojini, who called herself a "poetess singer", was born in Hyderabad, on 13 February, 1879. A pioneer in Education, her father was

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also a linguist, a crusader and an original thinker. He took his degree of Doctor of Science, Edinburgh, in 1877, and established the Nizam's College in Hyderabad in 1878, pioneering English and women's education. Brahmin by birth, the Chattopadhyaya house of parents and eight children became a court attracting intellectuals, poets, philosophers, alchemists and revolutionaries. The example of a devoted wife presiding with grace and skill over a huge family and kitchen which "turned no one hungry away," and a father of immortal inspiration and learning, prompted Sarojini to exclaim:

> "I was brought up in a home of Indians, not Hindus or Brahmins, because my beloved father said, `Be not limited even to Indians, but let it be your pride that you are a citizen of the world—ready to lay down your life for the welfare of all India'".

Learning more at home than in school, Sarojini matured very early, wrote poems instead of learning Algebra, and passed her Matriculation at the age of 12, coming out first in the Madras Presidency. For three years in Hyderabad there were no further studies. Then her academic life in England in 1895 led to a serious breakdown in health which was to affect her all her life. The rigours of academic life first at the King's College, London, then Girton College, Cambridge, partly accounted for the breakdown, but also at the age of 15 she had met Dr. Govindarajulu Naidu and fell deeply in love.

Though she did not complete her academic career, the English experience brought her first great literary friendships with Edmund Gosse, who turned her poetry from imitative English lyrics to the melodious Indian poems she published in 1905, 1912 and 1917, and Arthur Symons, a famous literary erotic and a faithful friend, who gave her counsel and guidance in the mastery of English phrase and rhythm that turned her into a major poet. But after 1917, politics claimed her and she wrote no more poetry.

On return to India, she married Dr. Naidu, a non-Brahmin, by the Brahmo Marriage Act (1872) in Madras in 1898, Four children were born to them: Jayasurya in 1899, Padmaja (later Governor of West Bengal) in 1900, Randhira in 1902 and Lilamani (who was in the Foreign Service) in 1903. Their house in Hyderabad was the renowned Golden Threshold.

During the years from 1903 to 1917 Sarojini Naidu was to meet all the key personalities of her life: Gokhale, Tagore, Jinnah, Annie Besant, C.P. Ramaswami Aiyer, Gandhi and Nehru. From 1906 began the formative years of her life and eventually, she reached a cross-road where her woman-nature and mother-nature were faced with both a spiritual and a revolutionary choice. In 1919, she emerged as a political leader in her own right.

The first event was the dramatic meeting with Gokhale in 1906 after the Indian National Congress meeting in Calcutta. His response to her fiery speech brought into her life the impact of a visionary who saw in her oratory and brilliance the leader of the future. At his call, she began her career of service to the Motherland, though poetry, her family and children still occupied a dominant place. In 1907, she took a prominent part in a Calcutta meeting against the partition of Bengal. In 1908, she laid the foundation of her great contribution to the women's movement at a conference on Widow-Marriage in Madras.

In Hyderabad, she was awarded the Kaiser-i-Hind Gold Medal for her outstanding work during the plague epidemic and accepted Gokhale's leadership at the All India Depressed Classes Conference in Calcutta. For reasons of ill-health Sarojini Naidu went to England. This was the beginning of her work abroad and that was to bring her great acclaim as a poet, an unusual diplomat and statesman. Gokhale was a sick man, but continued his work in South Africa.

Her meeting with Mohammed Ali Jinnah fired her imagination with his work for the youth and the London Indian Students' Association founded by him. She was to become his ardent

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admirer and champion as Jinnah was at that time young, ardent and a patriotic Indian.

Gandhiji was dying on his return from South Africa. At his instance Sarojini, herself sick, met Gandhiji for the first time. He was working for the Ambulance Corps and Satyagraha moment in South Africa. Gokhakle's death in 1915 at the same time as her father's, and her moving tribute to him emphasised her vision of Hindu-Muslim unity, the strongest ideal of her life, for which she worked ceaselessly and died in grief that it was never realised.

Sarojini returned to India. On 22 March 1913 she addressed a huge gathering of Muslims at the historic session of the New Muslim League at Lucknow, the keynote of which was unity. She proposed the Resolution on Self-Government and paid high tributes to Jinnah. At a meeting of the Muslim League in December 1916, she gave a fiery speech on the Arms Act.

From 1915 to 1918, Sarojini Naidu, Annie Besant and C.P. Ramaswami Aiyer lectured all over India on welfare of youth, dignity of labour, women's emancipation and nationalism. The Home Rule League was started by Tilak. Sarojini met Jawaharlal Nehru for the first time at the Congress session in Lucknow in 1916, when she gave a stirring speech supporting the Resolution on Self-Government for India. She then took up the cause of the indigo workers in Champaran. Annie Besant was elected the first woman President of the Congress. Sarojini was elected President in 1925.

From 1917 to 1919, Sarojini was involved in the most dynamic phase of public life of her career, campaigned for the Montagu-Chelmsford Reforms, the Khilafat issue, the Rowlatt or "Black Bills", the Sabarmati Pact and the Satyagraha Pledge and was Gandhiji's most faithful lieutenant when he launched the Civil Disobedience Movement on 6 April 1919. With great courage she quelled the riots, sold proscribed literature and addressed frenzied meetings on Jallianwala Bagh and martial law in Amritsar.

Sarojini returned *the Kaiser-i-Hind* medal to the Government, led a deputation to Montagu, Secretary of State for India, and fought for the rights of women. She sailed for England in 1919 as a member of the all-India Home Rule Deputation and led a powerful agitation in England against sex-discrimination.

From 1920, Sarojini made her home in Bombay, President of the Bombay Provincial Congress Committee, she toured the countryside, moved resolution after resolution in inspired speeches at the AICC meetings in Bombay, Gaya and C.P., opposed Council entry in Calcutta, protested against the severity of the anti-Moplah measures in Calicut.

During the Bardoli campaign, she sent a stirring message on the unity of India when Gandhiji suspended the C.D. movement after the Chauri Chaura incident. With the great trial of Gandhiji in 1922, Sarojini gave up her luxurious silks in favour of Khadi. At the Coconada Congress, she spoke on the Resolution on the Bengal Pact and exhorted Hindus on Hindu-Muslim Unity, defined Swaraj and moved the resolution on Akalis.

From 1922 to 1926, Sarojini espoused the cause of Indians in South Africa and was given a hero's welcome on two historic visits. In 1928, she sailed for the U. S. and had a triumphant tour as Gandhiji's representative. In 1929, she presided over the East Africa Indian Congress in Mombassa, crossed swords with General Smuts and gave lectures all over South East Africa. On return to India, Irwin proposed the first Round Table Conference.

Sarojini with Motilal Nehru, Jinnah, Gandhiji and Patel met Irwin, Viceroy of India, to discuss the demand for full Dominion Status. At the next Congress session began the revolutionary phase of the nationalist movement, with withdrawal from legislatures, the demand for complete independence and non-payment of taxes. From 26 January 1930 to 1947 extended the last period of the freedom struggle.

The Salt Satyagraha in which Sarojini took

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a leading part, her personal trumps at the Round Table Conference in London and her arrest on way to Delhi to be the acting President of the Congress and her vigous campaign for the full participation of women and youth in the public life are outstanding achievements of this era. During this period too, Sarojini was the great peace-maker.

She organised a National Week in 1940, virtually ran the whole Congress campaign at this stage, took an active part in the Cripps' Mission to India and was availed in 1942 on the Quit India Resolution of the AICC in Bombay. In the Aga Khan Palace, Sarojini cared for and cheered the inmates with her indomitable courage and humanity, during the period of Gandhiji's fast and the deaths of Kasturba and Madhadev Desai.

With Independence came honours, but also Partition. Her dreams of Hindu-Muslim unity were shattered. The last blow was the assassination of Gandhiji, her Master and Leader, on 30 January 1948.

As the first woman Governor of the largest State of the Union, she brought beauty, grace and dignity to public life. Her last great gesture was her inspiring presidentship of the Asian Relations Conference in 1947. On 2 March 1949, she died in office at Lucknow at the age of seventy.

Sarojini's poetry has been criticised as 'unsubstantial' and of the moment and sight. But, this had to be so because of her involvement in politics. Yet, her poetry is read with interest even today. Gandhi called Sarojini, the Bharat Kokila, the Nightingale of India and she called Gandhi 'Mickey Mouse'.

She was considered by some critics to be the most accomplished poet of India writing in English and, few could match her wit, humour, sarcasm and satire. Sarojini's books of poems started appearing from 1905 and were well received. The books she wrote are: *The Golden Threshold* (1905). *The Bird of Time, Songs of Life, Death and the Spring* (1912), and the Broken Wings (1917).

Sarojini Naidu was a woman of extraordinary character, womanly, loving, human and wise. She had a sense of fun and exceptional homely with that gave her a unique place as a peacemaker and inspirer in the highest Councils of her country. Not only was she loved by all classes of people, but respected too. At home, in a palace or a hut, a citizen of the world in its truest sense, her rich humanity was an everlasting bridge between sense, for she beloved that the Divine was in all things. Islam meant as much to her—its culture and virtues—as did not the rituals of her Brahmin heritage which she revered.

As a girl she was short and sly, with luminous great eyes. She loved rich colours, silks and jewels, caressed flowers and children, never forgot a name or a birthday and, whether in jail or not, sent gay and loving meetings to her hosts of friends; a great connoisseur of good food, she cooked delectable dishes on makeshift stoves. Wherever she was —in jail, the highest Councils of State, or in a room caring for a sick child, or a hotel or a ship—Sarojini brought vitality to everything.

An inspired orator, she has suffered because her great wisdom was often lost sight of in the powerful emotional impact of her oratory. Left to herself, she was grave, even sad and a sick woman all her life; with others, a tower of strength and a meeting-place for laughter and comradeship. Above all shone the radiant force of her courage, which acted as a catalyst and inspiration to all who knew her. On her death, Jawaharlal Nehru said:

> "Here was a person of great brilliance—vital and vivid. Here was a person with so many gifts, but above all some gifts which made her unique. She infused artistry and poetry into our national struggle."

In fact, Sarojini Naidu was always a woman, supremely womanly and always a patriot.

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Naik, Waman Rao (1878 — 1936)

Waman Rao Naik, born in 12 April 1878, was a prominent figure amongst political leaders of Hyderabad.

Waman Rao Naik, a prominent figure amongst political leaders of Hyderabad, was born on 12 April 1878. He was the son of Maharashtrian parents who were conventional in their religious outlook. His forefathers were awarded a Jagir consisting of five villages in Gadwal and Wanaparthi Samasthans of the Nizam's State and also had the privilege of minting coins on behalf of the Government. Waman Rao Naik married twice and had two sons by his wife Mukta Bai Naik. The economic and social status of his family was well-established long before he was born. He possessed lands, houses, gardens and all comforts that a Jagirdar could enjoy in those days.

Very little is exactly known about his early education; but he was known to be a learned man, well-versed in Marathi which was his mother- tongue and had a good command over Hindustani, in which language he addressed the public meetings in Hyderabad. He was also conversant with the English languages. Since youth, he was interested in welfare of his countrymen, and as he grew older, his mind was much influenced by the reforms that spread all over India at that time. He was a follower of Tilak and was greatly influenced by the national revolutionary movements started by this great leader.

As early as in 1907, Waman Rao Naik was deputed alongwith Appaji Tuljapurkar for seditious, meeting held under the guise of social discourses which purported to be antagonistic to the Muslim dominance in the administrative machinery of the State.

Waman Rao Naik, Keshav Rao Koratkar and other nationalists imbibed the spirit of the Humanitarian League founded by Rai Balmukand in 1913 for reforms work among the Harijans, and in 1915, established the Hyderabad Social Service League. In 1918, a Congress Committee was formed in Hyderabad, with Waman Rao Naik as its President.

In 1920, the Third Conference of the Hyderabad Social Service League was held at Nanded under the Chairmanship of Waman Rao Naik. The resolutions passed in the Conference

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stressed the need for immediate reforms in basic and female education, opening of libraries in every Taluk and adoption of measures for the betterment of the depressed classes. This Conference had a wholesome effect on the public mind. Moreover, it gained the support of the educated classes and also attracted the attention of the Government.

Waman Rao Naik and his colleagues, who had long cherished the idea of imparting education through the mother-tongue eagerly, accepted the offer and look over a Primary School under their charge. He converted it into an Anglo-Vernacular Middle School and named it as Vivek Vardhini Pathsala. A little later, a High School was founded and a Girls School was also added.

All these schools were soon shifted to a theater housed in a corrugated tin shed, then known as Nishat Talkies. This theater and the adjacent land was purchased for Rs. 35,000/- by Waman Rao Naik and donated to the school.

In 1920, the *Nizam Vijay,* a Marathi paper, was founded under the patronage of Waman Rao Naik and Keshav Rao Koratkarm, which served to inculcate the spirit behind their social and political activities into the mind of the Marathi-speaking people of the State.

On 28 may 1920, the Khilafat Committee adopted Gandhiji's Non-Cooperation Policy. Gandhiji urged Hindus and others to advance the Islamic claims. Hindu-Muslim unity being thus strengthened, on 1 August 1920, non-co-operation was proclaimed by Gandhiji. As a matter of the sound policy, Gandhiji did not like such agitations to be carried into the Princely States as the vindictive relation by the Pro-British Rulers would have added to this problems.

Waman Rao Naik as a prominent Congress leader in the State, was often consulted by Gandhiji in the State matters. Between 1920 and 1921, five Khilafat meetings were organised. The fourth Kahilafat meeting was a memorable day for Hyderabad. In spite of Government precautions, complete *hartal* was observed and a Yaum-e-Ithijaj, (Protest Day) was organised. Peer Jama-at-Ali Shah Saheb of Sialkot presided.

Moulana Hasrat Mohani, Waman Rao Naik, Keshav Rao Koratkar, Barrister Asgar and many others addressed the gathering of over 12,000 people on the open grounds of Waman Rao Naik's School. Waman Rao Naik himself, with a Khadi bag in his neck, went round collecting funds for the Khilafat. The Government could not tolerate this any more and the fifth day meeting was stopped by a *Firman* (Royal Order of the Nizam).

In 1921, the fifty-third anniversary for Gandhiji's birth was celebrated. Waman Rao Naik paid high tributes to the Mahatma and emphasised the necessity for eradicating untouchability. In 1926, Waman Rao Naik presided over the Second Library Conference at Suryapet which was largely attended. In 1932, Waman Rao Naik contested the second Municipal election on he ticket of the Baldi Jama-at of the Osmania University Graduates' Association and came out successful.

In the political conference held at Kakinada, a resolution sponsored by Waman Rao Naik was passed to remind His Exalted Highness to fulfill his promise of the formation of a Legislative Council on a large scale. At the instance of the Nizam, Rai Balmukand had collected all material for the Council and had submitted his report. What Waman Rao Naik strived for was realised into the Hyderabad Constitutional Reforms introduced on 19 July 1939.

In 1935, Wamn Rao Naik endeavoured to establish a Maharashtra Sangh in the districts and taluks with a view to improving the condition of the Maharashtrians in the State. But, his efforts bore fruit only after his death when the Maharashtra Parishad was formed in 1937.

Waman Rao Naik possessed an impressive personality. He wore Khadi. He was a man of average stature, fair complexion and gentle manners; but was businesslike in matters, private and public. His attitude towards religion was conventional, but he was free from any prejudice about caste and creed.

From the beginning of his career, he was a

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staunch supporter of nationalist activities and social reforms. He was keen to improve, educate and consolidate the Maratha regions of the Nizam's State. He worked for Hindu-Muslim unity and his relations with all communities were cordial.

Waman Rao Naik's views were moderate, balanced and non-violent. His lasting contribution to society are the Vivek Vardhini Education Institutions. His speeches induced people to participate in the national movements sponsored by the Indian leaders outside the State.

His unrelaxing service to promote political consciousness in the State were considerable, but he could not find time to do much for eradicating untouchability in the State. He passed away on 9 November 1936 before the dawn of the Indian Freedom.

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Nair, C.K. Govindan (1897 — 1964)

C.K.G. Nair, born at Tellicherry in Cannore district in 1897, was a leading freedom fighter, politician and social worker.

Chinogran Keloth Govindan Nair was born in June 1897, as the third child of an affluent matrillineal family, at Tellicherry, in the Cannore district of Kerala. His father, K. M. Appa Nair, was a landlord of considerable means. The two families together had landed interests in four taluqs of the then vast Malabar district. Nair grew up in the best traditions of a *marumak katayam* joint family, enjoying its affectionate care and protection. Later in life, Govindan acknowledged his debt to the joint family system which made his public life easier.

Govindan Nair later to be known under the initials C. K., had his early education in an elementary school, almost adjacent to his house, and in the local Government High School. He did his Intermediate in the Brennen College, Tellicherry, and took his B.A. degree from the University of Madras in 1920. He completed his law course in 1922. As a young law student in the city of Madras where the Home Rule Movement had strong roots, Govindan Nair came under the influence of Mahatma Gandhi and Annie Besant.

On his return from the Madras city, Govindhan Nair joined the Tellicherry Bar where his maternal uncle, C.V. Gopalan Nair, who was also the Chairman of the local Municipal Council, had a prosperous practice, and whose daughter Lakshmikkutty, Govindan Nair married later. He had two sons and four daughters. In 1926, Nair moved to Quilandi, another seashore town where incidentally Vasco do Gama first set his foot.

Govindan Nair could not devote much time to nurse his legal practice, for he joined the national struggle soon. The Salt Satyagraha and the Civil Disobedience Movement that followed brought a reign of terror and police repression in Malabar. In 1931, Govindan Nair, alongwith such stalwarts as Manjeri Rama Iyer and P. Krishna Pillai, organised and ran the 'Congress Hospital' in Calicut town to look after the injured volunteers and Congress workers.

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In the meantime, the Guruvayoor Temple Entry movement had gathered momentum under the leadership of K. Kelappan. Nair joined the Temple Entry agitation and was actively associated with the referendum that was organised, under the leadership of C. Rajagopalachari and K. Madhavan Nair, to ascertain the wishes of the Cast-Hindus on the question of temple entry. Govindan Nair courted arrest in 1932 and was sentenced to 6 months' imprisonment. By this time, he had earned the status of a State leader.

When a unit of the Congress Socialist party was formed in Kerala in 1934, Govindan Nair was chosen as the Founder-Secretary. But he left the C.S.P., when frequent clashes occurred between the Gandhites and the Socialists, who later en bloc joined the Communist Party. In 1937, he was elected to the Madras Assembly from the Kurumbanad Constituency.

When the Socialists collided with the Congress Working Committee in 1940, and the Kerala Pradesh Committee was superseded, Nair was chosen as the Member-Secretary of the three-member *adhoc* Committee alongwith R.K.L. Nandkoliyar of Bihar who was the President. Nair continued to be the Secretary of the Pradesh Congress Committee till 1948. As the Secretary, he was responsible for organising a massive relief work in the wake of the vast floods in Malabar in 1941.

Govindan Nair was arrested in August 1942 and detained. Released in 1945, he plunged into active work reorganising Congress Committees and touring all over Malabar. In the elections held in 1946, he was returned unopposed to the Madras Assembly from his home constituency. He became a member of the executive of the Congress Legislature party.

As a legislator, he served in a member of Committees including the Malabar Tenancy Select committee and the Jail Reforms Committee. As the principal spokesman of the composite Madras Government, in Malabar, he defended many unpopular measures which later proved to be fatal fro the organisation in Kerala and for him personally.

On the eve of the General Election in 1952, when the leading Congressmen of Malabar left the party to join the newly-formed Krishak Mazdoor Party, Govindan Nair was called upon to lead what was left of the party and he became the President of the Kerala Pradesh Congress Committee. He founded a Malayalam daily, the *Janavani* to carry the Congress message to the people. But in the elections that ensued, the Congress suffered heavy losses, Nair himself being unable to defend a parliamentary seat against A.K. Gopalan, the veteran Communist leader and a colleague of Nair's in the early thirties. Nair was in political wilderness in the succeeding years.

Still, he was opposed to the idea of the overthrowing the first elected Communist Government, enjoying the confidence of the legislature. But as a disciplined Congressman, he courted arrest in the liberation movement, launched by the Congress-led alliance, that finally resulted in the dismissal of the E.M.S. Ministry. It is significant that Nair was neither a candidate nor a campaigner in the mid-term elections that followed.

In 1960, when the Congress-led coalition assumed office, Govindan Nair was elected Chief of the Pradesh Committee. He became a member of the Congress Working Committee also. In the years that followed, Nair became the focal point of many political controversies. He was re-elected President on 1961. He was a bitter critic of the policies of the Coalition Government.

A staunch nationalist, he was opposed to the Congress-Muslim League alliance and he took the earliest opportunity to break it. And when corruption charges were levelled against certain Ministers, among whom one was a close friend of Nair's, he demanded an enquiry by the High Command. Dissatisfied with enquiry, he resigned from the Congress Working Committee.

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Govindan Nair was a Member of the Rajya Sabha, to which he was elected in 1963, when he died of a heart attack in the Calicut Hospital on 27 June 1964, his 67th birthday.

Almost six feet in height, frail in structure, and clad always in spotless well-pressed white Khadi, Govindan Nair was one of the tallest of Malayali public men. A chain-smoker, he loved good food, dress and above all good books. In personal appearance he had a strange resemblance to V. K. Krishna Menon, a life-long friend and a close colleague. Like Menon, Nair was an admirer of Jawaharlal Nehru and believed firmly in secularism, socialism and democracy. Brave and outspoken, he displayed a rare honesty in public life. His opposition to the Congress-League alliance stemmed from his deep belief in the basic principle of secularism.

As a staunch nationalist advocating the unity of India, he campaigned for a 'Dakshina Pradesh', comprising all the Southern States, when the 'Aikya Kerala' (United Kerala) Movement was at its zenith in the fifties. In spite of his feudal family background, he was able to give a radical image to the Congress in Kerala. And he was able to draw a large number of young men to the Congress fold.

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Nair, Chettur Sankaran (Sir) (1857 — 1934)

Chettur Sankaran Nair, born at Palghat in Malabar Coast in 1857, was a leading freedom fighter, journalist, writer and social activist.

Sir Chettur Sankaran Nair was born on 11 July 1857 in the Chettur family near Palghat on the Malabar Coast. His father was Ramunni Panickar, a Tahsildar in the Madras Government Service, and mother Chettur Parvathy Amma. Chettur is a well-known Nair *tarawad* or matriarchal family in Mankara, about sixteen mile west of Palghat. After completing his education Sankaran Nair began practising as a lawyer in 1880.

In 1885, he married Kunhammalu Amma of Palat family, another well-known Nair *torwad* in that area. They had one son, R. M. Palat, Bar-at-Law, Ex-Minister, Madras, and five daughters. The eldest daughter Parukutty Amma became the wife of Justice Sir Chettur Madhavan Nair; Madhavi Amma married M.A. Candeth, M.A. (Cantab), of the Indian Educational Service; Kallyani Amma married Sri M. Govindan Nair of the Indian police. Lakshmikutty Amma became the wife of Captain T. K. Menon, I.M.S. and Saraswati Amma of Sri K.P.S. Menon, I.C.S., who became famous as India's Ambassador to Russia. Lady Sankaran Nair predeceased her husband in 1926 during a pilgrimage to Badrinath.

Sir Sankaran Nair's early education began in the traditional style at home and continued in schools in Malabar, till he passed the First in Arts examination with first class from the Provincial School at Calicut. Then, he joined the Presidency College, Madras, and while there, won the much coveted Elphinstone Essay Prize. In 1877, he took his Arts degree, and two years later, secured the Law degree from the Madras Law College. Though, he began his studies for the Master's degree, the death of his mother brought family responsibilities on his shoulders and ended his brilliant educational career.

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During that career, he had the guidance of his uncle and father at home. At school and college he benefited by instructions from devoted teachers like C.M. Barrow, M.A. (Oxon), Edmund Thomson and W.A: Porter. For the legal profession, he got himself apprenticed to Mr. H. Shepherd, one of the best Advocates in Madras in those days. He read widely and apart from the academic and professional books, he set much value by the *Bhagavad Gita*, 'Narayaneeyam' and the works of Sri Sankaracharya for the guidance and inspiration which he derived from them. In early life his travels were restricted to Malabar and Madras, but later he had occasions to visit England and Ceylon, besides touring all over India.

Sri Sankaran Nair started as a lawyer, enrolling himself on 24 March 1880 in the High Court of Madras. He soon made his mark. In 1884, while only twenty-seven years old, the Madras Government appointed him as a member of the Committee for an enquiry into the state of Malabar. He was appointed Government Pleader and Public Prosecutor in Madras in 1899. Then, till 1908, he was Advocate-General to the Government and an Acting judge from time to time. In 1908, he became a permanent Judge in the High Court of Madras and held the post till 1915.

In the meantime, in 1902, Viceroy Coarsen appointed him Secretary to the Raleigh University Commission. Subsequently, he was the Madras member of that Commission. In recognition of his services, he was awarded the title 'Commander of the Indian Empire' by the King-Emperor in 1904, and in 1912, he was Knighted. He became a member of the Viceroy's Council in 1915 with the charge of the Education portfolio.

In 1917, he was nominated a member of the India University Commission led by Sir Michael Sadler and helped to get the report accepted in the face of some difficulties. It recommended substantial changes in the system of University education in India.

When he was a member of the Viceroy's Council, he wrote in 1919 two famous Minutes of Dissent in the Dispatches on Indian Constitutional Reforms, pointing out the various defects of British rule in India and suggesting reforms. For an Indian to offer such criticism and make such demands was incredible in those days. There was a sensation when they were published. Sir Sankaran Nair's frankness, courage and patriotism inspired the admiration of all.

On the top of these came his resignation from the Viceroy's Council as a protest against the atrocities of further proof of his intense patriotism and courage of conviction. It stands to the credit of the British Government that it recognised the truth and fairness in Sir Sankaran Nair's minutes and accepted most of his recommendations. Not only that, though he resigned in protest from the Viceroy's Executive Council, the same year, he was appointed a Member of the Council of the Secretary of State for India in England. He held that post almost till the end of 1921.

In the academic field, he was a Fellow of the Madras University in 1889, and also a Member of the University Syndicate for a number of years. In 1908, the University invited him to deliver the Convocation Adress, and in 1932 conferred on him the honorary degree of Doctor of Law.

He played an active part in the Indian national movement, which was gathering force in those days. in 1897, when the First Provincial Conference met in Madras, he was invited to preside over it. The same year, when the Indian National Congress assembled at Amraoti, he was chosen President. In a masterly address, he referred to the highhandedness of foreign administration, called for reforms and asked for self-government for India with Dominion Status.

It was characteristic of Sir Sankaran Nair's courage that he concluded his great speech with the words "Let *nil desperandum* be our motto." During this period his advice was often sought

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often sought for national work. In 1900, he was a member of the Madras Legislative Council. His official life from 1908 to 1921 interrupted his activities as a free political worker.

In 1928, he was the President of the Indian Central Committee to co-operate with the Simon Commission. The Committee prepared a well-argued report asking for Dominion Status for India. When the Viceregal announcement came granting Dominion Status as the ultimate goal for India, Sir Sankaran Nair retired form active politics.

He was a journalist and an author. He was the Founder-Editor of the *Madras Review* and Co-Editor of the *Madras law Journal*. He wrote articles for these and for the *Contemporary Review*. He wrote a book, 'Gandhi and Anarchy', which raised a keen controversy, because he disagreed with Gandhiji's opinion.

In other spheres also he was active. Thus, he was sometime President of the Madras Cosmopolitan Club, the Society for the Prevention of Cruelty to Animals, the Depressed Classes Mission Society, and the Madras Social Reform Association. In 1924, he was elected President of the All India Social Conference at Bombay. He was an influential member of the Hindu Mahasabha and in 1931 was chosen to preside over the Special Conference of the Sabha in Delhi.

In all these different fields, he expressed his ideas with courage and condor. Thus in the matter of social reform, he criticised fissiparous orthodoxy and meaningless caste restriction. He opposed untouchability and child-marriage, and marriage of widows. He was a true Hindu in the sense that he believed that religions should bring people together in harmony, with the common basic principles of humanity and tolerance.

His enthusiasm for social work made him ask for the improvement of education in India. He wanted every village to have at least a primary school and more facilities for women's education. According to him, English education would help national integration. But the Indian educational system was to be made more Indian that is better suited to our needs and culture.

Without doubt, he was an ardent nationalist. He was not, however, a fanatic nationalist who was blind to what was good in other people. Thus, he admired the British democratic institutions, patriotism and industry. At the same time he courageously pointed out in his speeches and writings the harmful effects of the British rule on Indian economy. The excessive defence expenditure, the heavy taxation, the unfair land revenue, all these he attacked. India could be self-sufficient, but Britain was exploiting her. As a remedy for all these, he demanded Dominion Status for India. In politics he was a liberal and a moderate.

Sir Sankaran Nair's appearance was impressive as were his attainments. He was tall, fair and well-built. His was an unostentatious, well-regulated life. Deeply religious, he was a careful student of the Hindu religious classics and worshipped Lord Subramanya as his personal deity. Very courteous, he was very courageous, frank and independent.

In his epoch he reached the top in all spheres of activity which he entered. In the legal field he emphasised the first principles and the need to interpret law in the spirit of the changing times. Veterans recognised him as one of the best Judges in Madras, specially on the criminal side. He was ahead of his times in social reform and here his contribution was substantial. He was a great patriot.

He sought to improve the conditions of fellow countrymen, championing education, encouraging unity and demanding a just economic policy. He inspired others with the spirit of nationalism and strove incessantly for the revolution for power into Indian hands. Sir Sankaran Nair was one of the great architects of modern independent India.

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Nair, K. Madhavan (1882 — 1933)

Madhavan Nair, born at Ernad in South Malabar in 1882, was an eminent Congressman and Malayalam writer and journalist.

Madhavan Nair was born on 2 December 1882 at Ernad Taluk in South Malabar. His father, V. Narayanan Nair, and mother, Kalliani Amma, belonged to middle-class Nair families. In shaping the boy's character his grandmother, Kuttiachi Amma, and his uncle, Kannan Nair, had made their contributions. Madhavan Nair had four uncles, four brothers and one sister. Of these brothers, K. Keshvan Nair is a Vakil in the Manjeri Munsiff's Court.

Madhavan Nair married K. Kalyani Amma of Karumathil, who came from a middle-class Nair family at Manjeri (April 1911), and they had three sons and two daughters. Their first son, Kesavan Nair, is an Advocate at Manjeri. The second son is Ramunni Nair and the third son Mohandas Radhakrishnan, is a Sub-Editor of the *Mathrubhumi* daily at Calicut, Leela, their first daughter, is no more. The other daughter, Janaki, is surviving.

Madhavan Nair started education in the traditional way in an Ezhuthupalli at Malappuram. Then he joined the Anglo-Vernacular School at Kottappadikkal in Malappuram, where he completed his primary education. After that, he studied in the Lower Secondary School at Manjeri till 1898 when he joined the Raja's College (School), Parlakkimidi in Form III. In 1899, he studied in the Thirumala Devaswam School, Cochin, and later joined the Roman Catholic School, Cochin, and subsequently the Victoria College High School, Palghat, from where he passed the Matriculation examination in 1901.

He had his collegiate education for F.A. in the C.M.S. College, Kottayam, and for B.A. in the Maharaja's College, Trivandrum, from where he took his degree in 1906. He also passed the B.L. degree examination from the Trivandrum Law College in 1909.

Madhavan Nair started his career as a teacher at the M.G.M. School, Thiruvalla. From there, he went to Trivandrum to study law when he worked as a Lecturer in the Women' College there. After taking the B.L. degree, he gave up teaching and practiced as a lawyer from 1910 to 1915 at Manjeri.

His active public life commenced in 1920, when he worked as the Chief Organiser of a political Conference at Manjeri. In 1923, Madhavan Nair, supported by K.P. Kesava Menon and a few other friends, started the *Mathrubhumi* daily. The first issue of the paper was released on 17 March 1923. Nair was the first Managing Director of the *Mathrubhumi* and continued there till 1926.

In 1924, he participated in the Vaikkom Satyagraha. In 1925, he was the Secretary of the Malabar United National Party. From 1926 to 1929, he was a member of the Madras Legislative Council. During these days, he had also occasion to visit Mahatma Gandhi as a representative of the Kerala Provincial Congress Committee.

In public life Madhavan Nair played his role in social, religious, economic and political spheres. From 1916 onwards he campaigned against the established evil practices and customs prevailing among the Nairs; and he worked

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hard mainly against the evils of the caste system. After the Mauppila Riots, he concentrated his attention on social economic relief work. His own residence at Calicut was an asylum for refugees. Gandhiji also helped him in raising funds for relief.

In the economics sphere he mainly played his part in removing the evils in the 'Jenmi Kudiyan' system. He pleaded for the Kudiyan Bill in the Madras Legislative Council, and it was passed in 1929.

Ever since his joining the Indian National Congress in 1916, Madhavan Nair remained a very sincere and hard working nationalist. From 1920 onwards he worked for the propagation of Khadi. Along with this, he organised branches of the Home Rule Leagues and Congress Committee in different parts of Malabar. He participated in the first and second Malabar District Political Conference. He was also the Chief Organiser and leader of the Political Conference held at Manjeri in 1920.

Madhavan Nair attended the Nagpur session (1920) of the Indian National Congress and returned with a new inspiration and vigour. In that enthusiasm he organised the Kerala Provincial Congress Committee in 1921 and became its first President. He was also one of the Chief Organisers of the Khilafat and Non-Cooperation Movement in Malabar for which he courted imprisonment for six months.

In 1927, he presided over the All Kerala Provincial Conference and resolved to boycott the Simon Commission. In 1929, he resigned his membership in the Legislative Council on the basis of the resolution of the Lahore Congress and took a leading part in the Civil Disobedience Movement (1930). For this, he had to court imprisonment for nine months. On his release, he again courted four months' rigorous imprisonment for picketing.

In 1931-32, Madhavan Nair was associated with the Temple-Entry Satyagraha at Guru-vayoor. In the referendum that was conducted under his leadership, seventy-seven percent of the Caste Hindus supported temple-entry. A few month after this, he fell ill, and passed away on 28 September 1933.

As a writer and a journalist too he contributed his share. 'Arat', a Khanda Kavya, 'History of the Malabar Rebellion', Part I, and 'Mappaila Lahala' are the works written by him. Besides these, several article in the *Kavana Kaumudi* and the *Mathrubhumi* may be mentioned to his credit.

The smiling face of Madhavan Nair was very impressive and indicative of his integrity and honesty. By temperament he was unostentious. His life was quite and simple. His views were progressive and in tune with the times. He had absolute faith in religion, but he was opposed to untouchability.

As a nationalist, he was inspired and guided by Mahatma Gandhi. He believed that the spirit of Nationalism was an innate quality of man inevitable for the success of the National Movement in the country. Hence, he hated the British bureaucracy. But, he was an admirer of English education and believed that it was a means to modernise the orthodox society.

On the economics side, he saw the grievance of the Indians suffering under the repressive measures and unfair taxation which he denounced as exploitation of the wealth of India. Radical land reforms were necessary, and according to him, land should be distributed to the actual cultivators.

Madhavan Nair was one of the eminent Nationalists who were responsible for the political renaissance in Kerala. Patriotism coupled with an ability to speak brilliantly in English and Malayalam raised him to the level of the top-rank leaders in Kerala. Honesty and integrity reinforced by perseverance and readiness to court suffering were attributes that helped him in his endeavours in public life. History can never forget the constructive service rendered by Nair in the struggle for the attainment of freedom in India.

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Nair, M.N. Govindan (1910 —)

M.N. Govindan Nair, born at Pandalam in Travancore in 1910, is a great politician of the left and his life is a mixture of happiness and turmoil for a long time.

M.N. Govindan Nair was born in a middle-class Nair family (Hindu) at Pandalam in Travancore (Kerala) on 10 December 1910. His father was V.R. Narayana Pillai of Errikkal family, and mother, Kunhulakshmi Amma of Mullakkal family, both of Pandalam. He has two brothers and three sisters. His father was the Head Clerk in the Munisiff's Court at different places in Travancore.

On 29 February 1952, Govindan Nair married Devaki Panikkar, daughter of the late Sardar K.M. Pannikar, a famous administrator and statesman who was India's Ambassador in Peking. Govindan Nair has one son. On both her parents sides, Govindan Nair's wife belongs to aristocratic families at Kavalam in the Allepey district of Kerala.

Govindan Nair had to study in several schools in Travancore, as his father was a Government servant, being transferred from place to place. He passed his S.S.L.C. from the Government High School, Mavelikara, in 1926. He took his Intermediate from the S.B. College, Changanacherry, in 1929 and B.A. from the Maharaja's College Trivandrum, in 1934.

While a student, his teacher, Sesha Iyer influenced his career and inspired him in his social and national activities. Gandhiji also influenced him for a time. Later, the works of Karl Marx, Engels and Lenin led him the Communist way. He visited Russia in 1957, 1962 and 1965 in connection with Peace Conferences. He visited London, Paris and Bulgaira, too.

He started life as a teacher in the N.S.S. School in his home town, Pandalam, from 1929 to 1932. In those days, he was an active member of the Nair Service Society.

Even while he was a student, he took great interest in social welfare work, like Harijan uplift, removal of untouchability, caste restrictions, etc. It was with that object that he founded the Cherakkal School for Harijans in his home town. Gandhiji was very pleased at the good work Govindan Nair was doing when he visited the School. Nair soon became an inmate of Gandhiji's Ashram at Wardha, where he received his training for one year in social and national work. On return from Wardha, he became an active worker under the Indian National Congress and the Harijan Sevak Sangh from 1933 to 1936.

In 1938, he joined the Travancore State Congress. Gradually, he turned a Communist and from 1940 he became an active worker of the

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Communist Party and took up Trade Union activities. In 1945, he led the Cashew Workers' agitation in Quilon and thereafter, he was at the head of most of the labour agitations in Travancore, for which he was arrested and imprisoned many a time. While he was in jail in 1948, he fell ill and was admitted in the T.B. hospital at Nagercoil. He escaped from the hospital one night and went underground.

In 1952, he was elected to the Travancore Cochin Legislative Assembly with a huge majority. In 1956, he was elected to the Rajya Sabha for a term. In 1967, having been retuned to the Kerala Legislative Assembly as a member of the Communist Party of India, he became Minister for Agriculture and Electricity of Kerala (1967-69) till the Ministry resigned. Now he is the General Secretary of the Communist Pary of India in Kerala and a Member of the Kerala Legislative Assembly, having been elected in 1970.

Govindan Nair is connected with journalism. He was one of the Editors of the *Rajyabhimani*, a Malayalam weekly (1937-38), organiser of the *Yuwakeralam* (a Malayalam journal) and one of the founders of the *Janayugam* weekly and daily (in Malayalam). He was also the Managing Director, Janayugam Publications, from 1955 to 1957.

As a trade union and labour leader, he has made a mark in Kerala. He was President and organiser of many worker's unions in Travancore and continues to serve the cause of farm and factory labour in all earnestness.

He believes that a classless society alone would help the full growth of independent India. The idea took him into the Harijan uplift and trade union work. Though born of Hindu parents, he has no faith in any religion and religious practices. An international Communist, he admires the Russian and Western system of education. He is in favour of free and compulsory education for all on modern lines.

He was always against foreign rule in India and hence actively supported complete independence of the country. He wants India to be self-reliant in all spheres. He saw that the British rule stood in the way of the economic progress of India. And for economic freedom he advocates rapid industrialisation with modern large-scale and heavy industries. He has little faith in cottage industries. And he is of the firm opinion that the working class has a leading role to play in Indian politics in the future.

He believes that the regional interest should not suffer in the name of national interest, and the national interest should not suffer in the name of regional interest.

A great personality with amiable manners, he dressed simply. A great politician of the left, his life is a mixture of happiness and turmoil for a long time. He is a brilliant speaker and can easily move the masses.

A selfless worker in the cause for the labour class and the downtrodden, he is for non-violent struggle. In all labour troupes he had advocated peaceful negotiations and compromise which, he believed, would help build a healthy and peaceful country.

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Nair, M. Sreekantan (1915 —)

Sreekantan Nair, born at Trivandrum in 1915, is a leading trade unionist and journalist of Kerala.

Belonging to a middle-class Hindu Nair family, Sreekantan Nair, born at Trivandrum on

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13 July 1915, is the only son of Neelakanta Pillai (retired Principal, Sanskrit College, Trivandrum) and Vidwan Janki amma (retired Head Mistress of Schools) of Ambalapuzha. On 24 June 1948, Sreekantan married Maheswari Amma, daughter of K.K. Kunju Pillai (Lawyer, writer and Travancore State Congress member), and Chellamma. The couple is childless.

Taught first by his mother, her frequent transfers took him through several Middle and High schools before he took his S. S. L. C. from the M.G.M. High School, Tiruvalla (1932). He had his Intermediate at the St. Berchan's College, Changanacherry (1932-34). He took the B.A. Honors Degree in English Literature (1934-37) from the Maharaja's Arts College, Trivandrum (Madras University).

He owes his restless energy, individuality, truthfulness and interest in socio-economic problems to his mother. The 'Bhagvat Geeta' and the writings of Vivekanda impressed him much. Gandhiji, Jawaharlal Nehru and Jagat Naryan inspired his nationalistic and democratic outlook, while Marx, Engels, Lenin and Stalin whetted his insatiable appetite for revolutionary socialism. Most of all, Ponnara G. Sreedhar guided his active apolitical life for and socialist ardour. A visitor to China (1952) and the U.S.S.R. (1954), he has had otherwise little foreign contact and associations.

While a student at Trivandrum (1936) he plunged himself into public life. The All Travancore Youth League provided him his first forum. Then came the Travancore State Congress (1938-48), on whose Working Committee he served for four years (1942-46). Joining the Indian National Congress, he leaned to its Socialist wing (1947).

In 1948, he oragnised the Kerala Socialist Party, which was later (1950) merged in the Revolutionary Socialist Party, of which he is the founder and the topmost leader. Active political participation took him to prison more than once. Six years of prison life stands to his credit.

Nair continues to be a member of the Lok Sabha, of which he had been a member during the two earlier terms, 1952-57 and 1962-67.

Sreekantan Nair is best known for his trade union activities in Kerala. The cashew-nut factory-hands in and around Quilon have been the principal beneficiaries of his struggle for a Socialistic pattern of society.

Nair's nationalism is not of the aggressive type. He regards it as the road to international, he does not agree with the Stalinist interpretation of Internationalism.

He has no faith in constitutional, non-violence and parliamentarism of the British type as effective methods towards the realisation of his revolutionary Socialist ideal.

While admiring the British rulers as the most civilised, he hates them as bureaucrats and imperialists.

While appreciating English education, he dislikes the Western type for what he regards as its failure to stress the practical and utilitarian methods.

He stands for modernised cottage industries in India, and not for rapid large-scale industrialisation. He has little faith in religion. He is an outright materialist.

He believes that caste and untouchability are instruments of exploitation of the poor devised by the rich.

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Encyclopaedia of the Madras Presidency and the Adjacent States, 1921.

Nair, T.M. (Dr.) (1868 — 1919)

Taravath Madhavan Nair, born at Tirur in Calicut district in 1868, was a leading Congressman who devoted his life for the service of depressed class.

Dr. Taravath Madhavan Nair was born on Tuesday, 15 January 1868, in Tirur, Calicut district. He died in England on 17 July 1919 at the age of 51. He was the youngest son of C. Sankaran Nair of Chingacham house at Koduvayoor arid Kummini Amma who belonged to a wealthy Nair family at Palghat.

Taravath Gopalan Nair, T.M. Nair's eldest brother, was one of the Malayalees who in those days went to England to study law and he became a Barrister-at-law. Taravath Ammalu Amma, who is a famous figure in Malayalam literature, was Dr. Nair's eldest sister. His father was a District Munsiff.

In his early life, his parents influenced him and gave him a proper training for mounding his character. His sister also helped him in his early education and later she sent him Sanskrit lessons to England to enable him to acquire command over that language.

He was sent to the Government High School, Palghat, to get his early education. From the very beginning of his educational career, he cultivated the habit of reading which continued throughout his life. Even still at school he familiarised himself with most of the great masters of English Literature. While studying in the fifth class this precocious young boy sat for the Matriculation examination and passed it from the Government High School, Palghat.

After doing his undergraduate studies in the Presidency College, Madras, he joined the Medical College at Madras and studied there for some time. Later, he proceeded to Great Britain in 1889 to study medicine.

He joined the Edinburgh University and graduated from there in 1894, taking the M.B. Ch. B. degree. Subsequent to his graduation, he became a house surgeon at the Sussex Hospital, Brighton, and specialised in the diseases relating to the throat and the ear. As a knowledge of Greek was essential to get a doctor's degree, he had to study that language also. Two years later, in 1896, he obtained the M.S. and M.D. degrees. Some time later, he went to Paris to undergo a further course in the study of these diseases. In 1897, he returned to India with his vast store of medical knowledge.

Dr. Nair's stay in England as a medical student from 1889 to 1896 marks an important stage of his life. During his stay there, he came into contact with the great British statesmen and learnt the virtues of political wisdom from them. He obtained membership in the British Medical Association, the Royal Asiatic Society, the National Liberal Club, the Royal Societies Club, the Edinburgh University's Representative Council, the University Students' Association and the University Liberal Association. Besides, he was Secretary and later President of the Edinburgh Indian Association, Secretary and later Vice-President of the London Indian Society and the Joint-Editor of the University Magazine, the *Student*.

He cultivated friendship with Mr. Arthur Henderson, the leader of the Labour Party in England, and this friendship inspired Dr. Nair in helping the Indian labourers and solving their problems. Further, he cultivated friendship with the Gladstonian Liberals. He spent more than seven years in England and during this period, he got the opportunity to read many books of foreign authors on a variety of subjects which properly shaped his political ideas. This was an invaluable asset in his later political and social career in India.

Dr. Nair was a man with modern ideas. In him we find the essential elements of great

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reformers, and he worked to remould the society to new conditions. For liberating the depressed classes and the dumb masses, he started the non-Brahmin movement in South India. In organising the non-Brahmin movement, Dr. Nair had the assistance and co-operation of Theagaraya Chetty, a man of considerable ability and a potent political force in the public life of South India. He did not hate the Brahmins; what he hated was Brahminism as practiced then.

He was a staunch advocate of the Western education in India which he firmly considered as the fundamental factor in the removal of the age-old social inequalities and evils. He also emphasised the need of primary education for all classes of people without any distinction of caste or colour. He believed that a good deal of the degeneration of the labour class could be stopped and its lot improved by giving a small degree of primary education to the labourers. In pursuance of this he supported Gokhale's Elementary Education Bill.

In 1898, he took an active part in the 14th session of the Indian National Congress held at Madras. From that time onwards until his death his life was dedicated to the public cause and social service. He went to England in 1919 for pleading and placing before the members of the British Parliament and the general public the cause of the Indian community in general and the non-Brahmin community, in particular.

He was a friend of Dadabhai Naoroji, who owed not a little to Dr. Nair for his seat in the British Parliament. While at Edinburgh he took a prominent part in public life and developed friendship with the "Grand old man" of India.

As a man of independent spirit and humane outlook, he frequently spoke and used his pen to uphold the cause of the Indian overseas. He assiduously worked for the emancipation of the downtrodden and the abolition of the caste system and slavery.

He respected the British who contributed to the growth of political and social freedom of India and admired the British form of government. But, at the same time he never liked the bureaucratic attitude of the British rulers here and wanted Indians to have some real share of responsibility in the affairs of the Government. His criticism of Sir Arthur Lawley's (Governor of Madras) regime is a conspicuous example of his fearless advocacy of the public cause.

He was not a place-hunter or a favour-seeker. He also protested in the strongest terms against the Partition of Bengal in 1905. He did not conceal his feelings against the inner working of the Theosophical Society in India and even criticised Mrs. Besant's work in the organisation.

His early speeches and writings indicate that at first he stood for Dominion Status for India, but his later actions and writings reveal that he was not against complete independence. He first entered the India National Congress as a "Volunteer Captain".

He presided over the Chittoor District Conference in 1907, the Coimbatore District Conference held at Erode (24 July 1915) and the meeting of the Panchamas at the Spur Tank in Madras in 1917.

He was the nominated representative for the Madras Government in the Bombay Medical Congress, Vice-President of the Madras Medical Council from its very inception and the Medical Officer and Lieutenant in the Hospital-ship, Madras (during the First World War).

He served as a member of the Madras Corporation for twelve years, of the Factory Labour Commission (1907-08) and of the Madras Legislative Council twice (1912 and 1919). He did not hold any position in the regular service of the Government. In recognition of his great public services Dr. Nair was awarded in 1913 the Kaiser-i-Hind Gold Medal.

In the field of journalism he was almost unrivaled. He used it as a vehicle for communicating his views and ideas to the public.

He frequently used the public platform in India as well as in England to enlighten the

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public on social and political issues of the day. As a speaker, Dr. Nair excelled all of his contemporaries in South India. In 1914, he wrote a book 'Diabetes—its Nature and Treatment' which was accepted as the standard treatise on the subject in India. His writings include 'The Theory and Practice of Local Self-Government' and 'The Life and Public Activities of Mrs. Annie Besant', apart from various newspaper and magazine articles, among which are his booklets on 'Elements of Political reconstruction' and the 'Social Injustice of the Indian Educational System'.

He was a great conversationalist. To associate with him for sometime was itself a liberal education. The wide range of his knowledge made his conversation brilliant and informative. It exercised a profound influence over his friends who came to his fold and worked on his ideas.

As a public man, his humanity and sympathy towards the labouring classes were highly remarkable. Finding that the Indian labourers had not even the ghost of a chance of obtaining relief at the hands of the Government or the people, Dr. Nair proceeded to England and sought the support of the British Labour Party. About Industrial labour problems he said in 1917, " As a matter of fact the position of labour is just as equal, just as dignified as that of the capitalist....."

Besides labour problems he also concerned himself with land reforms which he considered as another important factor for alleviating the sufferings of the labourers.

He was not against the development of cottage industries in India, which, he said, should be developed on modern lines to satisfy the large demand of the people. He believed in a self-sufficient economy.

But he was a firm advocate of large-scale industries, which he considered as one of the most important factor in developing democracy in India. The democratic way of life will be fostered by the progress of Industries, by the rise of the industrial population.

He adopted the Western style of living as a result of his long stay in England. While comparing Dr. Nair with Pherozeshah Mehta, Dewan Bahadur P. Theagaraya Chetty said, "Each of them held an indomitable will and a rare moral courage. In fearless advocacy, love of truth, honesty of purpose, strength of conviction and sturdy independence they had few equals among their contemporaries."

To sum up, Dr. Nair started his career as a doctor in Madras in 1897 and his services were requisitioned in different parts of India. He was the foremost of the medical practitioners of his generation.

His public activities were of a varied character. A first-rate speaker, his powerful and brilliant speeches on the Municipal affairs of Madras focussed the attention of the people on the Municipal abuses. As a municipal reformer, he freely used to public advantage his great knowledge of the problems relating to sanitation, water supply, land value and other details of local self-government, which he had acquired during his visit to Europe.

He was an ardent advocate of the taxation of land values in Madras. It was he who first suggested the possibility of the municipality having a share in the unearned increment in land.

While, he was a member (1907-08) of the Factory Labour Commission, he did signal service for the welfare of the labouring classes of India. He fully understood the sufferings of the working classes and formed his own independent judgment about the issue. As he could not agree with the majority report, he wrote out in three or four days that famous dissenting minute which formed the basis of the 'Factories Act'. He proposed 12 hours of work instead of 15 and 16 hours and some relief to the Indian labourers.

He was elected a member of the Madras Legislative Council (1921) from the Madras Corporation and he made his mark there also. He introduced the Medical Registration Bill and got it passed through the Council in 1914. It became the Medical Registration Act of 1914.

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The elevation of the depressed classes was one of the things for which Dr. Nair laboured and fought hard all through his life. For vigorously conducting the non-Brahmin Movement, Dr. Nair started his own English daily. *The Justice*, and he became the honorary editor. Again, the South Indian Liberal Federation founded by Dr. Nair grew very soon as a powerful organisation in Madras.

Thus in 1919, he went to England as the elected representative of the non-Brahmins to plead for the recognition of their rights in connection with the proposed Indian Reforms. He tried his best to uphold their claims in Parliament through the Joint Select Committee.

In England, he also tried to show that the Reforms Scheme, as set out in the Montagu-Chelmsford Report, would be a curse and not a blessing to the illiterate masses of the country if their interests were not safeguarded by special representation in the Councils. For this he fought, but his health rapidly failed and on 17 July 1919, he died in England.

He was an uncompromising political opponent of the Home Rule Movement led by Mrs. Annie Besant. Democracy, according to him, would be workable only when the citizens, fit to exercise power, would themselves grasp it. So, he fought first for social justice and equal opportunities for all. He was supporter of the Swadeshi and Boycott movements and approved of the participation of students in politics.

Prominent among his qualities were his frank outspokenness, candid expressions and independent and unorthodox views. He was tolerant of others' opinions, but least inclined to yield on points of conviction. Had he been interested in securing high posts under the Government, fortune would have smiled on him and lifted him to unknown heights. But the joy of his life lay in selfless service to the society.

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Najabat (18th Century)

Najabat, born at Matilan Harlan in Shahpur district, was an eminent Punjabi poet.

Najabat was Haral Rajput and originally he belonged to Matilan Harlan, District Shahpur. About his birth, education and parents no authentic proof is available. First time, the Governor of Punjab Sir Edward Macman collected some parts of Najabat's composition.

Later on, Pandit Hari Kishan Kaul systematised the stuff. Pandit Hari Kishan Kaul published this collected material in journal of the Punjab. Name historical society Vol. XVI No. I by the title ballad on Nadar Shah. Pandit Hari Kishan Kaul gave his view in the introduction of this ballad that some people believed that the composition had been written by Sayyad Charag, (who laid the foundation of Ravalpindi, city). Najabat was the disciple of Sayyad Charag. This ballad was popularised by Najabat, originally written by Sayyad Charag.

This version of Hari Kishan Kaul is unbelievable because Sayyad Charag was so fanatic and communal in his faith of Islam that he could have never used the symbol of Hindu philosophy as Najabat has used. So, all the people unanimously admit that the composition has been written by Najabat and not by Charag.

This Var describes the violence committed during Nadar Shah's invasion on India. Undoubtedly poet's sympathy goes with the victimised people, who were cursed by the cruelty of tyrant Nadar Shah. Innocent people were

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mercilessly slaughtered. Najabat has got great hatred for the cruel army of Nadar Shah. He not only condemned them but ridiculed also.

Najabat has selected suitable words according to the atmosphere of battlefield. According to Prof. Parminder Singh and Kirpal Singh Ksel, poet Najabat has aroused the feelings of patriotism in his poetry. He backs the fighting force of India that they should run away from the battlefield if they retreated the Indian well never excuse them.

Poet calls Nadar Shah a tyrant, a traitor and a coward administrator. Poet says that the cruel attack on Indians will be blotted in the pages of History.

Actually Nadar Shah was expert in picturising the atmosphere of battlefield, perhaps he himself had been the soldier in some army. His vigorous words arouse the enthusiasm and even a coward man is filled up with great zeal and zest, to sacrifice for the cause of native land.

Language of Najabat so simple and lucid that Chandi di Var composed by Guru Gobind Singh, from linguistic point of view can not compete Najabat di Var.

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Nakshband, Khwaja Baha' al-Din Muhammad (1318 — 1389)

Khwaja Baha'al-Din Muhammad Nakshband, born in 1318, was an eminent sufi and founder of the Nakshbandiyya Sufi order.

Khwadja Baha al-Din, Muhammad b. Muhammad Nakshband was the founder of the Nakshbandiyya Sufi order that has been second in the extent of its diffusion only to the Kadiriyya (with which it has often been intertwined, especially in India and Kurdistan). The epithet Nakshband is sometimes understood in connection with the craft of embroidering, and Baha' al-Din is said, in fact, to have assisted his father in weaving the embroidered Bukharan cloaks known as *kimkha*. More commonly, however, it is taken to refer to the fixing, in the purified tablet of the heart of the imprint of the divine name *Allah* by means of silent and permanent *dhikr* to the people of Bukhara, whose patron saint he became. Baha' al-Din was known posthumously as *khuadja-yi bala-gardan* ("the averter of disaster") with reference to protective powers bestowed on him during his novitiate. Elsewhere, especially in Turkey, he is popularly called *Shah-i Nakshband.*

Descent from the Imam Dja'far al-Sadik has been attributed to Baha' al-Din Nakshband, but although the Imam does always appear in his initiative *silsila.* Contemporary and near-contemporary sources make no mention of *sayyid* ancestry. They stress rather the position of Baha' al-Din as the seventh in a series of Central Asian masters (*khwadjagan*) of Sufism which was inaugurated by Abu Yusuf Hamadani (d.534/1140 in Marw).

Soon after his birth in Muharram 718/ March 1318 in the Bukharan hamlet of Kasr-i Hinduwan (later renamed Kasr-i 'Arifan, out of deference to him), Baha al-Din was adopted as the spiritual son *(farzand)* of Khwadja Muhammad Sammasi, the fifth descendant of Hamadani Sammasi immediately assigned the infant's future spiritual training to his own principal *murid,* Khwadja Amir Kulal. Kulal counts as Baha' al-Din's immediate predecessor in the *silsila,* for it was he who transmitted to him the essentials of the Path; the link of companionship *(nisbat-i suhbat),* instruction in the customs of the Path *(ta'lim-i adab-i tarikat),* and the inculcation of *dhikr* (*talkin-i dhikr*).

Nonetheless, as befitted the founder of a new order, Baha' al-din kept the company of a wide variety of spiritual instructors. Early during his association with Amir Kulal, he had a vision in which he saw his six predecessors in

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the *silsila*, beginning with Khwadja 'Abd al-Khalik Ghidjduwani (d. 617/1220), a successor of Hamadani. This vision amounted to a second initiation, for Ghidjduwani enjoined on Baha' al-Din- among other things the exclusive practice of silent *dhikr*, as opposed to the vocal *dhikr* in which Amir Kulal and his circle customarily engaged. Once back in the world of external reality. Baha' al-Din began to comply with this command, but Amir Kulal continued to hold him in high esteem. He ultimately pronounced his preceptorial duties to be at an end and freed Baha al-Din to seek out other Shaikhs, "both Turk and Tadjik".

The ethnic and linguistic differentiation between Turk and Tadjik was reflected in 8th/14th century Transoxianan Sufism in a dichotomy between the Yasawi order (founded by Khwadja Ahmad Yasawi (d.562/1167 [q.v.] another disciple of Hamadani). Which flourished among Turkic speakers and the Persian speaking *khwadjagan* and their adherents. Since, the Nakshbandiyya was destined to spread to almost every region of the Turkish world in the space of a few generations, it was appropriate that Baha' al-Din should spend part of his apprenticeship with the Yasawi masters who were known to their contemporaries as the "Turkish *Shaykhs*" (*mashayikh-i trak*).

First, however, Baha' al-Din spend seven months in the company of another Tadjik *shaykh*. Mawlana Arif Dikgarani perfecting under his guidance the practice of the silent *dhikr*. He next spent two or three months with Kutham Shaikh, a Yasawi master resident in Nakhshab, before joining the following of a second Yasawi *shaykh*, Khalil Ata, for a full twelve years.

The chronological problems posed by the sources (works of hagiography, the Timurid chronicles and the *Rihla* of Ibn Battuta) are impossible to resolve, but it seems certain that Khalil Ata is identical with Kadan/Ghazan Khan, a singularly ferocious individual who ruled over the Caghatayid khanate for roughly a decade. It is tempting to see in Baha' al-Din's association with Khalil Ata the origin of the penchant of several later Nakshbandis for establishing ascendancy over rulers, but such an interpretation is excluded by a careful reading of the sources.

After the overthrow of Khalil Ata, Baha al-Din retired to his birthplace to begin training his own disciples, most of whom came from Bukhara and its environs. He left the region himself only three times, twice to perform the *hadjdj* and once to visit Herat. There, he met with the ruler Mu'izz al-Din Husayn and explained to him the principles of his path.

He died on 3rd Rabi I, 791/2nd March, 1389, and was buried at Kasr-i Arifan. Surrounded by a continually expanding complex of buildings, the tomb became a place of pilgrimage for Muslims from all over Asia as well as the site, for Bukharans, of spring festivities known as *id-i gul-i surkh*.

Baha' al-Din's principal successors were Khwadja 'Ala' al-Din 'Attar (d. 802/1393), whom he had honoured with marriage to his daughter; Khwaja Muhammad Parsa (d. 822/1419) a prolific author who counts as founder of the learned traditions of the Nakshbandi order; and Mawlana Ya'kub Carkhi (d.851/1447) who originated in the region of Ghazni, 'Attar was the leading figure among these three, but it was Carkhi who proved the most important for the continuation of the Nakshbandi line; he was the preceptor of Khwaja Ubayd Allah Ahrar (d.896/1490 under whose auspices the Nakshbandiyya both established its supremacy in Central Asia and began its expansion in the wider Muslim world.

Baha' al-Din left behind no writings (with the possible exception of the litany named after him, *Awrad-i Baha'iyya*) and h even discouraged his disciples from recording his sayings. The precise outlines of his teachings are, then, hard to discern, not because of the profusion of hagiographic legend that enshrouds so many Sufis, but because of the exiguous and sometimes elliptic nature of the sources. It is particularly difficult to establish why he should

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have become an eponymous figure, the central link in the *silsila* of which he is a part, instead of for example, Ghidjduwani.

The eight principles of spiritual conduct (*kalimat i kudsiyya*) first enunciated by Ghidjiduwani have, after all, been reiterated in Nakshbandi handbooks down to the present; precisely the fact that Baha' al-Din added three further principles to the eight would seem to reinforce the primacy of Ghidjduwani. These three were: *wukufi zamani* (temporal awareness), the constant examination of one's spiritual state during *dhiks, wukuf-i adadi* ("numerical awareness"), the enumeration of the times *dhikr* is performed in order to discourage the intrusion of distracting thoughts; and *wukuf-i kalbi* ('awareness of the heart') the direction of attention to the physical heart in order to make it participate in the work of *dhikr*.

All three principles relate, then to *dhikr;* combined with the fact that Baha, al-Din set himself apart from the other disciples of Amir Kulal through insistence on silent *dhikr,* this suggests that the question of *dhikr* was crucial for the early coalescence of the Nakshbandi order.

Other features of early Nakshbandi practice were also linked to the concern for sobriety and anonymity implied by the choice of silent *dhikr*. Among them are the repudiation of music and dance (*sama*); the deprecation of charismatic feats (*karamat*); the avoidance of retreats in favour of the keeping of pious company (*subhat*); and the shunning of distinctive forms of dress. All these features are highly reminiscent of the Malamati movement of Nishapur, and it may be suggested that Baha al-Din Nakshband was the heir to the traditions of the Malamatiyya although not in a formal, initiatic sense.

Other recurrent features of the Nakshbandi path, such as fidelity to the *shari'a* in the political and social spheres as well as in devotional life, and a marked hostility to Shi'i Islam, were established in later periods; they cannot be traced directly to Baha' al-Din. Similarly, the mildly critical attitude to Ibn 'Arabi adopted by some Nakshbandis of the Mudjad-didi line cannot be attributed retroactively to Baha' al-Din and his circle. Although, there is no trace of acquaintance with the concepts of Ibn 'Arabi in the dicta of Baha' al-Din, both 'Attar and Parsa were enthusiastic exponents of his work.

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Nakhshabi, Khwaja Ziyal (d. 1350/51 A.D.)

Khwaja Ziyal Nakhshabi, the most notable disciples of Shaikh Farid, was an eminent Sufi poet and scholar.

Among the disciples of Shaikh Farid, the most notable was Khwaja Ziya' Nakhshabi. Virtually, nothing is known of his ancestors, but it appears they were from Nakhshab in the Sughd province and had migrated to Nagaur during the Mongol invasion of that area. Khwaja Ziya'u'd-Din's fame is based on his scholarship and mastery of the didactic and on his sufi poetry which was often interspersed in his prose. A born raconteur, his works in Persian describe many well-known sufi teachings, but it was his charming style which made them memorable.

The *Silku's-Suluk* (String of Sutism) of Ziya'u'd-Din Nakhshabi describes the basic principles of the movement in 151 short chapters. The writer considered that only a knowledge of the *Tawhid* and the Shari'a excelled a general understanding of sufism. To him the intellect and love were diametrically opposed. The 'ulama' were masters of the intellect and faqirs were people of love, and both these elements dominated each other. Only prophets could dominate both of them, as human beings were the weakest of all creatures.

Prayers should be made prior to the occurrence of a calamity, wrote Ziya'u'd-Din. There was a story that the king of Nishapur sent a message to a dervish to beg him to avert a Mongol invasion. The dervish replied that it was already too late and only a surrender to the divine will was advisable at that stage. Moreover, according to the *Silku's-Suluk,* the virtuous only spoke when it was imperative to do so, and there were many people who for years had spoken only words from the Qur'an.

In one chapter of the work, Ziya'u'd-Din stated that men were divided into four categories. Firstly, there were the ostensibly pious, who were inwardly unworthy; these were the worldly. Secondly, there were people who were inwardly brilliant, but externally bad. They were *majzubs.* Thirdly, there were those whose inward condition was as evil as the outward one. They were the common people. Fourthly, there were people who were excellent both inwardly and outwardly. They were the sufis.

Explaining that the world was a prison, Shaikh Ziya'u'd-Din related the following story. A man who was attached to the pleasures of this world asked for water at the house of a dervish and was given warm, bitter water. Upon complaining, the thirsty man was told by the dervish that human beings were prisoners and that they therefore never drank good water.

Ziya'u'd-Din Nakhshabi advised the 'ulama' to imitate sufis in the path of renunciation. He also urged the latter to heed the 'ulama' on religious matters. '*Alims* should adopt the customs of dervishes and they in turn should imitate the intellectual dedication of scholars. Without some of the qualities of a dervish an '*alim* was like an animal and a dervish without some of the virtues acquired from learning was ineffectual in his own spiritual journey.

Among Nakhshabi's other works, f' *Ashra-i Mubasshshara* and *Kulliyyatwa Juziyyat* are of interest, but he is mainly remembered for his work the *Tuti Nama* (Stories from a Parrot). This is the Persian version of the Sanskrit work entitled *Suka-Saptati* by Chintamani Bhatta. The original contains seventy stories which a parrot told his mistress on seventy successive nights in order to prevent her, in the absence of her husband, from meeting a lover. The tales are largely derived from the *Panchtantra* and *Hitupdesha.* The *Suka-Saptati* was so popular that, in the thirteenth century, it was translated into Persian, but this version was tediously long and inelegant in style.

The original seventy stories in Nakhshabi's version were reduced to fifty-two and the new work contained a large number of Hindi words. Nakhshabi arranged it in a more elegant style and substituted some new stories

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for the old. Moreover, Nakhshabi dubbed the characters with Arabic names, adding a Persian background and changed the ending. In the Sanskrit work, the husband returns home at the end of the seventy nights, and after admitting her planned adultery, the wife is reconciled to him.

The parrot admits he was Gandharb, and obtains his release, returning to the court of Raja Indra. In Nakhshabi's work, however, the parrot detains the heroine for fifty-two nights, and reveals her evil intentions on the husband's return. The latter kills his wife and frees the parrot. The husband then embraces sufism.

It is difficult to assess how far Nakhshabi drew on the original Sanskrit, but it is apparent that he must have understood the language. The work he wrote on sex and coition, containing a classification of female physical types, is based on the *Rati Rahasya* (mysteries of Passion) by Kokapandita or Kukkoka who flourished in the eleventh or twelfth centuries. Nakhshabi called it the Lazzatu'n-Nisa' (Sex Enjoyments). The work shows a deep influence of the Hindu view of desire and love or *Kama*, which involved a belief in education rather than inhibition in sex.

To Shaikh Nakhshabi, Islam was a religion which both offered and incorporated a middle path. In his Tuti Nama, he ended his preface with the poem:

> 'Oh Nakhshabi! Adopt the religion of those who follow a middle course.
> Prophet himself has ordained to do so.
> The middle of the road policy is praise worthy.
> The commandment of Islam is moderation.

Nakhshabi died in 751/1350-51, but his poetry and his major work, the *Tuti Nama*, have helped to perpetuate much of the fame he achieved during his life.

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Nakhshabi, Shaykh Diya'al Din (d. 1350 A.D.)

Shaykh Diya'al-Din Nakhshabi was a famous Persian author.

Nakhshabi, Shaykh Diya' al-Din's *nisba* suggests that he came from Nakhshab, but he went to India where he became a murid of Shaykh Farid, a descendant of the celebrated Shaykh Hamid al-Din Naguri. The *Akhbar al-akhyar* of 'Abd al-Hakk Dihlawi (Dihli 1309/1891-2, 104-7) says that he died in Bada'un after a long and contemplative life and that his tomb is there.

Nakhshabi was a prolific writer who used his knowledge of Indian languages to translate Indian books into Persian His best known work is the *Tuti-nama* ("Book of the Parrot"), very popular in India and Central Asia, based on the Sanskrit Cukasaptati (partly translated into Greek by d. Galanos, Athens 1851). In the pref-

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ace to this book, Nakhshabi tells us that one of his patrons showed him an old Persian translation of this work and persuaded him to do it again as the language of the old translation was too simple and artless. Nakhshabi set to work and made a book of 52 chapters (called "nights") replacing some stories which did not seem to him sufficiently interesting by better ones.

The book, completed in 730/1330, is in the usual form of a framework with inset stories and is characterised by unusually fine language and bold metaphors and similes. Nakhshabi's language, however, seems to have been too difficult and precious for later generations, as by command of the Emperor Akbar, Abu'l-Fadl b. Mubarak rewrote the book in a simplified version. This version, however, was completely supplanted by Muhammad Kadiri (11th/17th century) who reduced it to 35 chapters.

Kadiri's version became the foundation of a large number of translations into Hindi (Awari and Ghawwasi), Bengali (Candicarana Munshi), Turkish (Sari 'Abd Allah Efendi, printed Bulak, 1254/1838-9 and Constantinople 1256/1840-1) and Kazan Tatar. There is also a metrical version in Persian by Hamid Lahuri (Bland, in JRAS, ix. 163). The same theme is taken by a number of popular versions which were disseminated in persia in cheap lithographs under the title *Cil* (*cihil*) *tuti* ("40 parrots"). The text of one of these was published by V. Zhukovski (St. Petersburg 1901).

Nakhshabi's work was known in Europe as early as 1792, when M. Gerrans published a free English translation of 12 nights, Kadiri's version was translated into German by C.I.L., Iken (Stuttgart 1822); this edition contains an essay on Nakhshabi and specimens of his *Tuti-nama* by Kosegarten. The Turkish version was translated into German by L. Rosen (Leipzig 1858).

So far, no complete translation of the original work of Nakhshabi has been published. Although, there is a French translation in ms. in Munich. E. Berthels has translated the book into Russian, but this version is also still in manuscript. The eighth night was published in original text and German translation by H. Brockhaus Leipzig 1843, and in *Blatter fur literarische Unterhaltung,* 1843, nos. 242, 243, pp. 969 ff.). Nakhshabi's other works never attained anything like the popularity of the *Tuti-nama* but have almost all come down to us.

Among them are: Gulriz "Scattered roses", a tale dealing with the loves of Ma'sum-shah and Nushaba (printed by Agha Muhammad Kazim Shirazi and K.F. Azoe, Calcutta 1912, in Bibl. Ind.); Djuziyyat u kulliyyat ("Particulars and generals") also called Ctl namus (Rieu, 740a), an allegory which deals with the descriptions of the various parts of the human body considered as the noblest work of God and as proof of His greatness; ladjdjat al nisa', a Persian version of the *Koka-sastra,* an Indian work on different temperaments and sexual intercourse; *Silk al-suluk,* a collection of sayings of celebrated mystics (lith. Dihli 1895), and *Nasa'ih u mawa'iz,* a brief treatise of a Sufi nature (Rieu, 738 a). His treatise *'Ashara mubashshara* is only known from its mention in the *Akhbar al-akhyar* (see above). All the prose works of Nakhshabi are embellished with *kit'as* scattered through them, which show that he was also an excellent poet.

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Namboodiripad, E.M.S. (1909 — 1998)

E.M.S. Namboodiripad, born in Palghat district in 1909, was one of the leading Communist leaders and former chief minister of India.

E.M.S. Namboodiripad was born in an orthodox Namboodiri (Malayalee Brahmin) family on 14 June 1909 in the Palghat district of the State of Kerala. Elamkulam Mana, to which Namboodiripad was born, was an Adhyan family (i.e., a family with the highest social status among the Brahmins), financially well-off. His father, Parameswaran Namboodiripad, died even while Sankaran (that is his name) was a small child, and the responsibility of educating him fell on his mother, Vishnu Datta Antharjanam. This woman, whose two elder sons died in early childhood and whose next son was subnormal in intelligence, wanted to train Sankaran, the fourth son, as an Oathen (one who is well-versed in the Rigveda). But, it is an irony of fate that in later years he became one of the leaders of the Communist movement in India, which is wedded to a materialist philosophy. Namboodiripad is married to Arya Antharjanom, who also comes from an orthodox family. They have two sons and two daughters.

Namboodiripad was initiated to Sanskrit education very early in life, and after the 'Upanayanam' at the age of eight, he was tutored in the Rigveda. This was continued for several years. But, he learnt the English language and acquired other secular education through his own efforts, receiving regular school education only from the seventh standard. He first joined the Perinthalmanna High School at the age of seventeen, and then the Victoria College High School at Palghat. He had his college education at the Victoria College, Palghat, and then at the St. Thomas' College, Trichur.

Early in life, Namboodiripad came under the influence of the powerful Social Reform Movement that was sweeping Kerala from one end to the other. Each community in Kerala was trying to eradicate evil customs prevailing among them and to catch up with modern times through the medium of English education.

The Namboodiri community, of which Namboodiripad was member, had established an organisation called 'Yogakshema Sabha' for effecting social reforms in the community. Yogakshema Sabha was encouraging English education among the members of the community, and it was through contact with this organisation that Namboodiripad took to English education.

National movement also was taking root in Kerala when Namboodiripad was a teenaged boy. The *Mathrubhumi*, a Malayalam newspaper (published thrice a week from Calicut), devoted to the cause of promoting national consciousness among the people, was started in his period, and this paper influenced the young mind of Namboodiripad to a great extent.

Short biographies of Gokhale, Tilak and Gandhi written by K.P. Kesava menon had also their influence on his mind. Kuroor Neelakantan Namboodiripad, one of the early leaders of the National Movement in Kerala, was related to Namboodiripad on his mother's side and this man also was in a say responsible for attracting Namboodiripad to the National Movement.

Namboodiripad entered public life as a worker of the Yogakshema Sabha to which he was attached till 1948. The revolutionary wing of the Yogakshema Sabha was known as 'Unni Namboodiri Movement', and Namboodiripad was practically editing the *Unni Namboodiri* weekly, the journal of the movement, till he became a volunteer in the Civil Disobedience Movement.

Clouds were gathering on the national horizon in 1932, and Namboodiripad, as a true patriot, joined the Civil Disobedience Movement, putting a stop to his educational career while he was a student in the B.A class in St. Thomas' College. He was soon arrested and sentenced to three years' imprisonment. But, he was released in 1933 when the mass

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Satyagraha movement was withdrawn by Gandhiji.

Prison life furred Namboodiripad into a revolutionary, where he came into contact with revolutionaries like Kamal Nath Tiwari of the Lahore Conspiracy Case, and Sen Gupta, Chakravarti and Acharya of the Anushilan group from Bengal, who were all co-prosoners of Namboodiripad at the Cannanore Central Jail. In fact, the seeds of the Congress Socialist Party in Kerala were sown at the Cannanore Central Jail at that time.

The late P. Krishna Pillai, the founder-leader of the Communist Party in Kerala, was also at the Cannanore Central Jail. Namboodiripad. Alongwith Krishna Pillai and others who imbibed the ideas of Socialism in prison, began to propagate these ideas inside the Kerala Congress. Thus, in 1934, when the Congress Socialist Party was formed at Patna, Namboodiripad became one of its founders, and he was elected as one of its Joint-Secretaries.

He was also elected as a member of the A.I.C.C. in 1934. The same year, he took charge of the office of the Kerala Pradesh Congress Committee and it was under the leadership of the Socialist Group, including himself, that the Congress became a mass organisation in Kerala.

In 1937, Namboodiripad was elected to the Madras Legislative Assembly on the Congress ticket. During the years 1937-39, he was the Secretary of the Kerala Pradesh Congress Committee. In 1940, the entire Congress Socialist Party in Kerala turned over to the Communist Party of India, and Namboodiripad was mainly instrumental in bringing about this shift.

Namboodiripad was elected to the Central Committee of the Communist Party in India in 1943, and was a Member of the Politbureau of the Party for many years till the split in the Party in 1964. He had served that Party in the capacity of a member of the Central Secretariat, and as its Acting General Secretary on more than one occasion after 1953. But, when the Communist Party of India was split on ideological grounds, Namboodiripad joined the Communist Party of India (Marxist), and has been serving as a member of the Polibureau of the Party ever since.

During the first General Elections in 1952, Namboodiripad contested from the Calicut constituency to the Madras Legislature, but he was defeated. In the 1957 elections, however, Namboodiripad was not only returned from Neeleswaram constituency, but he could also form the first Communist Government in Kerala, the Communists and fellow-travellers having won a majority of seats in the Kerala Legislative Assembly. This was an ill-fated Government and was dismissed from office in July 1959.

In the mid-term elections held in 1960, Namboodiripad was returned from the Pattambi constituency and became the Leader of the Opposition in the Kerala Legislature. In 1967, Namboodiripad again became the Chief Minister of Kerala, as the leader of the United Front comprising the C.P.L. (M), the C.P.L., the Muslim League, the R.S.P. and three other Provincial parties. Due to the split in the United Front, Namboodiripad resigned from office in 1969, and since then he has been the Leader of the Opposition in the Kerala Legislature.

Namboodiripad is also a well-known writer in Malayalam. 'Socialism', 'Keralam Malayalikalute Mathrubhoomi' (Kerala, the Motherland of the Malayalees), 'Keralathile Deseeya Prasnam' (The National Question in Kerala), 'Gandhi and Gandhism' and 'Autobiography'. He has written a few books in English also, such as 'The National Question in Kerala', 'Gandhi and His Ism', 'The Peasant Question in Kerala', and 'Kerala Yesterday, To-day and Tomorrow'. His autobiography in Malayalam has won an award from the Kerala Sahitya Academy.

Namboodiripad is very simple in his dress and habits. He wears a white dhoti and a white shirt, just like an average Malayalee. Though a Malayalee Brahmin, who strictly adheres to vegetarianism, Namboodiripad is not averse to taking non-vegetarian dishes.

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All this outward simplicity is left behind as one enters into the inner ideas of Namboodiripad. He has a peculiar way of analysing and evaluating men, matters and ideas. His likes and dislikes are so strong that he avoids even personal contacts with persons whose ideas he dislikes. He once refused to participate in a function which accorded reception to a delegation from North Vietnam (whose cause he upheld) just because the function was also attended by C. Achutha Menon, the C.P.I. Chief Minister of Kerala.

His assessment of Gandhiji and Nehru as national leaders is such that he does not consider them as having played any revolutionary role in the national movement. This is just contrary to the assessment of Lenin (whom Namboodiripad considers as an authority on many matters), who said that objectively Gandhiji played a revolutionary role in India's freedom struggle.

Whatever be the limitations of Namboodiripad in his assessment of the national movement and other movements with which he disagrees, he is greatly interested in problems touching all aspects of our national life. He has a 'new approach' to our Five Year Plans. He wants to build a new India on the ruins of 'the bourgeois State'. He believes in 'United Front' in politics, as long as the Parties joining the United Front would accept the leadership of his own party. He is an ardent believer in class-struggle and considers that even literature should subserve that cause.

In his early days, Namboodiripad had played a great role in promoting socialist consciousness among the people of Kerala. Among with P. Krishna Pillai, he was the pioneer and builder of the Communist movement in Kerala. Large numbers of intellectuals and writers were attracted to the Communist Party through his writings during the forties; but they were soon disappointed when he wrote a 'Manifesto' for the Kerala Progressive Writers' Association in 1948, based on the 'Calcutta Thesis' of the Communist Party. Large sections of the people in Kerala still consider him a 'great man' capable of leading the country to Socialism.

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Namboothiripad, Kurur Nilakantan (1896 —)

Kurur Nilakantan Namboothiripad, born at Adat in Trichur, was a very sincere and silent social and political worker.

Kurur Nilakantan Namboothirpad, popularly known as Kurur, was born on 6 February 1896 in a village called Adat, six miles north-west of Trichur. Kurur belonged to a rich aristocratic Namboothiri family, which was associated with the Royal families of Travancore and Cochin. His father was Ashtamurthi Namboothiripad and his brother was Damodaran Namboothiripad. The latter was a famous social reformer and Sanskrit scholar. His parents were pious, simple and god-fearing. Kurur inherited these qualities from his parents, while his spirit of social service was imbibed from his brother Damodaran Namboothripad, who was one of the founders of the Namboothiri Yogakshema Sabha.

The Kurur family was rather big. He had four brothers and five sisters. But, the average annual income of the family was over a lakh of rupees.

At the age of seven, Kurur started the

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study of the Rig Veda. This continued for about seven years. Then he began to study English also. In 1918, he joined the Nurani High School, Palghat, and studied up to the S.S.L.C. But before he could appear in the examination, he joined the Non-Cooperation Movement of Mahatma Gandhi in 1920.

On 28 April 1931, Namboothripad married T.C. Kochukutty Amma of Thekke Kuruppath, who belonged to an aristocratic Nair family of Trichur that has produced talented men and women. She is a graduate. She retired from Government Service as an Inspector of Schools.

For half a century commencing from 1920, the activities of Namboothripad were centered around politics and social service. Tilak, Gandhiji, Sarojini Naidu and Jawaharlal Nehru were the leaders with whom he had personal contact. In the erstwhile Cochin State, he was one of the topmost leaders who carried on the political movement led by Gandhiji and Nehru.

In 1923, Kurur published certain articles in the Malayalam magazine *Lokamania* criticising British rule, and the immediate result was his imprisonment for six months. Meanwhile, the National daily *Matrubhumi* was started. Kurur was one of the Founder-Directors and still continues to be the Printer and Publisher of that popular daily.

In the Congress, he was elected to the K.P.C.C. and the A.I.C.C. for many years and was the Secretary of the former several times, between 1922 and 1930. He was also connected with the Khadi Board and the Kerala Khadi Trust.

During 1958-61, he was a member of the Kerala Legislative Assembly. From 1960 to 1964, he was the President of the Kerala Khadi and Village Industries Association. From 1964 to 1966, he was a member of the Food Advisory Committee for the State of Kerala, Convener of the Nehru Memorial Fund, Trichur, and also a member of the Sastri Memorial Fund Committee, Trichur.

As a very sincere and silent social and political worker, Kurur has demonstrated his magnanimity of character. In 1924, he was very closely associated with the Vaikkom Satyagraha launched for the establishment of Civil Liberties of the so-called Non-Caste Hindus. He was in charge of the activities in the Ashram and was having frequent correspondence with Mahatma Gandhi. For three months, he had to be in jail in connection with this agitation.

In the Salt Satyagraha, Kurur was a victim to a terrible lathi-charge and subsequent imprisonment for seven months at Calicut and Cannanore. As soon as, he was released, he had to play his part in boycotting foreign goods and organising the Guruvayoor Satyagraha led by Kelappan. In 1932, he was again imprisoned for six months in connection with Civil Disobedience Movement. During 1958-61, he actively participated in the agitation against the Communist Government in Kerala and was victim of attack by his opponents.

In spite of all his sufferings, Kurur never slackened in his activities. He had always been a true follower of Gandhiji. Unlike several other political leaders, Kurur never was an opportunist, nor was he ever corrupt. His devoted work and selfless suffering will always be admired.

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Namjoshi, Madhavrao Alias Mahadeo Ballal (1853 — 1896)

Madhavrao Namjoshi, born at Birwadi in Kolaba district in 1853, was an eminent social worker, educationist and journalist.

Madhavrao Namjoshi was born in 1853 in Birwadi near Mahad, in Kolaba district, Maharashtra, in a poor Brahmin family. He lost his father when he was seven years old and was brought up by his elder brother. He could complete his Secondary education with great difficulty. He passed his Matriculation examination in 1875.

Madhavrao came into close contact with Justice Ranade who influenced his outlook on life to a great extent. Not a favourite with Lokmanya Tilak in the beginning, he later became his intimate friend and close associate.

After his Matriculation, Madhavrao earned his livelihood by giving private tuitions. In 1880, sharing the same patriotic feelings with Chipulunkar, Tilak and Agarkar, he joined the staff of the New English School. Four years later, on the recommendation of Justice Ranade, he was accepted as a Life-Member of the Deccan education Society. But from 1899, when, because of fundamental differences over principles, Tilak resigned the membership of the D. E. Society, Madhavrao stopped taking interest both in the Society and the School.

Wedded to Tilak's policy and ideals, Madhavrao could not but oppose the Consent to Marriage Bill brought forward by Malbari in 1887.

Madhavrao was convinced that India could not make much progress without industrialisation. He played a leading part in the establishment of the Deccan Paper Mills, The Reay Industrial Museum and the Victorial Jubilee Technical School.

In 1888, he organised an Industrial Exhibition in Poona for the benefit of Indian industrialists. At the same time, he organised an Industrial Conference, of which he was the Secretary. It was through his efforts that similar Conferences were held in 1889, 1890, 1892 and 1893. His idea was to give an impetus to industrial development in India.

Madhavrao was also in favours of spreading the technical knowledge of the West in India. With that end in view, he started the publication of the magazines *Shilpkala Vidnyan* and the *Industrial Review*.

However, his effort to start a Military School in memory of the visit of the Duke of Connaught to India in 1899 did not succeed.

Finding that the existing newspapers were not educating the public on the problems of vital interest to them, Madhavrao started in 1877 a periodical, the *Kiran*, in Marathi, but had to suspend its publication in the very next year because of the Government's prohibitory orders against the Vernacular Press.

In 1879, he started another periodical, this time in English, the *Deccan Star*. These periodicals did not bring him money, but they brought him recognition. He was also one of the founders of the *Kesari* and the *Mahratta*, the *Deccan Star* was incorporated with the *Mahratta*. He was a contributor to both the new periodicals.

Madhavrao was also an impressive speaker. He was a member of the Poona Municipality from 1885 to 1895 and was its moving spirit during that period. He was also a member of the Indian National Congress from 1899 till his death.

Madhvarao died of T.B. at a young age in 1896. There was hardly any public work in Poona with which he was not actively associated.

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Nana Sahib (1824 — ?)

Nana Sahib, popularly, born in 1824, was a great freedom fighter of 1857 revolution.

Dhundu Pant, better known as Nana Sahib, popularly recognised as a great freedom fighter, was born in 1824, and what happened to him after 1857 is a mystery yet unravelled. Narayan Bhatt and Ganga Bai were his parents. In 1827, his parents went to the court of the last Peshwa Baji Rao. On 7 June, Nana Sahib was adopted by Baji Rao, and thus he became heir-presumptive to the throne. Nana Sahib was well educated. He studied Sanskrit, but had no Western education. He subscribed to all the leading Anglo-Indian journals which were translated to him daily by an individual. He was married to a cousin of the Chief of Sangli.

Tantia Tope was an intimate friend of Nana Sahib from childhood. Rani Laxmi Bai and Nana Sahib were extremely fond of each other from their childhood. Nana had the looks of a warrior, with his head and face shaven clean, he had an excellent stable of horses, elephants and camels. His armoury was stocked with weapons of very age and country. The Maharaja moved freely in public and graced by his presence all occasions of festivity and pomp.

He took great pride in his birth and race. He never went abroad. He was very fond of entertaining the English gentry at Kanpur and every now and then, arranged parties in the European style in his mansion at Bithoor. His generosity endeared him to the Englishmen who came in contact with him. They all praised him with one voice for his generosity and hospitality. His knowledge of English, however, was scanty.

Nana had no sympathy for the social reforms introduced by the English. Nana was known for his deep religious nature and absolutely believed in the rites and ceremonies of Hinduism. He was a person for great piety and an orthodox disposition and had special veneration for the Ganges.

Nana Sahib's role in the Mutiny of 1857-58 has been greatly exaggerated by popular writers and even by some historians. In fact, he was drawn into the vortex of events much against his will in the same way as Bahadur Shah II. He himself had little inclination to a military uprising against the British, with whom he was on the best of terms till the Sepoys rose in revolt at Kanpur on 4 June 1857. On the death of the Last Peshwa, Baji Rao II, in 1851, the Company's Government stopped the animal pension and the title, but Nana Sahib was allowed to inherit the savings of his adoptive father. Nana appealed to the Court of Directors against this measure and even sent his agent Azimulla to plead his cause in England. But nothing came of it, and for the next six years, Nana Sahib seemed to be apparently reconciled to the settlement made by the Company's Government. He often entertained British officials at Kanpur, both Civil and Military, and had no idea of leading any revolt. It was after the Sepoy Revolt broke out a Kanpur (4 June 1857) and Nana Sahib's own soldiers, sent to the assistance of the British, joined the rebels that Nana Sahib was virtually forced by the mutineers to take the lead under threat of dire consequences if he failed to join them.

It is not necessary here to go into the details of the mutiny at Kanpur and the role played by Nana Sahib. After seizing Kanpur, which had a small British garrison, Nana Sahib proclaimed himself as the Peshwa and called for the total extermination of the British power in India. But, he showed little generalship in the fight against the British. Nor is it clear to what extent he was personally responsible for the treacherous murder, near the riverside, of the besieged Englishmen at Kanpur, who had been earlier guaranteed a safe conduct by Nana-Sahib. The overconfident Nana and his followers did little to prevent a recapture of Kanpur by the British under General Havelock. The last serious engagement (16 July 1857) resulted in a total rout of Nana's forces. Nana rode away to an unknown destination, and the leadership of the mutineers

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in that region was assumed by his devoted follower Tantia Tope.

Numerous letters written by Nana Sahib to the British after the end of the Mutiny, preserved in the National Archives at New Delhi, as also Tantia Tope's dying declaration reveal that Nana's role was neither premeditated nor well-planned, despite the popular myth created about him since then. Nana fled away to Nepal at the end of the Mutiny, but nothing is known of his later life or the time and circumstances of his death.

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Nanak, Guru (1469 — 1538)

Guru Nanak, born at Talwandi in Punjab, was a great spiritual Master and founder and first Guru of Sikh religion.

In a remote village called Talwandi in northern India was born to a modest accountant and his wife, a son who was to leave a lasting impact on India's history and civilization. The parents named the child Nanak.

Aside from the local Hindi language, young Nanak was initiated into Persian by a Mulla and Sanskrit by a Pandit. The boy must have been struck by the beauty and richness of both Hindu and Islamic lore, but he was not inclined to scholastic pursuits, and tried out less intellectual occupations like farming and cattleherding. This was perhaps, symbolic of his commitment to service and hard work. He must surly have experienced the joys of nature.

Gradually, the lad underwent a strange transformation; he grew pensive and distracted, and lost interest in things that would appeal to other youths his age. His family could not make out what was happening, and suspected that perhaps, he was possessed of some mischievous demon. Local experts at banishing evil spirit tried their tricks on the boy, but to no avail. It occurred to some that Nanak was perhaps, tending to goldly reveries.

One solution for too much other-worldliness is a robust involvement with home and hearth. So, Nanak was married when he was eighteen. This did revive in him some mundane interest, for with his wife Sulakhin he raised a family with two sons.

But, the commitment lasted only for a decade. When Nanak was thirty, he left his wife and children on a quest for higher truths. With a Muslim minstrel and a Hindu holy man, he set out on a trip of discovery which, according to tradition, took him far and wide, to many places of pilgrimage not only within the Indian subcontinent, but in Sri Lanka and Persia and Arabia. During these travels, Nanak talked to many saintly souls, learned much of different religious revelations, and came to the conclusion that ultimately their basic messages were the same, but that in form of practice and details of doctrines they all seemed to differ so much from one another. Nanak began to preach:

> "God is inaccessible, unfathomable, altogether distinct from his creation. At His threshold millions of Muslims, Brahmas, Vishnus, Mahesas, Ramas are lauding Him in millions of ways and millions of forms. He is incomprehensible, endless, incalculable, independent, immortal, actionless."

Nanak had heard of how God had revealed Himself to Mohammed, so that the latter could spread the message. This must have impressed him greatly, for he felt a similar conviction that the same God had also revealed to him supreme truths, that he too was a prophet of God. He argued about how his body was to be disposed, by fire or by interment, the corpse of the Guru had turned into a heard of flowers. Each party took its share and made shrine and tomb to remember the Guru. But, a flood is said to have washed it all away.

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Nanak Chand (Pandit) (1886 — 1966)

Pandit Nanak Chand, born at Nalagarh in Ambala district 1886, was an eminent educationist and social worker.

Pandit Nanak Chand was born on 25 September 1886 at Nalagarh in the Ambala district of the Punjab. His father, Pandit Lakhpat Rai, hailed from Kathgarh in Hoshiarpur district, but practised law at Hissar. Nanak Chand attended a *Maktab* in Kathgarh for six months and later joined the Municipal Board School, Hissar. He passed his Matriculation examination in 1901 and graduated in 1906 from the D.A.V. College, Lahore. He joined the Government College, Lahore, but before completing his course for the M.A. degree of the Punjab University, left for England. He joined the Honours School of Modern History at Oxford, was called to the Bar and returned to India in 1911.

In his early years, Nanak Chand was deeply influenced by the writings of Swami Dayanand, the founder of the Aryan Samaj, and by books on Mazzini and Garibaldi. Two eminent contemporaries made a deep impression upon him. Mahatma Hansraj turned his thoughts to education and Lala Lajpat Rai to politics.

He was not trammelled by caste, ritual or orthodoxy; defied the taboo on foreign travel and championed female education and the uplift of the untouchables in the teeth of opposition from the orthodox section of the Hindu community. He founded a girls' school in Hissar, and opposed discrimination practised against the untouchables.

Nanak Chand began his legal practice at Hissar, but his decision in 1915 to move to Lahore opened new vistas to him both in his profession and in the sphere of education and politics. He served on the Managing Committee of the D.A.V. College, Lahore, the premier educational institution of the Arya Samaj. He was a Fellow of the Punjab University from 1923 to 1936, and trustee of the Fateh Chand College for Women, Lahore.

Nanak Chand was a "constitutionalist"; he did not join Gandhiji's Civil Disobedience Movement. His politics were centered on the position of the Hindu minority in the Punjab. From his seat in the Provincial Legislative Assembly, in the Arya Samaj and through articles in the *Tribune*, he sought to defend the political and economic right of the Hindus against encroachment by the other communities.

He favoured Dominion Status as the goal for India. He opposed special provisions for reservation of seats or jobs in favour of Muslims in the Punjab. In 1932, he visited England to attend the Round Table Conference. In the memorandum submitted by him to the Indian Statutory Commission, Pandit Nanak Chand wrote: " India should enjoy Domination Status in the British Commonwealth of Free Nations on equal terms... which allow equal treatment to citizens of India in their territory and should have reciprocal rights in India." He opposed the Communal Award on the ground that it was weighted heavily against the Hindus, especially in the Punjab.

Pandit Nanak Chand was the author of the 'Law of Election and Election petitions' and 'Wisdom of India'. He was the Founder and President of the Punjab Democratic League in 1923 and the Punjab Legislative Council, Raja Narendra Nath being its President. In 1936, he retired from active politics, but he continued to take an interest in educational and social reform.

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Nanalal Dalpatram (Kavi) (1877 — 1946)

Nanalal Dalpatram, born in Ahmedabad in 1877, was an eminent Gujarati poet.

Literary attainments and poetic talent had been the marks of distinction of Poet Nanalal's Brahmin family for quite sometime, and that is why his father Dapatram was known as 'Kavi' or poet and so was his son. This happens only rarely.

Nanalal was born on 16 March 1877 in Ahmedabad and was the fourth son of Dalapatram and Amritba. About 1890, he was married to Manekba and the couple had a very happy and long married life.

His early education began in Ahmedabad, but he proved to be a very naughty child and was therefore sent away to stay with a family relation, Kashiram Dave, at Morabi in Kathiawad and prosecute his studies there. Nanalal matriculated when he was sixteen, joined the Elphinstone Collage at Bombay and later came to Ahmedabad and graduated when he was twenty-two years old. Just a year before this he lost his father. At the age of 24 he got his M.A. Two men contributed a great deal to his development in these formative years.

From his father he inherited his love for literature and thinking, and Kashiram Dave inculcated the spirit of patriotism and love for the Gujarati language. Before graduation, Nanalal started his literary career. In 1898, he wrote his first poem 'Vasantotasav' or the Festival of Spring. Since then, he continued to write till his death, for almost 46 years, and served India through the rejuvenation of the Gujarati-speaking world.

After passing his M.A., Nanalal served as the Headmaster of the Princes' School at Sadra and within two years joined a bigger institution called the Rajkumar College at Rajkot as a teacher. Here he worked for nine years and made many friends among the future Princes of Saurashtra. He then became the Chief Justice of the Native State of Rajkot and remained there for six years.

He next served during 1918-21 as an Education Officer under the British Political Agency in Kathiawad, where he did his utmost to improve the state of primary education and the lot of primary school teachers. This post, he resigned in the wake of national movement and returned to Ahmedabad to settle there. Now his sole occupation was powerfully to wield the pen making his most significant contribution to

Gujarati literature in prose and poetry and thereby advance the cause of reform and nationalism in Gujarat. He had already studied Persian and at Rajkot he had engaged a Sastri to learn Sanskrit. He was thus proficient in four languages, viz, Gujarati, Sanskrit, Persian and English.

All through these years, he made sincere friends as well as bitter enemies. He was known for his strong views and quick temper. Poet 'Kant' alias Manishanker Ratnaji Bhatt and Dr. Hariprasad Desai, a nationalist and a social worker as well as a writer, were his good friends. At the same time, while admiring Gandhiji in his early life (Nanalal wrote an eulogy on Gandhiji in 1919, calling him *Gujarat no Tapasvi* or the Ascetic of Gujarat and Mahatma), he came to have personal differences with him and Sardar Patel at a later stage and disagreed with the Congress strategy of non-cooperation.

His later dislike of Gandhiji and Patel may be due to his personal dislike for some of the Congress leaders. In 1930-32, when the atmosphere in the country was charged with

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emotion, in Gujarat Nanalal came out with his very inspiring poetry exhorting the people to fight the injustice and suppression, calling for battle royal wherein he said, "tell Arjun to mount his arrow because now battle seems to be the only way to welfare."

Literature, both religious and secular, shaped his views. The eleventh *Adhyaya* of the Geeta, classical Sanskrit literature, literature of the Brahmo Samaj, works of Edmund Burke, Lord Tennyson and Dr. Martino and 'Shahnama' of Firdausi—all had left a deep impression on Nanalal.

Nanalal held progressive views in matters of social reform. He took a keen interest in the anti-untouchability drive and was largely instrumental in convening the 'Antyaja Conference' at Dhasa, of which he was elected the President (1918). He also championed the cause of the uplift of women. He refused to repent when he was ostracised by his caste for having taken tea in the company of non-Hindus.

Though he was a devout Hindu and had composed a number of devotional hymns and songs, Nanalal claimed in his 'Vaishnavi Shodash Granth' that he was eclectic in religious matters. He held that a synthesis of various religions and cultures would be beneficial to mankind.

He admired the English language, 'the master key to the Palace of World Literature," advocated Western education and hailed establishment of the Universities in India in 1857 as an important landmark in the country's political and intellectual history and of the Gujarat Vidyapith as imparting a national bias to education. He felt grateful to the British for giving political unity to India and introducing it to the outside world through the medium of the English language, but he was not blind to their shortcomings like the race complex and the craze for power and blamed them for never taking Indians into their confidence. He was also a habitual wearer of 'Khaddar' and favoured revitalising cottage industries of the country.

He contributed a number of articles in the leading Gujarati periodicals and was a powerful orator. Some of his speeches are published in 'Ardha Shatabdi na Anubhav Bol' (Ahmedabad, 1927) and 'Mani Mahotsav na Sahitya Bol' (Ahmedabad, 1937). He has to his credit about one hundred works, the noteworthy being: two epics called 'Hari Samhita' (published after his death) and 'Kurukshetra', three plays, 'Jaya-Jayant', 'Hindu Kumar' and 'Vishva Gita' (1914,1919,1927 respectively); two novels, 'Usha' (1918) and 'Sarathi (1938).

These are considered as landmarks in Gujarati literature. Other works which earned him great popularity during his lifetime were 'Rajya Sutro ni Kavya Triputi' (1903), 'Vasantotsav' (published in 1903), 'Nahana Nahana Ras' (1905), 'Prembhakti Bhajanavali' and 'Sahitya-Manthan' (1924), 'Shahanshah Akbarshah', 'Sansar Manthan' (1927), 'Aapana Sakshar Ratno', 'Kavishvar Dalpatram', 'Dampatya Sutro', 'Karnavati' (1940), 'Panetar' (1941), 'Hari Darshan' and 'Venu Vihar' (both in 1942).

In his life time, Nanalal was recognised as one of the most important and significant poets of the first half of the twentieth century in Gujarati literature; an educator and administrator par excellence and a crusader in his own way for nationalism and independence of the country, though his extremely individualistic character prevented his long association with any society, group or institution of a literary or political character like the Gujarat Sahiya Parishad or the Indian National Congress. He died on 9 January 1946 at the age of sixty-nine.

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Nanda, H.P. (1917 — 1998)

Hari Prasad Nanda, born in Jammu in 1917, was an eminent freedom fighter, politician and social activist.

The Partition of India into India and Pakistan made a number of migrants to India penniless. A few of them had a spark of proved adventure and their initiative, dedication and sincerity brought them spectacular success. Hari Prasad Nanda is one such person who worked his way to the top from a scratch. He rose to become a first-generation entrepreneur with the second largest complex to his credit. With inner strength, the courage of conviction, and prompted by his enlightened awareness of social responsibility, both to his employees and to the community at large, Hari Prasad Nanda is now among the top business figures in India.

Born on January 9, 1917 in Jammu, Hari Prasad Nanda is the eldest child of his parents. His father was adventurous and, despite taking some risks, usually failed. Hari's father taught his son that knowledge, hard work and luck are prerequisite for success in business, with a view to do something great, Hari's father started a canteen in the same college of which he was a student.

Later, he also started the Nanda Tailoring House to make uniforms for the students. New Asiatic Import export Co, Nanda cloth House, a cinema House, Known as Hari Talkies, a floating hotel in Srinagar's Dal Lake were some of his other ventures. He started a hire-purchase company to finance vehicles for individual buyers. But he fell on bad days; buyers stopped repaying the loans and he had to declare himself insolvent. All was lost and he was left with only few old useless vehicles.

Hari was then 13. His father borrowed money from his friends, renovated the old buses and started a new company called the Ved Prakash & Hari Prasad company, named after Hari and his cousin. Buses were hired at daily rates, petrol and oil being paid for by the company, the owners has no risk. Hari's father realized that rich tourists going to Kashmir were willing to pay four times the usual fare if punctuality was maintained. He insisted on only one rule: whether a bus was full or had only one passenger, it would leave on schedule. Buses started on the Srinagar - Jammu route. People began taking note of the Nanda Bus service and its punctuality, the company kept expanding by hiring more buses and a few were even purchased.

His father took nothing to be beneath his dignity, by urging passengers to board and signal departure of the vehicles. The company added a new dimension and delivered goods at people's doorsteps through a new parcel service and newspapers relied on them for the delivery of morning papers. Soon the company has its own well-equipped stand with service centres and rest rooms and teashops. But a family dispute compelled him to dissociate from the business.

Hari was hardly three when the family moved to Amritsar where the Jallianwalla Bagh massacre imprinted the lessons of sacrifice and heroism on him. When the family moved to Lahore, Hari was admitted to sacred Heart Mission School where he learnt English and proper table manners. In later years, the family come back to Jammu and Hari was sent to local Hindi primary school. He started going to Nanda cloth House and entertained the shopkeepers in Raghunath Bazar with his English Nursery Chymes.

As a child, one of his favourite hobbies was solving crossword puzzles. He often went to the local library to solve the puzzles in the Illustrated Weekly and won a couple of consolation prizes. At the age of 14, Hari got a brain wave. He contacted a small English daily and sent them a puzzle and give a post office box for replies. He offered good prizes for correct answers, little realizing that this needed legal permission. He invited the wrath of his father and the police.

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Hari wanted to be a leader in every work. Though he didn't know anything about cricket, but still he financed the team to have a non-playing captain's role. He kept his physical training teacher well-fed and this assured prominence to his name in all school photographs as the captain. This is how Hari learnt the power of money and connections early in his life.

He nurtured a whole team of well-built friends who could defend him against the *dadas* of the school. His schooling was seasonal. In the winter, he was at the Sri Ranbir Singh High School in Jammu. In summer, he studied at the Pratap Singh High School when the family also shifted. When Nanda Bus service was opened in Lahore, Hari joined Forman Christian College where he did his B.Sc. in Botany and Zoology.

Hari Prasad joined Nanda Bus Service in April 1938 at the age of 21 even before his Graduation result was out. There his first task was to conduct surprise checks on different routes and nab ticketless travellers. He was married to Raj, the daughter of General Manager of British Insurance Company in Lahore on December 9, 1940. Soon after the marriage they shifted to Rawalpindi where he was entrusted with the task of operating Nanda Bus service and the Royal Mail service between Pindi and Srinagar. They lived in a rented house in the posh cantonment area.

At the age of 24, Hari Prasad set up his new company at the request of the British administration under the name of Lahore Local Bus service. This Bus service with twenty buses daily took people, mostly British and Indian officers and their families, from the cantonment to the city centre. The company was an instant success. Once the transport Minister wanted him to enlarge the area of operation and, in return, wanted him to provide 51 percent of shares to his friends who had spent a large amount of money in the Minister's election campaign.

Hari Prasad felt infuriated and told him that he didn't want to enlarge the company's areas as the existing routes were profitable enough for him. Hari Prasad was harassed and defence of India rules were invoked. Hari Prasad took the matter to the Prime Minister and the British governor of Punjab. The minister was dropped from the Cabinet. But. Out of sheer vengeance, the Ministry of transport nationalised the Lahore Local Bus Service without compensation. Thus, Hari Prasad lost nanda Bus service. The case was argued before the British commissioner, but no compensation was granted.

When director-General of supplies and disposals wanted to dispose of surplus war equipment and vehicles, he acquired 20 General Motor Trucks, 10 Buick and 6 ford cars - all for Rs. 55,000. They were repaired, repainted and sold at great profit. But during partition of the country in 1947 the family lost everything as the public transport vehicles would stay in the country where they were registered.

Almost all the vehicles of Hari Prasad Nanda were registered in rawalpindi and Lahore. Muslim drivers took advantage of the uncertain situation and fled with several buses. The entire fleet of nanda Buses was left in west Punjab. His house was set ablaze with acid bombs. The controller of defence accounts, Pakistan, refused to clear the outstanding bills amounting to Rs. 5000,000. With any two buses and a few cars the family left for India. The family settled down in Delhi and began afresh.

In 1944, Hari Prasad's younger brother, Yudi, who had a tremendous talent for public relations, started a business with his help. Westing house franchise was acquired in October 1944 and Escorts agents Ltd. was set up to escort goods from the manufacturer to the consumer. Hari prasad was its chairman and Yudi the Managing director.

In Delhi, Yudi set up a two-room office in Connaught Place. Westing house was approached to represent them for marketing power generation plants at Gangowal and Kotla, downstream of Bhakra dam and Nangal canal. They

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needed turbines and generators of 35,000 kw worth US$ 15 m. Hari Prasad was always an optimist. He developed contacts with the Indian National Congress. He had already earned goodwill of Congress party in Lahore even to the discomfiture of Muslim League. Tenders were submitted by General electric (GEC) in America, English Electric from the UK and Westing house through escorts. The tender amount of Westing house was much higher.

Hari Prasad approached Sardar Patel, in Abid to convince him that despite the additional cost the contract should be awarded to them on the grounds that the power station would be commissioned 15 months ahead of the other bidders, Indian engineers would be trained in America and at the site, and the government of Punjab would be able to rehabilitate millions of refugees by establishing new industries with the power generated from these stations. The Sardar was convinced and the contract was awarded to Escorts.

In 1948, Hari Prasad launched escorts agricultural Machines Ltd. with a franchise from the US-based Minneapolis Moline, and Wisconsin for marketing tractors, implements, engines and other farm equipment. Yudi became its director and Hari Prasad the chairman & Managing director. By this time, Hari Prasad also gained sufficient knowledge of cars. After partition, when Britishers started leaving, hari Prasad purchased their cars, renovated and resold them through brokers, making good profits on each transaction. Between 1948 and 1949, he sold about 100 cars. Thus, his capital began expanding.

Sir Gopalaswamy Ayyengar, the then transport Minister, government of India, offered to make Hari prasad Nanda the road transport Adviser to the government of India. But Hari prasad turned down the offer. However, through Sir Gopalaswamy, he was above to get half a dozen permits each for the operation of buses in Delhi, Punjab and Uttar Pradesh. The permits were sold and he earned money. When Yudi expired in an air crash, escorts agents and escorts agricultural machines were fused into a new company, known as escorts Ltd. after 10 years, Goetze India was launched with German collaboration to set up a piston ring manufacturing plant. Yudi's friend, Maharaja Yaduvendra Singh, gave 300 acre land where the Maharaja had a fruit canning factory earlier in return for the equity shares. Escorts now had a paid up capital of Rs. 2 million. Loan was secured from Patiala and East Punjab states Union (PEPSU) Government. Goetze Germany contributed 20 percent of the equity capital.

In 1959, escorts brought more land from the Maharaja of Patiala to set up plants for the manufacture of pistons and piston pins under the licence and technology of Mahle and Suko of Germany.

In 1960, the company was made public and factories were set up in Faridabad, Patiala, Bangalore and Surajpur for the manufacture of engineering products, including tractors, motor cycles, shock absorbers, x-ray machines and heating elements. By 1970, both the Goetze and Mahle plants had grown three-fold and employed 3,000 workers. In 1979, a second and more sophisticated manufacturing plant in Bangalore was opened with a loan of DM 14 million from the International Finance Corporation, the world Bank's loan window for the private sector.

When the Intercontinent Travancore Private Ltd. (ITPL) began running in losses and the Americans managing the company packed their bags, hari Prasad nanda purchased the company with office in Ballrd estate in Mumbai. The company imported Wisconsin engines and tractors. A deal was truck with Ferguson in UK guaranteeing minimum sales of 1000 tractors per annum in north-west India.

Later, the Ministry of agriculture sanctioned the import of tractors under an open general licence as it found that tractors were crucial to mechanize agricultural operation in India and that competition in the tractor market would be to he advantage of the farmer. About

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20 different tractor brands were imported in India by different organizations. But with marketing network Hari Prasad nanda's company was able to capture almost 60 per cent of the market. As part of their marketing strategy, the company offered free training to their operators, six free-service vouchers. Escorts' marketing and after sales service paid them good dividend.

Massey Ferguson set up an independent company in India, known as tractors 7 farm equipments Ltd. hari Prasad nanda was annoyed and inducted Ronald Heath, an engineer, and developed a tractor with 50 percent indigenous components. Government of India gave a licence to import 1000 twin-cylinder URSUS tractors, but he requested the government to allow them to import 2000 half-tractors instead, i.e. back-end with a hydraulic and belt-pulley attachment, assuring the government that the import would be at the cost of 1000 tractors. Later, escorts received an industrial licence to manufacture URSUS/escorts tractors. Through their in-house research and development, the company improved upon the Polish tractor and small modifications in the back-end using better castings, forging and a three-cylinder engine.

To draw people to their tractors, Escorts conducted an impressive experiment. A ditch was constructed in the factory which was filled up with water. To show off the wondrous abilities of their tractor, the operator drove the tractor straight through this ditch with a man standing upright on the driver's seat to come to the other end. It worked well. People looked in awe and were sufficiently convinced that this was a tractor hat would go through mud. rain and water. Actually, the show was a trick. Rolland, the engineer, had simply removed from the tractor the dynamo, starter electrical parts and anything that could be damaged by water. When the demand for tractors picked up, with a view to outsell TAPEMF tractor a contract was signed with the ford Motor company in the US to manufacture tractor Model 3000 with 47 HP. ford joined with 40 percent equity partnership in a joint venture named escorts tractors Ltd. It has over 1000 dealer outlets and a modern school of farm mechanisation in Bangalore.

During its growth phase, Escorts took two adventure-packed steps. India' first private Institute of farm Mechanisation at Azadpur, Delhi, was started on 800 acres of land leased from the army. Another 2000 acres of land in the Terai in Kashipur was developed in partnership with Raja of Kashipur to whom the land belonged.

It was known as escorts farms (Ramgarh) Ltd. students got practical training under actual farming conditions as well as the latest theoretical instruction. In 1970. A school of farm mechanization was set up in Aneki, near Bangalore, at a cost of Rs. 4 million which provides residential and recreational facilities for students and houses for faculty members from India and abroad. It also provides training to the mechanics and operators of countries where tractors are exported.

In 1973, Escorts started export. When Afghanistan was in the process of a major rural facility and agricultural Development bank of Afghanistan financed it, Hari Prasad nanda worked out a detailed tender, stressing that the ford tractors manufactured by Escorts were of the same qualify as the original ford but much cheaper. After-sales-service and supply of smaller spare parts were guaranteed. Discussions spr+ead over 21 days brought an agreement but soon thereafter fuel prices were up and ships were not available to transport tractors. He decided that even after bearing loss, 400 tractors were driven from Delhi to Amritsar from where they were lifted by air to Kanul on fifty Boeing flights. The tractors reached on schedule. Escorts suffered a total loss of Rs. 200,000 in this deal. Many Afghan farmers flew down to Bangalore for training at the Escorts School of farm Mechanisation. Thereafter, escorts won another tender from Afghanistan despite stiff global tender.

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Hari Prasad Nanda believes that "good looks are great in a woman, but equally so in a company". Therefore, after the opening of Escorts office in Pratap Building in New Delhi his business strategy was showmanship. A good deal of money was spent in furnishing the office. Lavish parties were thrown in Gymkhana club where senior government officials were invited. To add to the ambience, sri ram family, already well established, was also invited to these occasions. "We had many evenings of small talk and good humour. I had a full bank account of jokes that I would eve at these parties". Reminisces Hari Prasad Nanda. This helped him to induct energetic and reliable professionals. M K Swami was one of them who strengthened the Spare Parts division and later set up the first manufacturing plant which was a joint venture with Goetze.

The first factory was set up in Patiala. The then Chief Minister, Pratap Singh Kairon, visited the factory and was impressed. He advised Hari Prasad Nanda to set up other factories in the backward faridabad area. It was started for making x-ray equipment with technical co-operation from Westinghouse. Kairon offered Sector 15. Escorts expanded and exhausted Sector 15. In 1962, during Indo-Chinese war, Escorts made ammunition boxes. Tractors and motor cycles were assembled. Escorts now have one million sq. mts built up floor area in Faridabad and Patiala areas. He invested in optimism, exploited every business opportunity and expanded into virtually everything that moves on wheels: motor-cycles, tractors, excavators, dumpers, cranes and railway equipment. Plant No. II came up in 1965 and his motor-cycle division spread over 24 acres of land. Rajdoot motorcycle started with the help of Cekop of Poland. The quality was gradually improved.

A new Japanese carburettor was incorporated for extra mileage, and escorts brought out a motor cycle that transformed rural mileage, and Escorts brought out a motor cycle that transformed rural india. Raj Kapoor's film, Bobby, further boomed its sale. Soon it was popular as a Bobby bike among the young boys. On the recommendation of Bureau of Industrial costs and Prices, when the government introduced ceiling on the prices, when the government introduced ceiling on the price of tractors, Escorts started construction equipments.

In 1976, Escorts employees Ancillaries Ltd. (EEAL) came into operation. It is owned by 6,000 shareholders and is run by 600 employees. It manufactures carburettors with know-how from the world renowned Mikuni Kegyo Company. It started with a production of 43,000 carbuttos per annum, and now produces upto 300,000 and has a capacity to leap to 800,000 in the next three years including carburettors for four-wheel petrol-driven cars. Success of this project opened doors to other high-tech ancillaries like swagged spokes and nipples, clutch assemblies, die castings etc. Escorts advances funds to enable company employees to purchase shares of EEAL in 1978, Alpha Toyo was created which is managed by the wives of Escort's executives.

In 1980, loaders, excavator loaders and backhoe loaders started rolling out of another Plant at Ballabgarh in Haryana. An independent R&D centre was opened on 23 acres of land which paved way for innovative products and improvement in the quality of existing products. Researchers in the centre were provided with access to the latest know-how from world renowned specialists like AVL in Austria, record and International Automotive Designs in the UK and the Delta design in Germany. R&D helped in adapting many components of he Yamaha super bike to fit into the Rajdoot. In 1980, Escorts also started EPABX production with Jeumont Schneider, a French company with the aim of getting into rural exchanges.

In 1980, with a view to take control of Escorts and DCM, Swaraj Paul, a non-resident Indian, purchased shares of both the companies through thirteen different companies. Hari Prasad Nanda got in touch with the London correspondent of the leading Indian newspapers to interview Paul and collected information

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about his acquisition of shares. It became obvious that Paul would stake his claim as the largest private shareholder in the management. Hari Prasad Nanda sough the support of the leading industrialists and Rajiv Gandhi, and succeeded in persuading the government in restraining the NRI takeover bids. The government announced the 5 per cent limit for NRI shareholding in any Indian company under the NRI portfolio investment scheme. Rajiv Gandhi took the matter seriously and the government, in its 1983 finance Bill, stated that NRIs should be encouraged to bring in new technology and set up new industrial units, but should not be allowed to destabilise the existing well-managed companies. As the promoter family in escorts, Nanda family holds about 15 percent of the total equity capital of the company through a privately-owned holding company, Hari Prasad & Company. Escorts was, therefore, "statutorily prohibited from registering the transfer of shares and it was justified in law in refusing registration of shares".

All the Escorts dealers have been welded together into a large family, known as Escorts' dealers development association ltd. (EDDAL). This helps escorts to continuously upgrade the quality of tractors and motor-cycle dealerships and let the dealers instill a sense of togetherness among them. EDDAL was organised as a mutual benefit association which promoted the mutual business interests of all the dealers. Out of its 14 directors, 11 are dealers themselves which allows them major control in policy-making. The present membership is 818. The funding of the organisation comes fro the dealers who contribute a nominal amount for every tractor and motor-cycle sold by them. Escorts, as the present figure, contributes substantially. EDDAL offers financial assistance to dealers, organises training programmes to upgrade managerial skills, has developed a software package to suit dealerships and even takes dealership owners to the USA to escorts' collaborators for classroom and field training.

With eleven plants in Faridabad and a turnover of more than Rs. 10,000 millions Escorts now plans to modernize the municipal or state-owned slaughter houses by offering "turnkey" jobs in collaboration with world renowned firms abroad. The market will be studied to get into the export of male buffalo meat.

Since fruits and vegetable worth millions of rupees get decayed in the absence of refrigeration is refrigerated vehicles to carry them into the big cities, Escorts is planning to link the backward areas and the market-place by getting into refrigerated transport, better packaging (for longer shelf-life and export to West Asia.

A joint-venture agreement has been signed with a German collaborator for the manufacture of harvesting-combines together with bailing equipment to pick up farm wastes.

Hari Prasad Nanda holds the conviction that a great business potential lies in India's villages. He believes that if we improve the standard of living of the millions of citizens in the 5.50.000 underdeveloped villages, consumers can be created. He travelled extensively and these villages have been in his subconscious mind. He picked up ideas that could fit into India's compel rich-poor jigsaw. He took up a crusade to mechanize agriculture in India. Besides tractors, agricultural farms, training schools and selected projects have been set up to improve the income and life-style of over 600 million people involved in agriculture. To help agriculture, Escorts' two factories produce over 35,000 tractors per annum which is 27 percent of the market share. Rajdoot motorcycle has become most popular in rural areas. Escorts supervises the production of tractor-drawn implements, ploughs, and now proposes to manufacture telecommunication systems for rural exchanges.

In view of the general preferences for a government job because of its security, Hari prasad Nanda introduced the security schemes that paralleled the government job with the added incentive of unfixed career jumps. To expect loyalty from the employees, a package was worked out for the middle-class managers:

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housing, medical expenses and children's education. Provision has been made fro scholarship of higher education of employees' children. Escorts has pension/superannuation schemes without ceiling. The managers as well as executives, who have worked for 25 years, often take home a pension close to their last salary drawn. A series of reward schemes have been introduced, which consist of watches, gold rings and other expensive items. Very few people leave escorts and many have been kept a retainers even after retirement.. The company pays the insurance for a pension insurance scheme and after a worker retires, this is commuted into a monthly insurance. This has a double advantage: instead of paying a bonus which is taxable, escorts pays the premiums for their employees. As a natural corollary, the company keeps its employees close to them throughout their lives. Insurance consciousness has always been Hari Prasad Nanda's steadfast way of life.

Though his chief concern has been business, once he played a small, behind-the scenes part in Raj Kapoor's film, Henna, in which the heroine was a Pakistani girl. In 1963, he was elected President of the PHD Chambers of commerce. He was also involved with other national associations, including ASSOCHAM, CEI (now CII), all India ancillary Manufactures' Association, all India automobile Manufacturers' Association and the Federation of Indian export Organisations. He was invited by the Chairman of Hindustan Lever Ltd. (HLL) to take up the Chairmanship of Lintas India Ltd. His family took over 60 percent of the shares. He was its Chairman for 10 years. Earlier, when the former governor-General of India, Chakravarti Rajagopalachari, launched the Swatantra Party, he "dragged" him into politics. Hari Prasad Nanda became the treasurer of the party in northern India. In 1971 General Elections, he was a candidate from Gurgaon Lok Sabha constituency, but failed to muster even 4,000 votes.

Friends, however, have been his greatest asset. Most of his friends are his business associates who first turned into friends and then into extended family. He helped many of them to come out of trouble. This goodwill gesture paid him good dividend. He says that "a rule that I follow in friendship is to throw good deeds into the well". He has chosen work as worship. A devotee of Shirdi Sai Baba, he believes that one can learn throughout one's life. During his travels he keeps his mental notebook open to take notes on business management, human relations, international dealings and even the rhythms of nature. Meeting international personalities has become his hobby. He keeps learning from their experiences. He has a message for the younger generation: "Always look purposefully in front; don't waste your time looking in the rear view mirror, except not to repeat mistakes. Never consider anyone to be your enemy".

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Nandy, Manindra Chandra (Maharaja) (1860 — 1929)

Maharaja Manindra Chandra Nandy, born in Calcutta in 1860, was an eminent Bengali nationalist politician.

Maharaja Manindra Chandra Nandy was the eldest of the three sons and five daughters of Nabin Chandra Nandy and Govinda Sundari of Mathrun in Burdwan district. He was born in 1860 in Calcutta at Ramkanta Bose Street, where the Maharaja Manindra Chandra College stands today as a memorial to him. Related to the Cossimbazar Raj family, Manindra Chandra inherited the vast estates of his maternal uncle Raja Krishna Nath of Cossimbazar. He was married to Kasiswari Nandi, daughter of Ram Gopal Nandi of Jabagram in Burdwan.

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After receiving primary education at the hands of Jagabandhu Modak in Kambuliatola Anglo-Vernacular School, Shyambazar, Calcutta, Mahindra Chandra joined the Hindu School, where he soon made his mark as a brilliant boy and was rewarded with several double promotions to higher classes. Protracted illness, however, prevented him from sitting for the Entrance examination.

He was a voracious reader, and Gibbon, Russell and Burke attracted him most. The Ramayana and the Mahabharata, characters like Karna and Dadhichi in particular, had an abiding influence on his life and character. Being a devout Vaishanava, the Vaishnava literature naturally had a special attraction for him.

Manindra Chandra's love of literature and respect for eminent persons in every walk of life brought him in touch with Ramendra Sundar Tribedi, Rajani Kanto Sen, Abanindranath Tagore, Rabindranath Tagore, Mahatma Gandhi and many others. The first session of the Bangiya Sahitya Sammelan was held in 1907 at Cossimbazar, under his patronage. He had caused many rare monumental works to be published and himself bore the expenses running into lakhs of rupees.

An idea of his multifarious activities may be had from his membership of numerous organisations. He was a member of the Bengal Council (1901-04, 1909-12), the Indian Legislative Council (1913-21), and of the Council of State. He was an Honorary Fellow of the Calcutta University.

Manindra Chandra was a true patriot, and at a time when it was almost unthinkable for the landed aristocracy to stand against the British rulers, Manindra Chandra did not hesitate to preside over a very large gathering at the Calcutta Town Hall (7 August 1905) to protest against Lord Curzon's decision to partition Bengal.

He described the partition as a 'Great Calamity' that had befallen the Bengali-speaking people and remarked that it would alienate the sympathies of the people from the Government who threatened divest Manindra Chandra of his title of 'Maharaja' conferred on him by them in 1898.

Undaunted, Manindra Chandra declared that he would gladly prefer to be known as 'Mahindra Babu', Better counsel, however, prevailed and the title was not taken away. On the contrary, Lord Hardings conferred on him the title of K.C.I.E. in 1915.

Although Manindra Chandra did not actively participate in the national movement of the time he ardently desired national independence. He also wanted literary education to be supplemented by a regular system of technical education under national management. In 1917, as a member of the Imperial Council, he opposed the Rowlatt Bill.

Manindra Chandra's solicitude for the social and economics uplift of his countrymen was manifest in his opposition to the marriage of minor girls, establishment of handlooms in Cossimbazar and popularisation of handloom products in his zamindary. He rendered financial assistance to many industrial concerns and nationalist ventures.

His paternal care for the ryots of his vast estate was evident in his remission of rent in time of distress, purchase of the entire jute produce of his ryots, to prevent distress sales and to ensure fair price to the growers.

A true Vaishnava as Manindra Chandra was, he loved an austere life verging on asceticism. His dress, manners and habits were of a Bengali gentleman, unostentatious, simple yet dignified. Power and wealth had not changed the simplicity of his life and habits. He was indeed a 'Rajarshi'. His charities were unbounded; and out of a sense of indebtedness to his people and the country, he spent about two crores on charities.

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Naoroji, Dadabhai (1825 — 1917)

Dadabhai Naoroji, born in Bombay in 1825, was a great politician and economist on modern India.

Dadabhai Naoroji was born at Bombay on 4 September 1825, in a priestly Parsi family. His father was Naoroji Palanji, and his mother Manekabai, who shaped and moulded Dadabhai's mind and character from his early childhood. Manekbai became a widow when Dadabhai was barely four years old. Despite her misfortune and in the face of several hardships, she gave of her best to bring up and educate her son. She gave him the best education and thus moulded him into the type of man Dadabhai later grew to be. Dadabhai has himself stated, "She made me what I am."

Dadabhai married early when he was only in his eleventh year. His wife, Gulabi, who was barely seven at the time, was the daughter of Shorabji Shroff. He had three children, one son and two daughters.

Dadabhai had his early schooling in a primary institution run by a Mehtaji at Bombay. On its completion, Manekabai, as urged by Mehtaji, sent her son to the Elphinstone Institution, Bombay, for his secondary education. This was followed by a course of studies at the Elphinstone College. Dadabhai's performance here was outstanding, and in 1840 he obtained the Clare Scholarship. He became a graduate in 1845. In 1916, he was awarded the Honorary degree of LL.D. by the Bombay University.

On 27 June 1885, he left for London to join business as a partner in Camas's firm in London. Four years later he stated his own firm, having returned to India in the meantime. He travelled back and forth on business between India and England during 1865 to 1876. In 1886, he went to England to contest for election to Parliament and 1907, to espouse the cause of the freedom of India from British rule.

Foreign travel left its mark on his character and personality. Himself a product of liberal Western education, he was an admirer of the Western system of education. He sent his daughter abroad for medical education. His son, Adi, was taken to London at the age of 5 and was put to school there. Dadabhai believed that India had a cause to be grateful to the British for introducing the Western system of education in India and he helped several Indian students who went to England for higher studies.

Books and friends added their contribution to the flowering of his personality. 'Shahnama' of Firdausi, 'Improvement of Mind' by Watt, the works of Carlyle, Mill and Herbert Spencer, to name a few, made added impression on him. His constant companion was 'The Duties of the Zoroastrians', which stressed pure thought, pure speech and pure deed.

His friends among foreigners were innumerable. They started with Professor Orlebar of the Elphinstone College, who hailed Dadabhai as "the promise of India", and Sir Eskine Perry, the Chief Justice of the Bombay Supreme Court, who was so struck by Dadabhai's academic distinction that he suggested that he should be sent to England. He was willing to pay half the expenses provided the Community was prepared to share the other half. Later, he helped Dadabhai on the Civil service issue.

Samuel Smith, a leading cotton merchant, was impressed by Dadabhai's character and became a close friend and partner in Dadabhai's fight for the freedom of India. Allan Hume, the founder of the Indian National Congress, was another friend. So, too were Sir W. Wedderburn,

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Martin Wood, the Editor of the *Times of India*, who supported Dadabhai's candidature to Parliament, Henry Mayers Hyndmann, a British socialist, Major Evans Bell of the Madras Staff Corps, Sir George Birdwood, Sheriff of Bombay, Charles Bradlaugh, M.P., W.S. Caine and W.A. Chambers. The bond that united them with Dadabhai was love for India and a keen desire to understand her problems.

In India, his friends included Sorabjee Bengali, the social reformer, Khursetji Cama, Kaisondas Mulji, K.R. Cama, the Orientalist, Naoroji Furdoonji, Jamsedji Tata, and some Indian Princes. Among his younger friends were R.G. Bhandarkar, the Orientalist, N.G. Chandavarkar, the nationalist reformer, Pherozeshah Mehta, G. K. Gokhale, Dinshaw Wacha and M.K Gandhi.

Soon after graduation in 1845, he was appointed as the Native Head Assistant at the Elphinstone Institute, Bombay. In 1850, he became an Assistant Professor of Mathematics and Natural Philosophy at the Elphinstone College, Bombay. He was the first Indian to be appointed Professor at this college. He taught in the special classes held for the spread of women's education.

In March 1856, he was nominated as Professor of Gujarati in the University College, London, a post he continued to hold toll 1865-66. During this period Dadabhai took a keen interest in and laboured hard for the spread of education.

In 1855-56, he became a business partner and took charge of the London Branch of Cama and Co., and also became a member of the Manchester Cotton Supply Association. Further, he took an active part in the deliberations of the Council of Liverpool, the Athaeneum and the National Indian Association.

In 1865 he founded, alongwith W.C. Bonnerjee, the London India Society and became its President. He continued as President till 1907, when he retuned to India. Thereafter till his death, he remained as its Honorary President.

In 1861, he established the London Zorastrian Association. In 1862, he separated from Cama and Co., and started his own business in the name of Dadabhai Naoroji & Co.

On 1 December 1866, he founded the East India Association, London, whose scope for activity was wider, and became its Secretary.

In 1874, he was appointed the Dewan of Baroda and a year later, on account of differences with the Maharaja and the Resident, he resigned the Dewanship. In July 1875, he was elected a Member of the Municipal Corporation, Bombay, and in September of the same year, he was elected to the Town Council of the Corporation. In 1876, he resigned and left for London. He was appointed as Justice of the Peace in 1883 and was elected to the Bombay Municipal Corporation for the second time.

In August 1885, he joined the Bombay Legislative Council at the invitation of the Governor, Lord Reay.

On 31 January 1885, when the Bombay Presidency Association came into being, he was elected as one of its Vice-Presidents. At the end of the same year, he took a leading part in the founding of the Indian National Congress and became its President thrice, in 1886, 1893 and 1906.

During this period, he was engaged in other important activities. In 1873, he gave evidence before the Parliamentary Committee on Indian Finance, the Fawçett Committee, which was appointed through his efforts. Here, he sought to prove that the incidence of taxation in India was very high, while the average income of an Indian was barely Rs. 20/-.

In 1883, he had started a newspaper called the *Voice of India*. In 1887, he gave evidence before the Public Service Commission. In 1902, he was elected as a Member of the Liberal Party in the House of Commons, representing Central Finsbury. He was a firm believer in Parliamentary democracy and he thought that he should espouse the cause of Indian freedom on the floor of the Commons.

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In 1897, he was appointed a Member of the Royal Commission on Indian Expenditure known as the Welby Commission. He gave evidence as a witness before this Commission in 1897, and in 1998 he submitted his views in the worm of two statements to the Indian Currency Commission.

In 1905, he represented India at the International Socialist Congress at Amsterdam. At the 1906 Calcutta Congress, he declared that Swaraj was the only remedy for India's ills.

Dadabhai was a frequent contributor of articles and papers to various journals and magazines. He wrote regularly for the *Students' Literary Miscellany,* a journal started by the Students, Literary and Scientific Society at the Elphinstone College, Bombay, which was founded in 1850. He himself edited his society's Gujarati journal the *Dnyan Prakash.* In 1889, alongwith few collaborators, he started the *Rast Gaftar* (Truth Teller), a Gujarati weekly which was known for its advanced and progressive views, and edited it for two years.

In 1883, he started the *Voice of India* in Bombay and later incorporated it into the *Indian Spectator.* He contributed articles to newspapers and magazines in England like the *Commerce,* the *India,* the *Contemporary Review,* the *Daily News*, the *Manchester Guardian*, the *Weekly News* and *Chronicle,* and the *Pearson's Magazine*. The Gujarati paper *Samachar Darpan* published a series of articles by him entitled "Dialogues of Socrates and Diogenes".

In 1878, he published a pamphlet, 'Poverty of India', later revised and enlarged in the form of a book published in 1901 from London, under the title 'Poverty and un-British Rule in India' He is known in the history of Indian economic thoughts for his pioneering work in assessing India's national income.

Under the title 'Dadabhai Naoroji's Speeches and Writings', G. A. Natesan &Co., Madras, published various learned papers which he wrote and read before different societies. Under the title "The Right of Labour' Dadabhai had formulated and published a scheme for the establishment of Industrial Commissioners' course and for the recognition of labour's right to protection. If passed into law, it would have ensured justice to all wage-earners and industrial peace.

He founded the Framji Institute after he left India for London to join business, the Irani Fund, the Parsi Gymnasium, the Widow Remarriage Association and the Victoria and Albert Museum, 1851. He founded several important organisations and belonged to many leading societies and institutions, both in India and the U.K. Some of the important organisations which he helped to found are the Indian National Congress, the East India Association, London, the Royal Asiatic Society of Bombay and so on.

In personal life Dadabhai was simple, dignified and of a helpful disposition. His letters, which he wrote in his own hand, are revealing and bring out the truth-loving and warm-hearted character that he was. He was a lover of books and he presented his vast library to the Bombay Presidency Association.

He was a leading social reformer of the second half of the nineteenth century. He did not believe in caste restrictions and was a pioneer of women's education and an upholder of equal laws for men girls, he realised the importance of girls' education. He stressed the importance of primary education.

A keen Zoroastrian, but catholic in outlook, with friends among non-Parsis, like Hume, Wedderburn, Badrudin-Tyabji, Dr. Bhau Daji, K.T. Telang, G.K. Gokhale, he expounded the need for purity in thought, speech and action in his book 'The Duties of the Zoroastrians'.

He was a prominent nationalist of progressive views. He prefaced his Calcutta Congress (1906) speech by quoting Sir Henry Campbell Bannerman: "Good government could never be a substitute for government by the people themselves." In the same speech he declared: 'We do not ask for any favour, we want only justice. The whole matter can be compressed in one

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word, 'Self-Government' or 'Swaraj' like that of the United Kingdom or the Colonies." He belonged to the school of moderates, and was a great believer in constitutional methods.

He was well-informed about international politics. He contrasted in detail the condition of Ireland with that of India in their financial relations with Britain. He was concerned about the South African issue.

He was a strong critic of British financial administration of India. He complained about the lack of proper distribution of expenditure in the "costliest administration of India". To Britain's financial exploitation, he ascribed epidemics like plague, famine, etc. because Government seldom spent any adequate sum to organise preventive measures.

In economics, he believed in self-sufficiency and the importance of cottage industries. He declared: "Swadeshi is a forced necessity for India in its *unnatural economic muddle.* As long as the economic condition remains unnatural and impoverishing ... the talk of applying economic laws to the condition of India is adding insult to injury." Although he was a champion of Swadeshi, he was not against the use of machines for organising key industries in the country. He urged Tata to raise Indian capital for his iron and steel plants.

Dadabhai was a great public speaker, both in English and in Gujarati. His speeches were remarkable for their simplicity and forcefulness.

Known as 'The Grand Old Man of India', Dadabhai Naoroji was a great public figure, during 1845-1947. He was in the forefront of the Social Reform Movement. He was indefatigable in his efforts to lift Indian women from their backwardness and channelise the energies of young men who had received the benefits of western education in wholesome directions.

Dadabhai was universally acknowledged to be honest, impartial and fair. When a dispute arose between the Parsi priests of Udwada and Navsari, he was selected to be the sole arbitrator of the dispute.

His forte, however, was Finance. The appointment to the Parliamentary Committee in 1873 to inquire into Indian Finance was due to his untiring efforts.

Upon his return home Naoroji spoke and wrote profusely on behalf of his country. While recognising the positive effects of India's contact with Britain, he argued against the prevailing racial prejudices of the colonisers. He aroused in his compatriots a spirit of pride and self-worth. The British made him Dewan (Prime Minister) of the State of Baroda; a task he carried out with considerable difficulty, given the sorry state of the Maharaja he had to serve, and the awful mismanagement and corruption in the kingdom.

He founded the British Indian Society, and was the first Indian to be elected to the House of Commons in England (for Central Finsbury: 1892-95), even though he had been disparagingly refereed to as a Black Man by the then British Prime Minister, Lord Salisbury. In Parliament again, he was an eloquent spokesman as much for his constituency of Finsbury as for his dear India. During this time he pleaded the cause of Indians in South Africa, and repressed India at the International Form of Socialists in Amsterdam where he was given a standing ovation.

With such a background Naoroji served as a sturdy bridge between India and Britain. He was appreciative of whatever was good in British values and traditions, but equally sensitive to the needs of an oppressed and enslaved India. His book, *Poverty and British rule in India*, (a collection of many writings and speeches) laid bare the deplorable economic conditions of Indians under benign British rule.

He compared their plight to that of slaves in the United States, and exposed the horrendous economic exploitation by the British of a helpless and subjugated people. He stated that previous plunderers of the country had merely come and gone like house-breaking burglars, but

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that the colonial system was a case of uninterrupted thievery on a massive scale, for year after year vast amounts of wealth were being drained away from India's resources.

But he was astute, diplomatic, and fair-minded in his appeals to the good sense of the British, for he also stated that such conditions were inappropriate under the British, describing their nation as "the foremost and most human nation on the face of the earth", and adding that if genuine British rule came to India it would be "a blessing to India and a glory to England".

Naoroji was elected President of the Indian National Congress three times. He recognised that those that led this organisation were at that time the intellectual elite of the country. He was convinced that with all their faults the British were basically a "justice-loving, fair-minded people,". and he told the British that freedom for his people was not a favour from the British, but the birthright of Indians. They would have nothing less than Swaraj: self-government.

Naroji realised that economic pressures on the oppressors were no less important in India's struggle for independence than mere protests and demands. So, under his presidency of the Congress there was a great deal of propaganda for the boycott of British goods and the production of indigenous articles.

Under Dadabhai Naoroji's leadership, the Congress also stressed the importance of mass education in the arts and in the sciences, and wanted these under Indian supervision.

As one of his biographers had noted, Mahatma Gandhi was in many ways a natural and god-sent sequel to Dadabhai Naoroji: "In spite of many differences which were on the surface, the same passionate devotion to motherland, burning within them like a steady flame, could be seen in both alike. It never wavered, never even flickered. It was a life-long passion burning brighter and brighter as old age came on."

And as Pattabhai Sitaramaiah said, "it is difficult to recount within the short space of a few pages the services of one who lived and worked incessantly for India's uplift, whose pen knew no rest, and to whom Providence gave more than the proverbial three score years and ten.

Dadabhai Naoroji lived a full and productive life to countless personal accomplishments and selfless service to the land where his ancestors had arrived from the ancient nation of Iran whence they had been driven away by religious persecution centuries earlier. The eminent patriot, known affectionately as the Grand Old Man, will always be remembered with much love and regard.

He was a patriot and nationalist of a high order. India was constantly in his thoughts. As Dinshaw Wacha said: "By universal consent, he has been acclaimed as the Father of Indian Politics and Economics". Through the innumerable societies and organisations with which he was associated and his contributions to organs of public opinion, he voiced the grievances of the Indian people and proclaimed their aims, ideals and aspirations to the world at large. He won with effortless ease high distinction on many fronts and will always be remembered in the history of the national movement.

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Naoroji Furdoonji (1817 — 1885)

Naoroji Furdoonji, born at Broach in Gujarat in 1817, was a brilliant and prolific writer in Gujarati and English.

Naoroji Furdoonji was born at Broach in Gujarat in March 1817. After his primary education at Broach and Surat, he joined the Native Education Society's School at Bombay. A brilliant student, he was awarded a silver medal for proficiency in the English language an History. On completing his education, he was appointed a teacher in his *alma mater*, a unique distinction in those days. He became popular as 'Naoroji Master' and was soon appointed an Assistant Professor in the Elphinstone Institution.

When only 19 years old, he was appointed Native Secretary and Translator to the British Ambassador to Afghanistan; his reports on Afghan commerce were highly rated. From 1845 to 1864, he was an interpreter of the Supreme Court of Bombay.

Social reform, however, was his *forte*. He believed, as did others in his age, that social reform should precede political freedom. With Dadabhai Naoroji he founded on 3 August 1851 'Rahnumae Mazdayasnan Sabha' (Guides of the Mazdayasnan Path) to expound the true tenets of Zoroastrianism, and was its President till his death. Both of them, again, published a fortnightly, the *Rast Goftar* (Truth Teller), devoted to social and religious reform. He was a brilliant and prolific writer in Gujarati and English, and 'Tariksha Jarthost' is member of the Parsi Law Association and helped draft the Parsi Matrimonial and Succession Act.

Education, he believed, held the key to progress and he was a pioneer of girls' education. He founded the first girls' school; he helped to establish the earliest libraries and literary societies and debating clubs, in 1863, the Girls' School Association instituted an annual scholarship in his honour.

A man of many parts, Naoroji also gave thought to political issues. He organised the first political association, the Bombay Association in 1852 for the reformation of the Indian administrative system and for the active participation of Indians in the administration. He was intimately associated with the Bombay Town Council and his efforts for direct representation of the tax-payers made it "the first representative body in India".

Three times, he went to England to place before the British people the grievances of his countrymen and in 1873, with Dadabhai Naoroji, he argued the case for the improvement of the financial administration in India before the Select Committee of the House of Commons. He was an ardent advocate of the introduction of the grand jury and petty jury in the judicial system.

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Naqshbandi Mujaddidi, Hazrat Amjad Ali (d. 1946/47)

Naqshbandi Mujaddidi was an eminent sufi poet and scholar of Bengal.

At a distance of 11 miles from Silchar town at the village of Gobindpur, there is a *khanqah* of this saint. He was the *khalifa* of Shah Muhammad Ibrahim Khan Sahib alias Nosha Khan Sahib Rampuri Naqshbandi Mujaddidi.

The district of Sylhet (Bangladesh) and

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that of Cachar (Assam) are humming with his adherents in thousands. He died in 1946-47 at the age of 72 years.

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—See under Jai Prakash Narain

Narain, Mahesh (1859 — 1907)

Mahesh Narain, born at Babhanganwana in Rajmahal in 1859, was an eminent freedom fighter and journalist.

Mahesh Narain was born in 1859 in a respectable zamindar Kayastha family of the village Babhanganwana in Rajmahal (Dumka). His father, Bhagwati Charan, was a great Sanskrit and Persian scholar. His elder brother, Gobind Chandra, was a lawyer and a journalist (Editor of the *Indian Chronicle*, Patna). Mahesh Narain's wife was a pious lady of deep religious sentiments.

Mahesh Narian received his early education at Rajmahal and Bhagalpur. He passed his Matriculation examination from the Patna Collegiate School and his I.A. examination from the Presidency College, Calcutta. Though he discontinued his studies further, he acquired a profound knowledge of English literature and other liberal subjects. His elder brother, Gobind Chandra, inspired him to take up journalism and public activities. He was closely associated with and greatly influenced by Syed Hussian Khan, Dr. Sachchidanand Sinha and Mazharul Haque.

Mahesh Narain began his journalistic career as a Communist, contributing articles to the *Bihar Bandhu* and the *Bihar Herald*. Afterwards, he joined the editorial staff of the *Indian Chronicle*. In 1891, he started and edited the *Kayasth Gazette*. Subsequently, in collaboration with Dr. Sachchidanand Sinha, he started and edited the *Bihar Times* which was subsequently converted into the *Biharee*.

One of the pioneers of the nationalist movement in Bihar, he was associated with pre-Congress organisations. Earlier, he joined the Bihar Land-holder's Association and worked as Secretary from 1901 to 1907. He was the founder-member of the Bihar Provincial Conference, the Bihar Industrial Conference and Biharee Students Conference. He represents the Bihar People's Association at the Indian National Congress in 1890.

He was a member of the Governing Body of the Bihar National College, Patna, and also taught English to the students of the College. He promoted the cause of 'Khari Boli' by composing beautiful poems.

He started the movement for the separation of Bihar from Bengal, raising the slogan of Bihar for the Biharees, and presented an alternative scheme during the partition of Bengal.

Modest and unostentatious, he was not an orator. He was a moderate social reformer and maintained that the institution of caste should never stand in the way of free social intercourse. He respected the sentiments of his Muslim friends and colleagues. He was not opposed to sea voyages.

He held that India could not be a nation in the same sense that the English were a nation, but it was possible to have a federation of Indian nations. He wanted the European community in India to regard this country as their motherland.

He was an advocate of local patriotism and maintained that it was not inconsistent with the larger patriotism which had for its object the confederation and unification of India.

He regarded the Swadeshi Movement as purely economic and had little sympathy with the Boycott agitation. He criticised the Cadastral Survey in Bihar as ruinous.

He was in favour of English education with special emphasis on technical education.

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Mahesh Narain has been rightly regarded as 'the father of journalism' and 'the father of public opinion' in Bihar. He refused the post of a Sub-Deputy Magistrate and never spread the British bureaucracy for its failures and high-handiness. He kindled 'the sacred fire of patriotism' in Bihar. Almost all public activities during that period, not only owed their inception but their development to his labours.

His death on 1 August 1907 was profoundly mourned throughout the country as a great national loss.

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Naraindas, Ananadji Bechar (1892 — 1960)

Anandji Bechar Naraindas, born at Karachi in 1892, one of the leading nationalists of Sind.

Anandji Bechar Naraindas was born at Karachi in 1892. Narain's parents had earlier migrated from Saurashtra to Karachi, where Narain's father, Anandji Bechar, built up a thriving business as a Clearing and Forwarding agent. Frugal in habits, Anandji was able to save a large portion of his earnings and to invest it in acquiring building properties in the then fast developing city of Karachi.

By the time of his death in 1912, he left to his only son Narain over five lakhs worth of urban property at Karachi. But, though Narain was born with a silver spoon in his mouth and was doted upon by his parents, being the only son among their four children, Narain imbibed the frugal habits of his family and did not indulge in extravagant luxury. Narain had been married a few years before his father's death and had five children, four daughters and one son, who, like his father, was a prominent Congress worker.

In those days, there was little craze for higher education among members of the business community, who wanted their children to learn just the three Rs. to be able to join their parents in their business. So it was in the case of Naraindas, who was educated at the Government High School, Karachi, till the Matriculation class and then had to leave the school even before appearing for the Matriculation examination.

After discontinuing his school education in 1909, Naraindas joined business, and within a few years of his father's death he gave up the business altogether and devoted himself wholeheartedly to social welfare and political work. The result was that he spent the entire fortune he had inherited from his father, and at the time of his death he had just one building at Karachi left.

Although, he had 'travelled widely in India in connection with the Freedom Movement, Naraindas had no occasion to go abroad. In his boyhood he was influenced by his parents, and in his youth he imbibed Communist leanings, having studied the writings of Lenin and other Communist writers. But it was mainly the Indian nationalists, Tilak, Gandhiji and others, who had a profound influence on his life and career.

Soon after joining his father's business, young Naraindas took a keen interest in the conditions of life of the labourers and wanted genuinely to improve their lot. Although a large employer himself, he soon became a recognised labour leader whose mediation in disputes was sought after by both employers and employees. As a labour leader, he believed that the labourer had not only some legitimate rights, but also some necessary duties and obligations to work for the prosperity of the business concerns in which they were engaged.

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The public life of Naraindas started from 1916, when Gandhiji visited Karachi for the first time. Naraindas's ideas about the relationship between employers and employees were very much the same as those of Gandhiji. Gandhiji's visit gave such an inspiration to Naraindas about his true mission in life that he decided to wind up his business and devote himself to the cause of social welfare and the freedom struggle.

In 1919, when a branch of Dr. Annie Besant's Indian Home Rule League was started at Karachi by Durgadas B. Advani and Jamshed Nusserwanji Mehta, Naraindas eagerly joined the League and worked for it as a sincere and devoted worker. For nearly three decades till 1947, he had an active political life and took part alongwith the other Sindhi nationalists in all the movements started by the Indian National Congress.

In 1921, he joined the Non-Cooperation Movement launched by Gandhiji and rose to very high positions in the Congress organisation. During the Salt Satyagraha in 1930, he was sentenced to two years' imprisonment in 1932. He was detained in prison during the Quit India Movement from 1942 to 1945.

In the Congress organisation, he easily rose to be the President of the Karachi District Congress Committee which position he held for several years. In 1923, he was elected to the Karachi Municipal Corporation and again he retained the seat in every subsequent election.

In 1927, he was elected to the Bombay Legislative Council (Sind was then a part of the Bombay Presidency) by defeating Jamshed Nusserwanji Mehta. In the Bombay Legislative Council, he soon distinguished himself as one of the prominent opposition leaders. In April 1930, he was appointed the first Dictator of the Karachi District Congress Satyagraha campaign and was sentenced to two years' imprisonment.

He was released in March 1931 following the Gandhi-Irwin Pact. He was re-elected to the Karachi Municipal Corporation, which he found a better forum for his Harijan and Labour Uplift Movements than the Bombay Legislative Council. He remained a member of the Karachi Corporation till 1947 and the establishment of Pakistan.

In 1937, Naraindas was elected to the Sind Legislative Assembly following the separation of Sind from Bombay. Here, as in the Bombay Legislative Council, he made his mark as one of the distinguished Opposition leaders. He did not contest the elections held in 1942 because of his participation in the Quit India Movement, for which he was imprisoned for two years and a half.

In the next elections in January 1946, he was again elected to the Sind Legislative Assembly. For Political reasons, the Assembly was dissolved by the Governor after eight months. In the fresh elections that took place, Naraindas was again elected unopposed. Whether in the Karachi Municipal Corporation or in the Bombay Legislative Council or in the Sind Legislative Assembly, Naraindas was an unrelenting critic of the policies and measures of the Government and expressed himself in the strongest language which earned for him the title 'Sind Kesari' (the Lion of Sind).

Throughout his public career, he played a prominent role in organising and leading mass movements in Karachi, e.g., in the Nagpur Flag Satyagraha Movement in 1923, in the Boycott of the Simon Commission in 1928, in the Civil Disobedience Movement and also in the Quit India Movement.

When the Partition of India came in 1947, Naraindas, unlike many other Sind leaders, decided to stay in Pakistan to look after the safety and welfare of the minority community. At the same time, he urged many Hindu Congress leaders of Sind to migrate to India to arrange for the rehabilitation in India of over a million of Hindus who had migrated from Sind.

Although opposed to the Islamic basis of Jinnah's Pakistan and naturally denied any political role in the new state, his position as a

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labour leader was such that the Pakistan Government could not find a more competent person to be sent as a delegate to the International Labour Organisation held in Geneva in 1954.

It was a tribute to his devotion to the cause of labour and his integrity. On his return from that Conference, he fell ill and for the next six years of his life he was forced to live a retired life, all alone. He died at Karachi in 1960, at the age of sixty-eight.

Although born in an orthodox Hindu family, Naraindas had progressive views on religion. He was opposed to superstitions, rituals and a number of malpractices which went by the name of religion. To him, true religion meant the service of humanity and not exploitation of one section by another. He was wholly opposed to untouchability, child-marriage and other evil practices.

He was in favour of widow-marriage and giving women equality of status with men. He also favoured the spread of education and considered illiteracy to be the main curse of India. But, he was not in favour of the Western system of education. He preferred the national system of education enunciated by Gandhiji. He felt that the spread of national education was the best means for the growth of national consciousness among Indians.

Throughout his public life, Naraindas condemned the British economic exploitation of India, which he characterised as "a century-and-a-half-old organised loot of India". He particularly condemned the excise duty which thrived on the spread of the drinking habit. He also criticised the top-heavy character of the British Indian administration and the constant effort of the bureaucracy to sow dissensions among the various communities in India.

He opposed the use of the Indian army for Britain's imperial wars outside India and criticised the Government for pleading lack of funds for nation-building activities. He also condemned the imitation of Western ways of life which were sapping the vitality of the age-old Indian society.

Naraindas was very simple in his dress and manners. He always wore a simple khaddar 'dhoti' and 'kurta'. But, he was not so austere in his food habits and often invited many Congress workers and other friends to his luxurious dining table.

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Narang, Gokal Chand (Dr.) (1878 — 1969)

Dr. Gokal Chand Narang, born at Baddoke Gosain in Gujranwala district in 1878, was a leading Arya Samajist and politician of Punjab.

Dr. Gokal Chand Narang of Arora caste was born in November 1878 in village Baddoke Gosain in Gujranwala district (now in Pakistan). He was the son of Lala Mul Raj, a village-banker of middle-class status, and of Ganga Devi.

At first he joined the village Gurdwara where he read Gurmukhi and some portions of the Granth Sahib, and later at the village primary school he studied Urdu and Persian. He passed the Middle School examination from the Municipal Board Middle School, and Matriculation from the Mission School at Gujranwala. He completed his Intermediate in 1898, and B.A. in 1900, from the D.A.V. College, Lahore. He took his M.A. in English from the Punjab University and another M.A. from the Calcutta University.

He went to England for higher studies in 1907. He worked for the Ph.D. at Oxford, but was not awarded the degree, though he got it from Switzerland in 1910 on his thesis 'Transformation of Sikhism' He was called to the Bar in 1910.

Gokal Chand Narang married twice; first at 15, Nihal Kaur, daughter of Sardar Gurdit Singh, a village Sahukar (money-lender) of Chak Dadan, and on her death later at 26, Sumitra Devi,

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daughter of Rai Sahib Seth Chauhar Lal, a banker of Abbotabad.

Gokal Chand was a lecturer in the D.A.V. College, Lahore, for about six years. He had close associations with some of the prominent Arya Samaj leaders, such as Bhai Parmanand, Lala Sain Das, Nanak Chand Pandit, Dina Nath, Mahashe Krishan, Labh Singh, Dr. Diwan Chand Chaddha, and Lala Lajpat Rai, who aroused his interest in the social and educational programme of the Arya Samaj.

It is an extraordinary feature of Punjab politics that the Arya Samaj leaders were invariably political leaders. Narang's work for the Arya Samaj in the social and educational field led him inevitably to political activity from 1917. In 1919, he condemned the Amritar massacre as a 'slaughter'. During the Martial Law in the Punjab, he was arrested. In 1920, he was elected to the Punjab Legislative Council, and retained his seat till 1946.

Narang was a Government supporter. He visualised Swaraj as the final and main goal of Indian. But, he regarded the grant of Dominion Status on the model of Canada and Australia as the first step. In 1925 he said, "Our ideal is that our country should be on the same level with other free countries; it should have an equal position within the Commonwealth of nations presided over by His Majesty the Emperor of India, the King of England, that rule of law should prevail in this country, as it does in other countries." But, in his passion for the freedom of his country, he was second to none.

Speaking in the Punjab Council in 1926, he said, "With all the differences, however, there is not a Muhammadan who does not want Swaraj, there is not a Sikh who does not want Swaraj and there is not a Hindu who does not want Swaraj. Hundreds of people have put themselves into trouble, scores of them have sacrificed their lives and thousands of them have gone to jails not because they were fools, but because they loved their country and they wanted their country to be free."

Gokal Chand was appointed in 1930 the Minister of Local Self-Government and Industries of the Punjab. He gave an impetus to the growth of industries, and he was critical of the British for not taking an adequate interest in the growth of industries. He advocated the cause of cottage industry, and established Sugar Mills and Joint Stock Companies. He was largely responsible for the Aid to Industry Act. In 1934 a Knighthood was conferred on him.

Gokal Chand had practised in the Lahore Chief Court between 1911 and 1930. He was a member of the Indian Association in the Punjab about 1916. He was a Director of the Head Board of the Punjab National Bank, and the Chairman of many joint stock companies and the founder of the Narang Bank of India and the Saraswati Insurance Company Ltd.

He was also a well-read man with varied interests. His favourites were the Bhagwad-Gita, the Granth-Sahib, the Satyarth Prakash, the biographies of Shivaji, Garibaldi and Mazzini. He was the editor of the *Arya Messenger*, Lahore, and contributed numerous articles to the *Arya Gazette,* The *Tribune* and the *Indian Mirror*.

He was the foreign correspondent of the *Punjabi* started by Lala Jaswant Rai under the directions of Lala Lajpat Rai. His publications include 'Aurat-ki-buzargi' (women's honour) and 'Bachon-ki-tarbayat' (Child education) in Urdu, 'Swami Dayanand', the 'Message of the Vedas' and the 'Transformation of Sikhism' in English. He published three poetical works in Urdu after 1947. He was a most effective speaker, vigorous and forthright.

Gokal Chand was a member of the Swarajya party and a leader of the Hindu Mahasabha. He never joined the Congress, and was always critical of its programmes and policies. He was the Vice-President of the Al India Hindu Mahasabha, and the President of the Punjab Hindu Mahasabha for many years.

During the British rule, he remained largely moderate in politics. He concentrated his activities mainly on the reforms of the Hindu Com-

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munity, and after 1947 he criticised vehemently the Congress policy of neglecting the right of Hindus and appeasing the Muslims.

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Narasimha Sarma, Bayya (1867 — 1932)

Bayya Narasimha Sarma, born at Tummapala in Visakhapatnam district in 1867, was an eminent politician and freedom fighter.

Bayya Narasimha Sarma was born in a middle-class Brahmin family of Velnadu subsect in Tummapala village, Visakhapatnam district, Andhra Pradesh. There was nothing remarkable in his educational career except that he won the Metcalfe Scholarship after appearing the F.A. examination and this enabled him to prosecute his studies in Rajahmundry government College and secure the B.A. degree. He chose law as his profession and joined the Visakhapatnam Bar in 1893.

By dint of hard work, he built up a lucrative practice and had many rich zamindars among his clients. Like most lawyers of the time, he took an interest in public affairs. His abilities were soon recognised and he became the Chairman of the Visakhapatnam Municipality in 1905, an office which he held till 1909. In that capacity, he took special interest in providing housing for the poor.

He was elected to the Madras Legislative Council in 1906 and earned a well-deserved reputation which he later on carried to the Imperial Legislative Council, as a person who made a deep study of a subject and collected facts and figures before speaking on it in the Council. His knowledge of the zamindari affairs was utilised by the Government in shaping the Estate Land Act and he was considered a great authority on matters relating to *Inamas*.

He attended meetings of the Indian National Congress, and after the Surat split joined the ranks of the moderates. When the Andhra movement was started in 1912-13, he was invited to preside over its first conference held in 1913 at Bapatala. He became in due course an advocate of separate Andhra Province organised on a linguistic basis and sponsored a resolution for the purpose in the Imperial Legislative Council in 1915.

As a member of this Council in 1915-20, he fought many battles with seasoned spokesmen of the official point of view and won the admiration of the bureaucracy. He got elected to a number of Legislative Committees.

When Gandhiji led the fight over the Rowlatt Bill in 1919, Sarma had to choose between nationalism and moderatism, pulling him in opposite directions. In a fit of impulse, he resigned his membership of the Council in protest against the Bill, but he immediately withdrew it and at the ensuing Amritsar Congress, opposed the resolution demanding the recall of the Viceroy Lord Cholmsford.

This was a turning point in his career. In 1920, he was appointed a member of the Viceroy's Executive Council, one of the highest official honours open to an Indian, an honour which in the opinion of most of his countrymen, was a reward for his loyalty to the British cause.

In the days of the freedom struggle, he remained a silent and passive spectator engrossed in the discharge of the routine official duties. In this capacity, he did much to promote the growth of agriculture, animal husbandry, forestry and irrigation. In recognition of his work, he was Knighted and later on appointed Chairman of the Railway Rates Advisory Committee.

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There was not much that was noteworthy in the other aspects of his public career. Though he favoured widow-marriage, relaxation of the rigours of caste and removal of untouchability, his interest in the social reform movement was academic on the whole.

Sarma was greatly respected by all those who knew him for his courage of conviction, his dignified demeanour and austere manners. He preferred to remain a member of the intellectual aristocracy of the day in a sort of "ivory tower" and keep himself aloof from the vulgarity of mass movements. His life reminds one of the proud Roman Senator.

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Narasinga Rao, Mandumulu (1896 —)

Mandumulu Narasinga Rao, born at Chevella in Hyderabad district in 1896, was a staunch Congressman, a nationalist and a journalist.

Mandumulu Narasinga Rao was born on 17 March 1896 at Chevella, a village in Hyderabad district (now in Andhra Pradesh). His father was an agriculturist. Though considered rich in his native place, Narasinga Rao belonged to a middle-class family.

Narasinga Rao studied Hindi and Telugu in Hyderabad, and learnt Persian in which he qualified himself as 'Munshi' in 1915 and 'Dabear' in 1917. He completed Law in 1921. In early life, Narasinga Rao was associated with Madapati Hanumantha Rao and K. V. Ranga Reddi in the Andhra Mahasabha and the State Congress. He was influenced mostly by the Andhra Mahasabha.

Narsinga Rao was a nationalist since 1916 till the dawn of Indian independence. He was one of the founders of the Hyderabad Youngmen's Association in 1916 and later worked as its Secretary. Narsinga Rao was the President of the Andhra Conference in 1936 and again in 1945. In Hyderabad and Telegana, he urged upon the villagers to discard superstitious beliefs, like refusing to take preventive medicines when suffering from infectious diseases like smallpox, chicken-pox, etc. and depending on God for their cure. He advised them to use preventive medicines and worked for the welfare of the villagers in other ways.

Narsinga Rao worked hard for the unity of the Hindus and the Muslims of Hyderabad through his paper, the *Raiyat*, with remarkable success. His fight against the Government at the time of the inclusion of the Nizam State Railway in the Indian Railways was well appreciated by the public.

He was strong opponent of taxation and tariff under the British rule through his writings in the *Raiyat*. As a result, the paper was banned by the Government in 1929. Narasinga Rao was Vice-President of the Tenancy Act Advisory Committee (Hyderabad), and President of the Hyderabad Land Reform Committee.

Narasinga Rao was a Khadi Pracharak and encouraged Khadi industry by his speeches and writings. He encouraged education among the people in Telengana. He was Secretary to the local branch of the Hindustani Cultural Society. As a member of the Hyderabad Central Cooperative Union, Hyderabad Central Committee and Relief and Rehabilitation Committee, he toured Osmanabad district and submitted a Report. He thus worked for the progress of the agriculturists in the Telegana area. He was a member of the Senate of the Osmani University, Hyderabad.

Narsinga Rao practised Law (1921-26). He was the Assistant Secretary of the Andhra Jana Sangham (1921); a member of the Hyderabad Legislative Council (1938-42): and an elected member of the Hyderabad Legislative Assembly

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(1951). He worked as a nationalist in the Andhra Mahasabha and served the people through it, his nationalist outlook pervades his writings in the *Raiyat*. It was his instrument for attacking the British Government.

Narasinga Rao started the nationalist newspaper *Raiyat* in 1927 and worked as its Editor. For his writing against the British it was banned in 1929; in 1931, Narasinga Rao converted it into a daily; it was banned again in 1947. He became the President of the Hyderabad Journalists Association (1941) and the Journalist' Conference (1950). He was the Convener of the Hyderabad Bharat Sevak Samaj.

Narasingh Rao's mode of life was quiet. A staunch Congressman, a nationalist and a journalist, he evinced keen interest in local reform programmes. His ideology regarding social reform is modern. Narasinga Rao was interested in Western education and championed adult education and compulsory primary education.

An agriculturist himself, the strong views of Narasinga Rao on Indian nationalism and its various facets found expression in press and platform, the former especially through the forceful medium of his writings in the *Raiyat*, his own journal, as also in Mutnuri Krishna Rao's *Krishan Patirke,* Masulipatam. His idea of nationalism was that every man in India must have food, clothing and shelter and freedom of expression in speech and writing. Narasinga Rao, in his multifarious activities, rendered memorable service to the *Motherland* by his non-violent, and constructive programme for the resurgence and regeneration of particularly the rural areas in Telengana.

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Narayana Reddy, Ravi (1908 —)

Ravi Narayana Reddy, born at Bollepalli near Bhongir in 1908, was an eminent freedom fighter, politician and social worker.

Ravi Narayana Reddy was born with a silver spoon in his mouth, in a Reddy family, on 4 June 1908 in Bollepalli, a zamindari village situated at a distance of eleven miles from Bhongir, a taluk headquarters. His father, Gopala Reddy, was the zamindar of the village and was known for his interest in education and learning. He and his wife Venkatamma had fourteen children, of whom only eight survived. Reddy was the youngest child of the pious couple, and was naturally the pet child of his parents.

He started his education in the village school where he studied Telugu, Urdu and Persian. He memorised 'Gulistan' in this village school only. At the age of twelve, he was sent to Hyderabad and put in the Reddy Hostel to do his Middle School education in the school attached to the Reddy Hostel. For Higher Secondary Education he joined the Chaderghat School which had English as its medium of instruction and an Englishman as Principal. In 1926, securing distinction in Physics, he passed the Matriculation examination in the Second Division. He joined the Nizam College for Intermediate, but discontinued studies when he failed in 1926.

His first marriage took place in 1927. As his wife died of tuberculosis, he married for the second time and had three children, two sons and one daughter.

His activities as a student at the Chaderghat School and his association with the Boy Scouts movement not only sowed the seeds of his future social welfare activities, but also engendered in him a desire to become a leader

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in future. He underwent special training to become a Scout Master and raised an independent Scout troop in the Reddy Hostel.

It was during this period that he came under the influence of Gandhiji. He read his autobiography, not once but many times, and followed his speeches very carefully. To understand Gandhiji's policies he went to Madapati Hanumantha Rao, introduced himself and offered to be his disciple. As time passed, Madapati's speeches on Gandhian principles left a deep impression on this dynamic youth leader.

He attended all the public meetings arranged by the Hyderabad Andhra Jana Sangham with a view to liberating the people from the domination of Islamic culture. Another person that influenced him was Bhanumurty, the Physics teacher at the Chanderghat School.

He helped in making Reddy's mind science-oriented, which subsequently developed in him rational thinking. Books like 'Varthaka Swatantrayamu' (Mercantile Freedom) and 'Vettichakiri' (Forced Labour), published by the Andhra Janasanghamu, 'Whither India', 'Why Socialism', 'Soviet Dialogue' and 'Left Wing Communism in an Infantile Disorder' by Lenin shaped his mind and determined his attitudes to deferent political events.

He was a man of fair complexion and medium height. The strong build of his body and his erect bearing imparted an air of aristocracy to his appearance. The manner of his speech, both in his public lecture and private conversations, was bold, assertive and dignified. His public speeches were extremely vehement and forceful. He was loyal to friends, cordial to neighbours and very affectionate to the family and other-relations.

Though he rejected God even as a child, he did not become a votary of Atheism. Right from school days to the day of his retirement from politics he exhibited a skilled capacity for leadership. In the Chaderghat School, when the Principal refused to declare a holiday for a Hindu festival, he organised a boycott of classes and obtained a holiday.

He organised a special Scout-troop in the Reddy Hostel. He was simple, straightforward outspoken and plain in his dealings with others. He was determined, obstinate and courageous. He practised what he preached. He preached what he believed.

In 1933, he fearlessly argued with Gandhiji in favour of utilising the Harijan funds for the sake of the Bengali fishermen, who were also called untouchables, but this was not accepted by others, as the people involved were not Harijans but fishermen. Similarly in 1939, when Gandhiji ordered a halt to the Satyagraha, he resented it openly.

In 1941, he unhesitatingly staked his smooth relations with Gandhiji. In the same way he exchanged his views with Sheikh Abdullah, when he visited Hyderabad in 1939. Reddy, who was entrusted with the duty of taking him round the places, took him to the villages, Kolanupaka and Bibinagar, notorious forfeuds between zamindars and the peasants.

He told the Sheikh boldly that "Just as the Shaikh stood for the freedom of the Muslims in Kashmir, he stood for the freedom of the Hindus in the Hyderabad State." In 1962, he met Ho Chi Minh in Paris and expressed his views on Sino-Soviet relations in International Communism frankly.

Steadily and seriously he ploughed his way through a series of breaks. When splits arose in the Andhra Mahasabha, between the Radicals and the Moderates, the former supporting association with politics and the latter opposing it, he came out of it and joined the Congress. When the Congress condemned his leftist inclinations, he joined the Communist Party.

When the Communists opted for wanton bloodshed, he rejected it. On one side he criticised Ahimsa and cottage industries, and on the other, he condemned revolution ad sub-

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version as propagated by the Marxists and Nazalites. While accepting constitutional methods as the best means, he was also ready to use force if necessary. Modernism was his philosophy of life. He was practical minded and preferred vocational education to university education.

His association with the Communist party lent him an international outlook. He was very much against the Indians in the Africa and Burma among the overseas Indians. He strongly opposed India's membership in the Commonwealth. Reddy was an enlightened and liberal-minded person. He was one of the top leaders who made great sacrifices. In 1950, at the time of the Progressive Tenancy Act, he distributed 400 acres of his land without compensation. His only means of communication with the masses was the public platform.

His political career began in 1926. He had put in a total service of forty-one years from 1926 to 1967. The best period of contribution was from 1930 to 1962. The first four years he worked as an apprentice under Madapati Hanumantha Rao. He toured the whole of Telengana and gave lectures mainly on 'Vettichakiri' and 'Varthaka Swantantrayamu'.

The idea was to enlighten the people on these subjects and to render them conscious of their rights. The impact of these speeches on the people, especially of Chunduru, a big commercial centre, was so great that they responded to his call immediately. This was a real contribution. In 1930, finding Telengana unsuitable for his activities, he left for Kakinada, where he worked with Chelikani Rama Rao. The same year, he came back to attend the first 'Nizam Rashtra Mahasabha' held under the guidance of Siromani Pratapa Reddy.

After this, in the light of experience he gained at Kakinada, he decided to stay back. With great somercity and dedication, he served the State as a social worker, as a member of the Mahasabha, as a member of the Congress Party and as a member of the Communist Party.

He felt political uplift of the people impossible without social and economic uplift. Therefore, he chose social service as a field for his activities. As a pure Gandhian, he volunteered to work for the uplift of the Harijans. In 1931, he joined the 'Harijan Sevak Sangh', a branch of the Delhi Harijan Sevak Sangh headed by Thakurbaba. Till 1939, he worked as a full-timer and acted many times as its Secretary.

In 1933, he represented the State in the All India Harijan Sevak Sangh. In 1934, he was made Secretary of the Reception Committee to organise programmes in connection with Gandhiji's visit to the city. He surrendered the entire jewelry of his first wife to run a school for Harijan girls. In 1935, he became its President, by which time he had established many branches of the Harijan Sevak Sangh at district and village level and started 100 schools for the education of Harijan boys.

In 1936-37, he restrained day and night to stop conversions of the Harijans by the Ittehad-ul-Muslime, headed by Bahaduryar Jung. The Muslim leader, who claimed that 'he was the king', and shouted the slogan that 'Muslims should not be counted but weighed', started mass conversions.

Reddy played a significant and contributory role in the famous Kolanupaka Case. When Bellampalli Lingayya was arrested under Seditious Act on reconverting into Hinduism, public opinion was mobilised against it, which finally led to the victim's release.

The capacity and energy exhibited in the activities of the Harijan Sevak Sangh brought double promotion to Reddy in 1935. He was elected to the Council or 'Sathayi Sangham' of the Mahasabha. He worked in it as an ordinary member, a member of the Council and as the President. He presided over the 8th session held at Chilnapur, 9th at Malkapur (Warangal district), 11th at Dharmavaram (Warangal district) and the 12th at Bhongir.

In the eleventh session, when a split arose between the radicals and the Moderates, he

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headed the former group and made the Sabha a political organisation also. He remained in the Mahasabha till 1946. In 1941, he was made a branch of the State's People's Conference to supervise the working of the Mysore, Maharashtra and Telenagana Mahasabhas.

As early as in 1938, enthusiastic proposals were made for the formation of the State Congress. He was one of the twenty-one members that declared the formation of the State Congress. As a member of the Action Committee, he reiterated his faith in accepting the formation of political organisations as a birthright of an individual, the declaration of a Constitution and the formation of a Working Committee.

He was fully agreed to the prohibition of active participation by primary members. He was one of the five selected in 1938 to launch Individual Satyagraha and suffers one and a half month's imprisonment and a fine of Rs. 200/-. In the following year he was sent to Wardha for training, where he seriously disagreed with Gandhiji's view that the State Congress should stop its activities so that it might not be misunderstood as communal.

When the Individual Satyagraha started in 1941, in spite of his known differences with Congress, consequent on an exchange of heated discussions with Gandhiji, Reddy was asked for an explanation for the complaints lodged against him. On this, he openly confessed all his differences and left the organisation for all practical purposes, though his membership in the Congress continued till 1948.

The Communist Party was establish in 1939, with Reddy as one of the founder-members. But, the Party gained momentum in 1942 and came out openly in the State in 1948. Therefore, Reddy associated himself with the Congress till 1941 and the Mahasabha till 1946. Between 1942 and 1946, he toured all the Telegana districts explaining the significance of the change in declaring the War a 'People's War' instead of an 'Anti-Imperialistic War', Depression and its evils, Jagirdars and their oppression, Vettichakiri, forced levy of paddy, and land problems.

Explaining the evils of depression, he warned the people against selling their property, worked for the abolition of Vettichakiri, demand-ed protection against illegal encroachments on land and undue levy, and stood for the equalisation of land tax between the Khalsa and Jagir lands and for the survey of land.

In 1944, he worked for the grant of lands for the poor, abolition of Jagir lands, abolition of forced levies, and grant of ownership to the tiller. He spread the movement against the Deshmukhs in Nalgonda also. A volunteer corps was formed to carry on regular attacks on the Deshmukhs.

During 1946-47, he went underground as a ban was imposed on the Communists. He shifted his headquarters to Hyderabad and moved frequently between Vijaywada and Hyderabad. In Hyderabad, he conducted classes for the freshers and guided the movements in his district with the help of messengers. Gurerrilla forces were organised to fight the Razakars. Strict measures were taken to stop mass massacre of the Muslims in his district.

In 1948, he attended the Communist Party Conference held at Calcutta. He seriously condemned the extremists, who proposed continuation of the guerilla methods against the National Government. He felt that unarmed guerrilla methods against an armed National Government would be suicidal to the Party. He was expelled from the Party for disagreement in 1950.

Soon after the lifting of the ban on the Party, he was arrested for the second time in 1951 under the P.D. Act. From the jail he filed nomination to contest in the General Elections. He stood in the election as a member of the People's Democratic Front and won the election with a majority of 3,09,000 votes. He worked very hard to stop eviction cases and for a just distribution of *bunjar* lands in 1952-53. in the Devarakonda Case he played a key role.

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He fought against the Government, especially the Revenue Ministry, headed by K. V. Ranga Reddy, who ordered collection of sixteen lakhs of arrears from the people of the sixteen villages selected under the proposed Dindi project and supplied with manures. Actually, the manure never reached the people properly, and the project did not come up, but the Government tried to collect the arrears.

After a long fighting and boycott of taxes, the Government finally reduced it to four lakhs. Between 1952 and 1957, he struggled for the formation of Vishalandra. In the 1957 General elections, he contested from the Bhongir constituency and won it against his own brother-in-law, V. Ramachandra Reddy, a veteran Bhoodan leader. He was elected Deputy Leader of the Party in the assembly.

During this period, as Chairman of the Public Accounts Committee, he tried to settle issues likely to cause disputes between the Government and the people. He won a Parliamentary seat in the 1962 elections. He was selected to attended the 40th Anniversary of the October Revolution in the U.S.S.R. In 1963-64, when a rift appeared between the Moderates and the Extremists, he remained with the former. He retired from politics after 1967 due to ill health. Yet he is remembered by one and all.

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Narendra Deva, (Acharya) (1889 — 1956)

Acharya Narendra Deva, born at Sitapur in Uttar Pradesh in 1889, was an eminent savant, socialist leader and educationist.

Acharya Narendra Deva was born on 31 October, 1889, at Sitapur in Uttar Pradesh. He was the second of the fours sons of Baldeva Prasad and Jawahar Devi. His parents belonged to a middle-class Hindu Khatri family, which originally came from Sialkot in the Punjab, but had long been settled at Faizabad. At the time of his birth his grandfather, Kunja Mull, was managing a prospectus utensils shop at Faizabad and his father was practising law at Sitapur.

On the death of Kunja Mull in 1893, Baldeva Prasad, who had already gained experience and acquired some reputation as a lawyer, shifted to Faizabad where his presence was required to look after the family and manage the ancestral property. Besides law, his main interest lay in religion and education. He was always happy to welcome and entertain saints and scholars at his house and among the persons who visited him and deeply impressed young Narendra Deva were Swami Rama Tirtha and Pandit Madan Mohan Malavitya.

He compiled and published several tracts on religious topics and also books for children and founded a public library for the use of students and the general public. He took a personal interest in the education and upbringing of his children. Narendra Deva, being his favourite child, often accompanied him on his tours and attended with him, for the first time, a session of the Indian National Congress at Lucknow in 1899.

Narendra Deva's elder brother, Mahendra Deva, known as Laiji, became a lawyer and died soon after Narendra himself in 1956. The brother next to him, Surendra Deva, died before reaching manhood. His youngest brother, Yogendra

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Deva, lived to be a popular doctor at Faizabad but also died young.

Narendra Deva was married for the first time in his fifteenth year and had a son and a daughter by his first wife. The children, however, soon died and the wife also died after seven or eight years. He married his second wife, Prema Devi, in 1919 and had two sons and three daughters by her.

Narendra Deva had his early education in Sanskrit and religious scriptures from the private pundits his father engaged for all his children. He very early learnt to recite the Gayatri Mantra and the Gita with faultless enunciation. For his general education, he joined the local High School where he distinguished himself as a bright and studious boy, passing his Entrance examination in the first division in 1906. For further education, his father sent him to the Muir Central College at Allahabad, where he stayed in the Hindu Hostel.

He passed his Intermediate in the first division in 1909, losing a year because of an attack of smallpox. He passed his B.A., again in the first division, in 1911 with English, History and Sanskrit as his subjects. For his M.A. in Sanskrit, with Epigraphy and Paleography, he studied at the Queen's College, Benares, under Dr. Venis and Professor Norman, both of whom left a deep impression on his mind. He also studied Pali, Prakrit, German and French. He took his M.A. degree in 1913 and, declining an offer of a Lectureship in Sanskrit, returned to Allahabad to study for his LL.B. which he passed in 1915.

It was during his stay at Allahabad that Narendra Deva came under the spell of Bal Gangadhar Tilak, Lajpat Rai, Bipin Chandra Pal, Aurobindo Ghosh and other leaders of the Extremist Party in the Congress. He was a regular and assiduous reader of papers like the *Bande Mataram* and the *Arya*, of which he maintained regular files.

He was also a voracious reader of all sorts of books of Indian history and current politics. It was about this time, too, that he came to know Sachindra Nath Sanyal and through him several other revolutionaries for whom he felt great sympathy and admiration. He was also keenly interested in the growth and development of Hindi.

He contributed articles in Hindi to local papers and joined a society known as Nagari Pravardhini Sabha, which was started about this time by Babu Purushottam Das Tandon and some others and later developed into the India Sahitya Sammelan.

After taking his law degree, Narendra Deva started legal practice at Faizabad and soon built up a reputation for himself as a successful lawyer. But his heart was not in this work. The First World War had started in 1914 and he had been closely following the happenings in and outside the country. After Tilak had been released from prison and rejoined the Congress, Narendra Deva had met him and was eager to play an active role in the struggle for freedom.

He started a branch of the Home Rule League at Faizabad in 1916, with himself as Secretary, and this marked the beginning of his active participation in politics. It was about this time, too, that he met Pandit Jawaharlal Nehru, at whose persuasion he agreed to join the Kashi Vidyapith at Benares in 1921.

Kashi Vidyapith had been founded by Shiva Prasad Gupta as a national institution after Mahatma Gandhi had called for a boycott of Government educational institutions and law courts. Narendra Deva found that his new assignment could satisfy the two great passions of his life—study and teaching and active political work. He also had congenial company.

Dr. Bhagvan Das was the Acharya or Principal and Sri Prakash and Smpurnanand were among his colleagues. He drew no salary at first, but after his father died in 1922, he agreed to accept a small allowance of Rs. 150/- per month. On the retirement of Dr. Bhagvan Das in 1926, Narendra Deva was appointed Principal, and it was from this time that 'Acharya' became a per-

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manent prefix to his name. Both as a teacher and as a Principal, he was a remarkable success and won the esteem and affection of both his colleagues and students.

Narendra Deva had followed the Russian Revolution and subsequent events with great interest, but it was only after he came to the Kashi Vidyapith that he took up the study of Scientific Socialism or Marxism, as it was called, in all seriousness. Another subject in which he was deeply interested was Buddhist Philosophy and he continued to study and teach it whenever he got an opportunity. But, his academic work was no bar to his active participation in politics.

From 1921 onwards until he left the Congress, he was a member of the U.P. Provincial Congress Committee and also of the All India Congress Committee. In 1928, he joined the Independence of India League, which had been started by Jawaharlal Nehru and Subhash Chandra Bose, and worked as its Secretary. In 1929, he led the boycott of the Simon Commission at Benares.

In 1930, he was arrested in the Civil Disobedience Movement and spent three months in jail. In 1932, he led a batch of some of his students and colleagues to participate in the no-rent campaign in Rae Bareli and was again arrested and sent to prison. After his release, a meeting of the A.I.C.C. was held at Poona, and it was on this occasion that discussions were held about the need for organising a separate Socialist party within the Congress.

A Conference for the purpose was convened at Patna in 1934 and Narendra Deva presided over it. The new Party was named the Congress Socialist Party and Jaya Prakash Narayan became its first General Secretary. Narendra Deva, as long as he lived, remained the chief theoretician and among the top leaders of the Party.

In 1936, Jawaharlal Nehru invited Narendra Deva and Achyut Patwardhan, another socialist, to be members of the Congress Working Committee, and they both continued there up to 1938. In 1936, Narendra Deva was also elected to the U.P. Legislative Assembly but, in spite of great pressure, refused to join the Cabinet as the Party was not in favour of such participation.

But, he gave wholehearted support to the Congress ministry, particularly in its policy of land reforms, and acted as Chairman of several important committees dealing with educational reforms both at the University and lower levels.

In 1939, on the outbreak of the Second World War and the resignation of the Congress Ministries, Narendra Deva, as leader of the Congress Socialist Party, was in favour of starting an immediate and nation-wide struggle if the British Government failed to concede the substance of independence; but, unlike the Communists, the Royists or the Subhashites, he was for strengthening the Congress and accepting Gandhiji's leadership.

He courted imprisonment during Individual Satyagraha in 1940 and when the 'Quit India movement was started in 1942, he was arrested alongwith the members of the Working Committee and remained in detention at Ahmadnagar till 1945. In 1946, he was elected a member of the U.P. Legislative Assembly and again refused to join the Cabinet.

In 1948, the Party having decided to recede from the Congress, Narendra Deva and twelve other members of the Party resigned their seats in the Assembly, to which they had been elected on the Congress ticket. They were all defeated in the bye-elections which followed. A little earlier, in 1947, Narendra Deva had accepted the Vice-Chancellorship of the Lucknow University where he continued up to 1951 when he was offered and took over the Vice-Chancellorship of the Benares Hindu University which, because of ill-health, he resigned in 1953.

In 1950, Narendra Deva had attended as a delegate the Regional Conference of the World Federation of the United Nations in Thailand and also spent some time in Rangoon studying the social and political conditions in Burma. In

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1952, he went to China as a member of a goodwill delegation under the leadership of Vijaya Lakshmi Pandit.

On his return Narendra Deva, though personally opposed to the proposed merge of his Party with the Kisan Mazdur Praja Party led by Acharya J.B. Kripalani, agreed to represent his Party at the negotiations, as a result of which a new Party emerged under the name of the Praja Socialist Party. In 1952 and again in 1954, the second time for six years, the U.P. Vidhan Sabha elected Narendra Deva as a member of the Rajya Sabha.

In 1954, Narendra Deva'a asthmatic attacks, from which he had suffered off and on since 1926, suddenly took a turn for the worse and his friends persuaded him to undertake a trip to Europe for treatment. The treatment he received in Austria gave his some temporary relief, and on his way back he was able to visit Germany, Switzerland, England, Belgium, France, Egypt, Israel and Yugoslavia and met many important political leaders in these countries.

When he returned to India, he found the Party torn with internal dissensions and, anxious to avoid a split at any cost, he agreed to take up the Chairmanship at the Nagpur session in 1954. But even this did not help. Dr. Lohia and some others continued to flout the National Executive and Narendra Deva had to take disciplinary action against them. As a result, Dr. Lohia and his friends left the Party and formed a separate Socialist Party of their own.

The mental and physical strain caused by these unhappy events proved too much for Narendra Deva and he was too ill even to attend the Important session of the Party at Gaya in 1955 though the Policy Statement adopted there was prepared under his guidance. He died at Erode on 19 February 1956.

His *magnum opus*, on which he had been working even during the last hours of his life and which was published after his death, is his monumental work on Buddhist religion and philosophy in Hindi entitled 'Bauddha Dharma-Darshan', running into 616 pages. There is no other book in Hindi or any other language in which the most abstruse problems of Buddhist religion, philosophy, psychology and logic have been discussed so thoroughly and in such a lucid manner.

What was Narendra Deva's specific contribution to the Socialist Movement in India? In the frost place, he helped to make it an integral part of the national struggle for freedom. Secondly, he realised from the very beginning that no socialist could succeed in India without the active participation of the peasantry, and in all the policy statements and programmes formulated by him, land reforms were given their due importance.

Lastly, he was never tired of emphasising that Socialism was not merely an economic issue, but a great cultural movement. His whole background and deep understanding of our cultural heritage gave him unusual authority to expound this aspect of the movement. He was a staunch Marxist, but his Marxism was not a set of rigid formulations.

It was to him a method of analysing and studying social phenomena which, according to the social and economic environment in which they occur, can yield widely differing conclusions, both as to a theoretical basis and the consequent mode of the action. To him Marx was a great democrat and a great humanist, and the way his teachings were being distorted and misapplied by his Communist followers was a matter of great sorrow and disappointment to him.

Throughout his life, Narendra Deva was deeply interested in education and regarded it as the principal means for a political, social and economic revolution in the country. He believed that in the earlier stages, education should be integrated with useful activity and therefore welcomed the concept of Basic Education propounded by Mahatma Gandhi.

The function of the Universities, according to him, was merely to transmit traditional knowledge and learning, but also and mainly to

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serve as centres of research and enlightenment and to prepare the youth of the country for participation and leadership in all spheres of life. He was for having regional languages as media of education up to the secondary stage and thereafter the national language, which, he thought, could only be Hindi. He was for a common script for all Indian languages and recommended the study of South Indian languages in the North as well as Hindi in the South.

In his own person, Narendra Deva represented a rare synthesis of certain qualities which would ordinarily appear to be incompatible. He was an ardent believer in national identity and integration in spite of being a Marxist. He was an agnostic in the sense that he believed the ultimate reality to be unknown and unknowable, yet he had all the qualities—humility, sincerity, compassion and love for his fellow men, —which distinguish a man of God.

He liked good food and the ordinary comforts of living, but hated all waste and ostentation. He was never a rich man, but liked to share whatever little he had with others. Both at the Kashi Vidyapith and at the Lucknow and Benares Universities, he gave away almost half his salary for the benefit of needy students. During the last yeas of his life, he was constantly ill and often bedridden, but his cheerfulness and sense of humour did not desert him to the last.

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Narendra Nath (Raja) (1864 — 1945)

Raja Narendra Nath, born at Chuna Mandi at Lahore in 1864, was an eminent royal politician and scholar.

Raja Narendra Nath was born on 8 December 1864 in a small house in Chuna Mandi at Lahore. Raja Narendra Nath's father, Diwan Boij Nath, was the son of Diwan Anand Kumar.

Diwan Boij Nath was an Extra Assistant Commissioner at Lahore, appointed in 1873. He died in 1875. Raja Narendra Nath was the only son of his father, who survived him. He had his early education at home under the guidance of a tutor. In 1880, he appeared at the Entrance examination at Calcutta. After three years, he appeared at the First Arts examination, securing the first position at Lahore, and was awarded a merit scholarship for two years.

In his B.A. examination, he secured the second position, and later acquired his M.A. degree in 1886 with Philosophy, Science and Persian as his subjects. Narendra Nath came in close contact with Sir Manoharlal, Pandit Nanak Chand, Bhai Parmanand and other leaders.

As a student, he read Johan Stuart Mill's 'Liberty'. He translated the book into Urdu. The minute study of the book influenced his mind and thinking. The book was published in 1887, when he got his M.A. degree. Immediately after the termination of his student career, he was appointed as an Assistant Commissioner and posted at Gurdaspur as a Probationer for two years. Later on, he was confirmed and worked as a District Judge at various places in the Punjab.

In 1895, he was appointed as the Deputy Commissioner for the Lahore Division. He was the first Indian in the Punjab to be so honoured. Sir Reginald Craddoc, the then Home Member of the Government of India, issued a circular that no Indian be appointed as a Commissioner. Raja Narendra Nath took one year's furlough leave and went to England to represent his case before Lord Crew, the then Secretary of State for India.

He lost his case and felt disappointed and resigned his post in 1916. The insulting behaviour of the British government brought an abrupt end to his career as a loyal servant of

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the British Crown. His loyalty to the British government earned for him the title of Diwan Bahadur in 1908. Later he was honoured with the title of Raja.

Raja Narender Nath represented the Land Holders' Constituency and got elected, unopposed, to the Punjab Legislative Council in 1921 and he successfully represented the constituency up to 1937.

Raja Narendra Nath, was a devout Hindu. Defending the Hindu cause, he presided over the All India Hindu Mahasabha Conference in 1927; and for many years he remained as the President of the Punjab Provincial Hindu Sabha. His advocacy for the Hindu cause earned him a great name. He was elected as the only delegate from the Punjab to attend the Round Table Conference in London in 1930-31.

On the strength of his experience, he opined that Conferences in London were held only to expose the heterogeneous character of the communities in India. Sir Samuel Hoare, the then Secretary of State for India, fully succeeded in his nefarious attempt to divide the various sections of Indians.

While speaking in the Punjab Legislative Council, he vehemently criticised the policy of the Government. He condemned the Communal Award and characterised the treatment of the Hindus and Sikhs by the British government in the Punjab as invidious and unjust.

Raja Narendra Nath was a nationalist and reformist and not a communalist. He appreciated the British form of government and advocated complete freedom for India. To improve the economy, he wanted the betterment of the Punjab by working out plans for the growth of small-scale industries, particularly for the economic uplift of the rural Punjab.

Raja Narendra Nath was one of the members of the Indian Statutory Provincial Committee. He was also a member of the Provincial Committee which co-operated with the Simon Commission.

The attitude of Raja Narendra Nath towards social reforms was modern. He advocated widow-marriage and removal of untouchability and condemned the caste system, and tried his best to do away with all kinds of social evils. In 1929, at the Frontier Hindu Conference at Lahore, he made a strong appeal for unity amongst all the communities with a view to evolving a united self-governing Indian Nation.

Raja Narendra Nath wrote a book 'Sir Stafford Cripps Mission and Akhand Hindustan' in which he exposed the vagaries of the Pakistan Scheme and convincingly proved that it was not only harmful to the India nation, particularly the Hindus, but also extremely injurious to the Muslims themselves.

Raja Narendra Nath was a good speaker. He delivered many speeches on the current problems defending the cause of the Hindus. After his resignation from Government service, he stood as a champion of the Hindu cause and worked for it with devotion and sincerity up to the end of his life.

Raja Narendra Nath was a spiritualist. Speaking in the Punjab Legislative Council, he remarked: "The spiritual truths propounded in the Vedas and the Upanishads are of eternal value." "The superiority of the Vedic Philosophy has been highly appreciated by eminent European scholars. In the Guru Granth Sahib we find a replica of the same spiritual truths."

Raja Narendra Nath was an adherent of the non-violent philosophy. As the Chairman of the Hindu Sabha, while presiding at the Lahore Conference, he expressed his political views on the Constitution: The Constitution, which provides for a division of political power between classes and which generates class consciousness will not strengthen the belief in the Responsible Government, but will create anarchy."

Raja Narendra Nath had wealth and prestige, lived a quiet and simple life, and as a Constitutionalist tried his best to serve the cause of the Hindus.

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Nariman, Khurshed Framji (1883 — 1948)

Khurshed Framji Nariman, born at Thana near Bombay in 1883, was one of the topmost amongst the freedom fighters from the Parsi community.

Khurshed Framji Nariman, popularly called Veer Nariman, is to be reckoned as one of the topmost amongst the freedom-fighters from the Parsi community. He was born on 17 May 1883 at Thana near Bombay, in a middle-class Parsi family. The husband of his father's sister was Hashang Jamasp Dastur, the Parsi high-priest of Poona. Framji's father, was for sometime the Diwan of the Janjira State and later a Police Inspector in Belgaum. He sent his son to Dastur in Poona. His sister (Dastur's wife) was to provide a home to the young Nariman and Dastur guide him in education.

Nariman joined the Jesuit Saint Winston (English medium) School at Poona. After passing the B. A. examination from the Deccan College, Poona, he joined the Bombay Law Class for LL.B. Being of an independent spirit, he did not want to depend on relatives. He served as an interpreter in the Bombay Police Court. He left the service after passing the LL.B. examination and started legal practice. His experience helped him to establish a flourishing practice on the Criminal side.

He was not like the ordinary young men who indulged in frivolities. He was a keen reader of all kinds of books and his apartment was always strewn with books and periodicals, He did not care for niceties in dress. He wore white *pyjamas* and a white close-collar coat. He wore the black Parsi 'Pugree' for a few years, but discarded it later.

Since 1924, for fifteen years he was elected to the Bombay Corporation securing maximum votes. He was elected Mayor in 1935-36. In both capacities, he undertook a drive for slum-clearance and spread of literacy by opening primary school in backwards areas. Like many other patriotic men, he was drawn to the Congress and soon became a popular leader in the Bombay Congress Committee, and for some years a member of the All India Congress Committee and the Working Committee. In 1934, he was the Chairman of the Reception Committee of the Bombay Congress Session. His leadership made the session a success.

He took a keen interest in the youth movement and student activities. He was for several years President of the Bombay Students' Brotherhood and Bombay Youth League. He was elected a member of the Bombay Governor's Council, prior to the 1919 Reforms. He supported the boycott of the Councils in the Non-Cooperation Movement of Mahatma Gandhi. He did not agree entirely with Gandhiji's extreme non-violence and parts of his constructive programme. But he threw himself heart-and-soul into the nation-wide upheaval and awakening under the Mahatma's leadership.

In the 1930 Salt Satyagraha, he was the first in Bombay to break the salt laws and go to jail. Thereafter he suffered four terms of imprisonment for Civil Disobedience till 1932. He was elected by maximum votes to the Bombay Legislative Council on the ticket of the Congress Swaraj party led by C. R. Das and Motilal Nehru. He was the leader of the Opposition and his forensic skill, bullet like effusive eloquence, was at its best in his attack on the Government's Bombay Development Department. Mr. Harvey, the Head of the Department, according to Nariman's view, grossly mismanaged it. He also charged him with misuse of public funds. The Government was in great difficulty in replying to his attacks.

Nariman was at the peak of his popularity in this period and people called him 'Veer Nariman'. Mr. Harvey filed a suit of defamation

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against Nariman. The judge held that the charges made by Nariman against Harvey were no legally established, yet as Nariman levelled them purely from public interest without personal animosity, he could not be convicted. This acquittal too was regarded by the public as Nariman's victory.

He was also the leader of the Independence of India League, started for propagating freedom without British connection. He published his book 'Whiter Congress?' After his jail terms in 1932. He advocated therein that the Congress should be exclusively a political organisation and should not waste in energies on cultural and ethical programmes, which should be left to other organisations.

In the Bowla Murder Case, Nariman's legal talent were displayed to a great extent. The story behind the murder was that, Tukojirao Holkar, the Raja of Indore, had kept in virtual confinement a beautiful Muslim young lady by name Mumtaj. She very cleverly escaped and married Abdul Kadar Bowla, a Bombay Corporator and businessman. The Indore Raj sent hired agents to Bombay to murder Bowla and recapture Mumtaj. The assailants shot at Bowla who was travelling in his car with Mumtaj from a car closely following it.

Bowla was killed and Mumtaj escaped with slight injuries. An European gentleman, whose car was following behind the culprits' car, caught and handed over one culprit to the Police. The other conspirators were soon arrested. In the case, three culprits were sentenced to death and several others to imprisonment. All of them were from Indore.

The Court remarked that the real culprit, the Raja, was not before it. The Government forced the Raja to abdicate. That was a victory fro Nariman. It added to his popularity, but it cost him assiduous labour, great pains and time, which he bore in the public interest.

In 1937, he came into conflict with Sardar Patel who was the Chairman of the Congress Parliamentary Board. The reasons for the conflict are obscure, but inferences are possible. Nariman was asked to contest the Central Legislative Assembly seat against Sir Cawasji Jehangir which he refused. It might be that he was thought to be reluctant to oppose a Parsi. Also it might be that he wanted to be the Chief Minister in Bombay and the Sardar had B.G. Kher in his mind to put in that position.

Some disciplinary action was taken against him. Although elected to the Bombay Assembly on a Congress ticket, he was not included in the Kher Ministry. His speeches in the Bombay Legislature thereafter were rather critical of the Congress Government. He became a back-bencher.

He thereafter joined the legal defence of the Azad Hind Army men both at Delhi and in Malaya. But he did not regain his old position in the Congress. The last ten years of his life were passed in obscurity.

Little is known about his family life. He married Manekbai after a long period of bachelorship. He was a generous host, fond of classical music, liberal in his social views and a thorough democrat. His interests were purely national and he worked for all people.

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Narmad (Kavi) (1833 — 1886)

Kavi Narmad, born in Surat in 1883, was a leading Gujarati poet.

Kavi Narmadashanker Lalshanker Dave (popularly known as Kavi Narmad) was born in a lower middle-class Nagar Brahmin community

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in Surat on 24 August 1883. His father's name was Lalshanker Purushotttam Dave, and mother's name Navadurga. Narmadashanker had his early schooling in Bombay where his father was employed in the Government Litho Press, and later both in Surat and in Bombay. He joined Elphinstone College in Bombay in 1851 after passing his Entrance examination, but left it within a few months for domestic reasons.

After a short spell of school-teaching in and around Surat between 1852 and 1854, he rejoined the Elphinstone College in Bombay, was 'all attention' when English poetry was taught and came in intimate contact with his English Professors, one of whom took him to the Governor of Bombay, before whom he recited one of his poems, the Governor offering to send young Narmad's poem on the English version to Lord Tennyson whom he claimed as his personal friend.

At one time, Narmad dreamt of going to England, but dissipated himself and finally left the college without taking a degree. His first wife (Gulabbai) died in 1853. Three years later he married again, and during the life-time of his second wife (Dahigauri) he married Narmadagauri, a widow whom he had chivalrously sheltered in his own house.

It was during his college days that Narmad began writing. The verses he then wrote, on the model of the medieval poet Dhira, fell into the traditional mould of devotional or didactic 'padas' (about two hundred in number), but even here Narmad brought to bear upon them his own individual style, so that the man who wrote them stood revealed in what he wrote.

His didactic poem 'Anubhavlahari' is in the seventeenth century Akha's vein, but his 'Few Thoughts Atop the Narma Hill' stands out from the rest for its distinctly personal and new approach. Narmad also wrote some narrative poems, for instance, 'Rukminiharan', Vajesinhne Chandba' and 'Adbhut Yudha', but Narmad was a poor story-teller and his moralising was of the tritest.

In rivalry with Dalpatram, Narmad sought to catch the public ears with a number of poems on topical and social problems, but could hardly beat Dalpatram on his own grounds—the only bright exception being his 'Picture of Widowhood' which created quite a sensation at the time of its publication. Though Narmad criticised Dalpattam as 'one who revealed in thymes', in his own poetry those revels were not ended.

A veritable Indian Renaissance in Gujarat as elsewhere had set in around the year 1852 as a result of the powerful impact of the West on Indian life and literature. Gujarati poetry was then passing through its transitional stage. It was a period of twilight where the old and the new were locked in an interesting struggle. Unlike Dalpatram, Narmad was largely a product of the English education and he had come directly under the spell of English poetry and some literary criticism.

His essay on 'Poets and Poetry', written when he was twenty-five, reveals that his views on poetry, despite his devotion to Sanskrit which produced 'Alankar Pravesha' (1856) and 'Rasa Pravesha' (1858), were in large measure moulded by what he had read of English poetry and literary criticism. Narmad held before his contemporaries a new concept of poetry and new standards for its evaluation.

In 1885, when barely twenty-five, Narmad resolved to dedicate himself to his pen, with utter indifference to the financial implications of such a step. It was a momentous decision to make, especially in those days when the reading public was very small indeed and living by pen was not even heard of. But, he neither regretted his decision nor looked back.

Besides producing a quantity of prose and verse, he plunged headlong into the turbid stream of social reform, addressed several public meetings in Bombay and Surat, founded several associations and periodicals, engaged himself in theological controversy with Shir Jadunath Maharaja, the head of the Vaishnava sect, and barely

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escaped from being beaten to death by the skin of his teeth.

Narmad began in the traditional style and produced verses which occupy a quarter of the space in his 'Narmakavita' of 800 pages. His verses, on the topical and socials problems, occupy another quarter. But, the remaining half marks him out from his predecessors and contemporaries as the great pioneer of modern Gujarati poetry.

His nature poetry, which he was perhaps the first to write in Gujarati, includes his poems on the seasons (Rituvarnan'), his description of the woods ('Vanavaran') and a travelogue and 1862 when he was at the peak of his poetic powers. His poems on love in a personal vein, like those on nature, form an important part of his contribution to modern Gujarati poetry.

Narmad has temperamentally eminently fitted for this job since, for one thing, he was a romantic lover in his life and, for another, his poetic theory of the intensity of emotions, which he called 'jease', facilitated all that he felt to be expressed at once and without restraint. He opened up for Gujarati poetry new avenues of lyricism of personal emotions of love.

Love was there in earlier Gujarati poetry and so was lyricism in some measure. But love, religion, devotion and divinity were indistinguishable before Narmad, who was the first to write boldly and candidly of worldly love without calling upon Radha or Krishna to do the proxy-wooing for the poet. Romantic love and romantic melancholy often went together and Narmad's love poems often despite the melancholic aspect of love so much so that the sad face of the beloved was sweeter to him than a smiling one.

Narmad's patriotic and heroic poems are the works of a man who was, during his lifetime, and after his death, known as a *hero* and a patriot. His poems 'Freedom', 'How long is this slavery to be suffered' and 'Fie, fie, slavery' show that he had the courage to criticise the English, besides his view that freedom was the first condition of growth.

He believed that no nation, however great, had a right to enslave another, that human dignity and slavery could never go together, that there should be constitutional limits to the rights of Kings, and that if the Kings fail in their duty, the subjects would be justified in rising in revolt against them. He had the rare vision to suggest that linguistic, religious and political unity was essential for the stability of the country.

He added that this unity was feasible only to heroic people and therefore laid great stress on heroism with patriotism. Incidentally, he was the first to coin a Gujarati equivalent for patriotism. To inspire his countrymen with heroism, he was proud to be in the vanguard, singing songs of inspiration to them: 'On, on, to the battle; the bugles are blowing; success lies ahead'. His love of Gujarat (by no means parochial) found a fervent and an immortal expression in his famous song: 'Jai, Jai, Garvi Gujarat'. Perhaps, there was something of a Byronic pose in some of his attitudes towards love, reform and poetry, but his patriotism and heroism were above board.

Narmad, who analysed the causes of the 'Decline of the Hindus' (1864) and followed it up with a candid 'Dharmavichar' (1865) a year before his death, used all available platforms and forums, including his powerful journal *Dandio* (1864) to agitate for social reforms, heroically fighting for the widows' right to remarry (he himself had married a widow), campaigning against the ban on sea-voyage which among the orthodox Hindus entailed excommunication, against child-marriage and against all forms and varieties of superstitions, and spreading light and fire, which earned him the appellation of 'Veer' Narmad.

Always in the vanguard of social reforms, impetuous and extreme at the start, Narmad emerged wiser from his experiences and came to realise the virtue of moderation in everything,

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thus falling in line with his elder contemporary Dalpatram, who had always believed in hastening slowly.

Narmad was the first modern prose-writer, the first lexicographer, the first author of a manual on prosody, the first to attempt an epic poem of the Western conception,, the first to devote himself entirely to his pen and the first modern poet of Gujarat. Narmad's confidence that even his enemies would be compelled to speak warmly of his qualities of heroism, truthfulness and integrity was neither misplaced nor exaggerated. His motto 'Love and Heroism', which he had painted on the porch of his house at Surat, was something that was also writ large on his own heart.

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Nasru'd-Din (d. 1451 A.D)

Nasru'd-Din was an eminent sufi saint of Kashmir.

One of the favourite disciples and constant companions of Shaikh Nuru'd-Din was Nasru'd-Din commonly known in Kashmir as Nasr Rishi. He was the son of a wealthy family, living at Sazipur in the *pargana* of Yech. Once, when young, he fell ill and his digestion failed entirely. His parents spent lavishly, but all in vain.

On his sick-bed, he dreamed that he saw a group of people and enquired who they all were, and who was sitting in their midst. They replied that they were the body of *abdals* and seated in the middle was the celebrated Shaikh Nuru'd-Din of Kaimuh, and they suggested that he visit him as soon as he could, if he wished to be cured of his disease. He told his parents what he had seen in the dream. They forthwith set off to wait upon the Shaikh, taking their son with them.

Nuru'd-Din asked him what was wrong and what was his name. He described his disease and said: "My name is Nasr and my title is Raothar ("wrestler" in Kashmiri)." Nuru'd-Din told him : "Are you able to live up to your title ?" Nasru'd-Din replied : "If I had your favour, I could." Then Nuru'd-Din told one of his disciples to bring food for Nasru'd-Din and asked the latter to eat as much as he could.

As soon as, he had finished the food he found a spiritual change in himself and bade farewell to his parents, saying : "I have found my physician". They were shocked and said :Narmad (Kavi) (1833 — 1886): "Our life will be miserable without you". Nasru'd-Din replied : "To make it sweet, be with God." Thus, he bade farewell to the world and remained with Nuru'd-Din until his death.

During his spiritual apprenticeship, Nasru'd-Din was entrusted with the care of other disciples of Nuru'd-Din. It is said that Nasru'd-Din fasted and ate ashes mixed with water at the time of Iftar. This, he did alone, and nobody knew of it. One of the Shaikh's disciples thought that he was drinking milk himself, but proving only *sag* (spinach) for them.

He complained to Shaikh Nuru'd-Din. The Shaikh asked him to watch Nasru'd-Din and snatch his cup as soon as he had prepared it.

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When he finally succeeded, he brought the cup to Nuru'd-Din, who asked him to taste it; he found that it was not milk but ashes, and was covered with shame.

Nuru'd-Din then asked Nasru'd-Din to take rice instead of ashes. It is reported that Nasru'd-Din made it his habit to take only a hundred grains of rice daily. According to Miskin, Shaikh Nuru'd-Din used gradually to reduce the quantity Nasrud'-Din ate until finally he took only twenty grains of rice as his full meal. Once, when under the command of the Shaikh, Nasru'd-Din began a retreat of forty days with only four walnuts to eat. After ten days in solitude, he was trying to crack the first walnut and Nuru'd-Din, who happened to pass by, heard the sound. He asked what he was going.

Nasru'd-Din replied by breaking a walnut. Nuru'd-Din remarked: "I thought you were breaking your *nafs* and here you are cracking a walnut". When Nasru'd-Din finished his retreat, he presented all four walnuts to the Shaikh.

Nasru'd-Din was the constant companion of Shaikh Nuru'd-Din from the day he joined him. Out of affection the Shaikh used to call him by the name of "Nasro" and addressed some of his sayings to him. The following sayings of the Shaikh on the subject "come good, come evil, there is an end" are addressed to Nasru'd-Din.

> "When the body was bared to the wind of the Jehlum, that day has passed, O Nasar.
>
> When we had only thin curry and unsalted vegetables to eat, that day too has gone, O Nasar.
>
> When the wife was near and warm clothing covered, the bed, that day too has gone by, O Nasar.
>
> When boiled rice and sliced fish were provided for us, that day also has passed, O Nasar."
>
> " In those glittering halls of lords [*khan*],
>
> The great were told to shrink back.
>
> I say pretty damsels singing songs there;
>
> They were sweeping the dust with Yak's tails.
>
> There I now observed cotton being sown.
>
> I saw, O Nasar, thou mightiest also go to see it".

When Shaikh Nuru'd-Din died, Nasru'd-Din succeeded him as the head of the Rishis at Chrar. It is said that before Nasru'd-Din died, the Shaikh appeared to him in a dream and told him that he had done much good work and suffered much hardship and it was now time for Nasru'd-Din to join him (in the next world). The Sahikh also asked him to entrust the charge of the Rishis at Chrar to Malik Jogi Raina, who was one of the nobles of the royal court and who used often to visit Nuru'd-Din and later Nasru'd-Din.

Nasru'd-Din, in accordance with the command of the Shaikh, approached Malik Jogi who refused to accept the offer. But during the night a sudden change came over him; he became restless, tore out his clothes and rushed to Nasru'd-Din, who was near death. He nominated Malik Jogi as his successor and soon breathed his last, in 855/1451. He was buried next to his preceptor at Chrar.

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Nasirud-Din Baghdadi Qadiri, Hazrat Syed (d. 1936 A.D.)

Hazrat Baghdadi Pir Sahib, sufi of the Goalpara district, was an important Islamic scholar and preacher.

Hazrat Baghdadi Pir Sahib was an important sufi of the Goalpara district. His name has been

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recorded among those who preached the doctrines of Islam to the people of this region. This savant of Islam was the son of Hazrat Qurban Ali who had come to India from Baghdad. It is narrated by his followers that he first came to Bombay and then migrated to Uttar Pradesh in connection with his jewel trade, and lived there for a number of years. Uttar Pradesh, specially Aligarh at that time was humming with social and literary activities of Sir Syed Ahmad (1817-1898 A.D.) the founder of Muhammaddan Oriental College, now Aligarh Muslim University. Hazrat Pir Baghdadi joined Sir Syed Ahmad in collecting funds for the said college.

Having finished his job at Aligarh he came to Calcutta and Sundarbans (West Bengal), and from there he came to Sirajganj in the district of Pabna (now Bangladesh) with a view to dealing in jute, where he got married and lived for sometime. Then he came to Mymensing where he lived for many years, and had property with residential quarters. He had three sons by his first wife. He had many disciples and followers at Sirajganj, Mymensing and throughout Bengal. From Mymensing he moved to Katarihara or Jaleswar at a distance of six miles from Lakhimpur in the Goalpara district (Assam).

There was practically no human habitation there at that time. He settled there. He took a plot of 800 hundred *bighas* of land from the Zamidar of Lakhimpur with a view to constructing *khanqah,* mosque, *madrasah* and *musafir khana* and for cultivation as well. It is said that arrangement was made for food and lodging for the followers, travellers and the poor without discrimination of caste and creed.

With the passage of time the place Katarihara or Jaleswar developed socially, educationally and economically. There, he converted a Christian family and married a daughter of theirs. By the second wife, he had three daughters. The Pir Sahib left this world in 1342 B.S., 5th Magh, Tuesday at day time (1936 A.D. most probably).

Baghdadi Pir Sahib was a great and learned Sufi of Qadiriya Order. He was well-versed in Urdu, Persian and Arabic and composed poems in the three languages. He had a dynamic personality and possessed deep knowledge of the Holy Quran, Hadith and Fiqh. He always quoted freely from the Quran and the Hadith in presence of educated persons. He was proficient in economics, geography and politics also. His book, *Ash'ar-e Haqaiq,* is an ample proof of his genius.

The mission of the Pir Sahib was to impart education both Islamic and modern to the people. He established the Katirinara Mazharul Uloom Senior Madrasah without taking any aid from the government. He brought qualified teachers from Sylhet and Chittagong. At present, the Madrasah is under the State Madrasah Board, Assam.

The urs sharif (death anniversary) of this saint savant and Sufi of Islam is celebrated every year on the 8th of Magh of Bengali year at his *khanqah.*

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Nasiruddin Mahmud Chiragh-i-Delhi, Shaikh (14th Century)

Nasiruddin Mahmud Chiragh-i-Delhi was an eminent sufi saint of Delhi.

It was a little before noon on a hot summer day in Delhi in the early years of Sultan Ata'uddin Khilji's reign that Shaikh Nizamuddin Auliya', the greatest Indo-Muslim saint of all times, left his comfortless room on the upper storey, which was burning like an oven, negotiated the clumsy and dangerous staircase, and was about to proceed to a little room that adjoined his Jama at-Khana, a large hall with tall, clumsy pillars in which his disciples lived, prayed and slept according to the principles prescribed for the community life of the mystics.

But the great Shaikh, who kept his nights

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alive with prayers, meditations and recitations of select verses, was not destined to enjoy his much needed midday rest. For, casting his eyes around him, he discerned a man of about forty-five or so standing in the courtyard under the banyan tree, which some years later was to spread it 's branches over the roof of the Jama'at-khana, so that the Shaikh and his friends might sit comfortably in the shade.

Something in the man, one of his newer disciples, attracted the great Shaikh, for he possessed, in a remarkable degree the 'intuitive intelligence, (*Nafs-i-Gira*) of the mystics. The new disciple had come to his master, even as Shaikh Baha'uddin Zakariyya had gone to Shaikh Shahabuddin 'Umar, the founder of the Suhrwardi Silsilah, after years of study, preparation and self-training. He was, to quote a metaphor of the Great Shaikh himself, like 'dry wood' which the mystic-master had but to breathe on and it would burst into flames.

The Great Shaikh gave up the idea of his midday rest, turned to the gate-room (*Dihliz*) and sent one of the servants of the *Khanqah* to summon the new disciple. "Sit down," said the Great Shaikh, surveying the man with those red, sleep-laden eyes of his, well aware that even his *Khanqah* was fortunate in the advent of such a mystic. "What is in your heart ? What is your aim? What work did your father do ?"

From all his higher disciples Shaikh Nizamuddin Auliya' ruthlessly demanded the complete severance of all earthly ties. They must have nothing to do with kings and high officers. They must not earn any livelihood; a feeling of security about his means of livelihood would imply that the disciple depended upon something other than Allah. So no playing for security, if you are a mystic. Starve and be the guest of Allah !

Earlier Chishti mystics had only permitted two forms of livelihood - Zamin-i-Ahya, the cultivation of barren land by the mystic's own hand, and Futuh, the unasked charity of his neighbours. But the Great Shaikh apparently disapproved of the former as it made the mystic dependent upon the tax-collector. Unasked charity was the only livelihood he would permit.

The new disciple was prepared for all that the human mind and frame can bear in the search for Haq or the Absolute. He had already cast aside 'all earthly ties, though he belonged to a well-to-do family.

"My father," Shaikh Nasiruddin Mahmud replied, "had slaves who traded in woollen 'cloth. The object of my devotions is to pray for the long life of the Shaikh, to attend to the shoes of the Durweshes, and to serve them with my head and eye-balls."

The Great Shaikh's mind inevitably went back to those far-off days when, though the most distinguished of Delhi students and one whom every one expected to have 'a fine career,' he had, almost without an effort, cast all worldly temptations aside and presented himself at the Jama'at-Khana of Shaikh Fariduddin of Ajadhan, determined to tread the mystic path. He possessed nothing, absolutely nothing, in those days. A kindly lady had lent him her Chadar to wind round his waist while she washed his only pair of garments. He had not even a copper coin to buy a little paper on which to jot down his master's instructions.

Here, the Great Shaikh could not fail to see, was a true successor to him, to Shaikh Fariduddin and to all the great Chishti mystics of the past.

"Bravo ! Now hear me," the Great Shaikh said, "When after finishing my studies I went to Shaikh Farid at Ajodhan, a friend and classfellow of mine, with whom I used to have academic discussions (at Delhi), came and put up at an inn. He had a servant to attend to his needs. Seeing me in my grimy and tattered clothes, he exclaimed: 'Maulana Nizamuddin ! What misfortune has befallen you ? Had you taken to teaching work at Delhi, you would have become the leading scholar (Mujtahid) of the time with prosperity and sufficient livelihood., I said nothing in my justification but merely apologized

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and returned to Shaikh Farid. 'What would be your answer to such a question ?' Shaikh Farid asked. `As the Shaikh directs' I replied, 'Tell him,' He then asked me to order a tray of every variety of dishes from his kitchen and to take it on my head to my friend, who genuinely surprised, came to see Shaikh Fariduddin, and was so charmed by his conversation that he entered the circle of his disciples."

There was no stopping the great Shaikh once he had started on his favourite theme. He went to the heart of every problem - to the heart of every man. Tears flowed down the Shaikh's cheeks as in that small Looh-swept room he expounded the principles of mysticism to the new disciple, who, on his part, took in everything and understood everything.

This is how, woven round a simple story and a plain verse, the last of the great Chishti mystics received the spiritual benedictions of his master.

The *Khair-ul-Majalis* of the inestimable Hamid Qalandar enables us to piece together some events about the family and early life of Shaikh Nasiruddin. He came from a family of emigrants to India and his grandfather, Abdul-Latif Yezdi, was born in the district of Lahore; but the family migrated to Oudh and Shaikh Nasiruddin was born in that historic centre of Hindu culture. His father, Yahya, died when he was nine years old, but the family was in affluent circumstances and his mother gave him a good education. He studied the *Hidayah* and the *Pazudi* with Maulana Abd-ul-Karim Sherwani; and after the latter's death, he completed his studies in all subjects at Oudh under the instruction of Maulana Iftikharuddin Gilani. His relations wanted him to take up some work, but he would not hear of it, and at the age of twenty-five he definitely chose the mystic path.

Years later (in 1353 A.D.) he gave an account of his life at that time and his conception of a well-spent day. " There were pleasant mausoleums (in Oudh) in those days and well-laid out mango-groves. Now both the mausoleums and the mango-groves have disappeared. Every morning I would go out of my house with my brother-in-law, Khwaja Mahmud, father of my nephews, Moinuddin and Kamaluddin, reciting my Wazifa (religious formulae). On reaching the mausoleums, I would say to him, `Khwaja, you can go home or pray in one of the mausoleums like me.' He would select one of these alternatives. I said my Zuhr (afternoon) prayer there. At Asr-time I gave the call to prayer; about ten or twelve persons would collect together and I led the congregational prayers. After saying my Maghrib (evening) and Isha (night) prayers there, I returned home reciting my Wazifa all the time. I could get a short afternoon nap (Qailulah) under the mango-groves where the weavers had spread their nets between the tree-trunks; there was no fear that a thief would steal my shoes or my water-pot. On reaching home, I would retire to my room on the roof and spend the whole night in my religious devotions. Years passed like this.

It was not till the death of his mother, who was buried behind the Id-gah of Ajodhya (or Oudh) that Nasiruddin Mahmud could come to Delhi at the age of forty-three and establish himself in a corner of Shaikh Nizamuddin's Jama at-Khana to share in its community-life. But family ties still bound him to Oudh. His younger sister, Bibi Lahori, was dead and her son, Kamaluddin, was being brought up by his elder sister, Bibi Buba-badi, along with her own son, Zainuddin Ali. These two nephews were destined to live with him till the end of his days.

He often went to visit his surviving sister. Our records only give us an incomplete account of these journeys. "Once," he tells us, " I returned from Oudh with my brothers and the father of Khwaja Yusuf. In those days, I had reduced my diet.' `He has given up his diet,' my brother said to Mubashshir, the servant of Shaikh Nizamuddin Auliya.' `Please report the matter to the Shaikh.' Mubashir went to the Great Shaikh and exaggerated the matter still further. The Shaikh sent me a loaf of bread weighing two seers and Hilwa (sweetmeat) with

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instructions that I should finish them." He found the task difficult owing to the delicate condition of his stomach but carried out the Shaikh's order none-the less.

On another occasion he reached Delhi in mid-winter and found the Shaikh's Jama'at Khana crowded. "Putting you up is no burden or trouble to me," the great Shaikh apologised to him." But there are so many travellers here. Your relations in Oudh will also be anxious about you." The last sentence was probably a reference to the impending Mongol attack under Targhi. Shaikh Nasiruddin squeezed himself into the Jama'at-Khana somehow, but a week later orders were received from Sultan 'Ala'uddin summoning everyone within the City-walls. Shaikh Nasiruddin found refuge in the house of Maulana Burhanuddin Gharib, who was destined years later to lay the foundations of the Chishtiyah-Nizamiya Silsilah in the Deccan. The two became very close friends.

On another occasion, when returning from Oudh, Shaikh Nasiruddin saw a ruined gate (Dewrhi) by the side of the river Gumti, and took it into his head to pull it down and build a mosque on the spot with the material. The name of the place is not given in our records, but it may safely be identified with Jauras, where the mosque still stands. The inhabitants of the place claim to be descended from the Sister's of Shaikh Nasiruddin. The work took him some months, and before it was completed he heard of the death of his sister, Buba-Abadi.

He left his servant or companion, Qazi 'Arif, to complete the work and went back to Oudh. After staying there for forty days, he started for Delhi with his nephews. He was not destined to see his native town again. "You are coming from the right side," Shaikh Nizamuddin said to him, "You have done well in bringing your nephews along." He now definitely settled in the house of Shaikh Burhanuddin Gharib' in the City, which was at a considerable distance from the great Shaikh's Jama'at-Khana at Ghiaspur. His visits to the great Shaikh were therefore infrequent, but according to the Shaikh's own principles meeting one's master too often was not necessary.

There followed some fifteen years of externally uneventful life, during which Shaikh Nasiruddin Mahmud's reputation grew steadily among the mystic circles of Delhi. Shaikh Nizamuddin Auliya was one of those few persons who have never been troubled by sex-desire. He had even a theory about it. "Marriage," the great Shaikh said, "is permitted but celibacy is a matter of courage. If a man is so absorbed in thoughts of God that he feels no promptings of sex-desire and is not conscious of what it is, inevitably his eyes, and tongue and limbs will be protected (Mahfuz). He ought to remain unmarried. But if a man cannot be so absorbed and his heart is prompted by sex-desire, then he should get married. The essence of the matter is cosmic emotion (Mohabbat).

If a man's heart is absorbed in God, this will influence his body, but if his heart is distracted, then his body will be distracted also." Following the example of the Great Shaikh, some of his distinguished disciples, like Maulana Fakhruddin Zarradi, also decided to live a celibate life. Shaikh Nasiruddin Mahmud, who had not the Great Shaikh's constitutional immunity from sex-desire, had solved the problem for himself while still in Oudh. "In those early days," he says, "sex-desire began to trouble me, and I felt very depressed. In order to suppress this desire I drank so much lemon-juice that I was brought to the verge of death. Still I said to myself 'Death is preferable to a life of sex-desire'."

He lived up to the highest standards prescribed by the Great Shaikh, poverty and resignation being the chief of them for "the mystics at the stage of resignation (Rada, Tawakkul) is like the corpse in the hands of the undertaker." Like the Great Shaikh and all his Chishti predecessors, he would have nothing to do with the great ones of this earth. "There are two terms of abuse among the mystics," he

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told Hamid in his later years, "*Muqallid* and *Jurt* Muqallid is a mystic who has no master. Jurt is a mystic who asks people for money, who wraps himself up in a costly cloak (Khirqah), puts on a mystic cap and goes to kings and high officers. Why ? I am a Durwesh. Give me something."

The great Chishti mystics had always avoided the courts of kings, and we find Shaikh Nasiruddin Mahmud telling Hamīd a story on the subject.

"Once upon a time, there was a king who had made it a rule that everyone could have access to him when he was sitting in the public Durbar. Petitioners came with their applications in their hands, which were taken by the chamberlains (*Hajibs*) and handed over to the king. There were gate-keepers (Darbans) at the entrance but they did not stop anybody.

"One day a Durwesh clad in a patched cloak (*Khirqah*) came to the king's gate and wished to pass according to the custom without any hesitation.

"'Turn back!' the gate-keeper shouted.

"The Durwesh was perplexed, 'Khwaja,' he asked the gate-keeper, 'Is it not the custom of this court that no one is forbidden entrance ? Everyone is going in. Why do you stop me? Is it on account of my short and insignificant cloak (*Khirqah*) ?

"'Yes,' replied the gate-keeper, 'that is exactly the reason why I am preventing your entrance. You are wearing the garb of saints; and people do not come in this garb to this door. Go back. Take off your saintly garb, put on the dress of worldly men and then I will allow you to enter. But respect for this garb (of the saints) prevents me from permitting you to come in.'

"The Durwesh gave up the request (to the king) which he had in mind. 'I will not give up the garb of the Durweshes,' he replied."

In the years to come Shaikh Nasiruddin's principles vis-a-vis the Kings of the day were to be sternly tested. But for the present his one desire was to live the life of a mere devotee. "For years," he says, " I had entertained the desire that with a loin-cloth (Mirzai) round my waist, a coat round my body and a cap on my head, I might wander from mosque to mosque on hills and plains." He asked his friend, the poet Amir Khusrau, who saw the Great Shaikh almost every day after dinner and was allowed to talk of almost everything he liked, to intercede for him with the Great Shaikh, so that he might be allowed to worship God in a corner.

But Shaikh Nizamuddin, who even then was contemplating appointing him as his chief *Khalifa* or Successor at Delhi, would not hear of it. "Tell Nasiruddin," he told Khusrau, "That he ought to live among the people, submitting to their cruelties and blows and responding to them with humility, generosity and kindness." Of his eminence among the disciples of the Great Shaikh there can be no doubt. Amir Khurd, the author of the *Siyar-ul-Auliya,* who passed his early years in the precincts of the Great Shaikh's Jama at-Khana, says that "among the disciples of Shaikh Nizamuddin Auliya, Shaikh Nasiruddin was like the moon among the stars."

Shaikh Nizamuddin Auliya died on 18th Rabi II, 725 A.H. (March 1325) and his funeral prayers were led by Shaikh Ruknuddin, grandson of the famous Suhrawardi saint, Shaikh Baha'uddin Zakariyya of Multan, who happened to be then at Delhi. Some three months or so before his death, he had at the instance of Amir Khusrau and others ordered Certificates of Succession (*Khilafat-Namas*) to be prepared. The first mystic to receive his Certificate was Shaikh Qutbuddin Munawwar, grandson of Shaikh Jamal of Hansi, the senior disciple of Shaikh Fariduddin of Ajodhan. Shaikh Nasiruddin came second, but the Great Shaikh made it clear that precedence in this matter was irrelevant and ordered them to embrace each other.

In accordance with the directions of the Great Shaikh, his Successors left for various parts of India. Shaikh Burhanuddin Gharib' went to Gulbarga; Akhi Siraj, whose descendant,

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Shaikh Nur, was to make a great provincial reputation for himself, went back to his native province of Bengal; and Shaikh Qutbuddin Munawwar retired to Hansi, where his grandfather was still tenderly remembered. Shaikh Nasiruddin Mahmud along with a co-successor, Shaikh Shamsuddin Yahya, was left to lead the Great Shaikh's disciples and to continue his traditions at Delhi.

The Jama'at-Khana of the Great Shaikh was claimed by the descendants of his sister by right of inheritance. Shaikh Nasiruddin took up his residence in a house where his mausoleum now stands, prepared to face poverty and all other misfortunes. "Today," he told Hamid in 1353 A.D., "I have a number of followers and also guests at my meals. But at that time I fasted for one day (without Iftar-food) and then for another day. I had a friend, named Nathu of Patwa. He brought two pieces of bread, God knows whether of Mash or barley. He had placed a little vegetable over one piece and the other piece of bread over it. He untied the cloth in which he had brought them and placed them before me. What a joy it was ! .... And how delightful it was when I had no lamp (Chiragh) in my house and no fire (in my kitchen) during the day. The number of my relations was so large that they could have provided for ten persons like me; but I gradually made them understand my mind and they gave up the thought of making any provision for me. If a man of the world came to see me, I would put on the cloak (*Khirqah*) of my Shaikh to hide my poverty."

It was under these conditions that Shaikh Nasiruddin was driven into a conflict with Sultan Mohammad bin Tughlaq.

The matter requires some explanation. "To the mystics of all creeds it is forbidden to associate with kings and government officers," says the apocryphal Malfuzat of Shaikh Fariduddin of Ajodhan. The sentence very neatly expresses the traditions of the Chishti *Silsilah*. We find Shaikh Nasiruddin at one place making a distinction between what we would now call the Revolutionary State, in which government posts are a means of service, and the Class-State, which is founded on power, dominations and the interests of the governing class. But the Revolutionary State, according to him, had only existed during the days of the Prophet and the Pious Caliphs.

All political organisations since then have been Class-States, or rather Class-Governments. Now it is one of the primary duties of the mystic to keep away from such a government; for a government servant or a government pensioner will not have a soul which he can call his own. A gift of Nathu of Patwa (God bless him!) is welcome because it is unconditioned. A government gift can never be unconditioned. You cannot, if you are a government servants, search for the Lord with a care-free soul and you are deceiving yourself - and others - if you think you can serve God and Mammon at the same time. The tradition of a century and a quarter in India, and of a much longer period in foreign lands, demanded that the Chishti Shaikhs should avoid the courts of Kings. On the whole, one should be grateful for the fact that Islam came into India through the peaceful immigration of middle-class men and workers, and not as an appanage to the kings, their courtiers, their armies and their harems.

Shaikh Fariduddin had lived at distant Ajodhan, far from the atmosphere of kings and courts, and on the only occasion when he was visited by a high officer, Ghiyathuddin Balban Ulugh Khan (later on, Sultan Balban), he absolutely refused a gift of four villages offered by the latter. Shaikh Nazamuddin, living at Delhi, had to face the music but he refused to relax his principles. If high officers came to see him, he did not refuse them an interview. But he was always annoyed. "They waste the time of this Durwesh," he would say.

It was with the greatest difficulty that Malik Qara Beg, a high officer of 'Ala' uddin, succeeded in inducing the Great Shaikh to go an audition-party (*Sama*) which the Malik had

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arranged in his honour. But that was the absolute limit. At a time, when the Great Shaikh and his companions were starving, Sultan Jalaluddin sent him the grant of a village as a gift. But he would not accept it and he told his companions that if they wished to leave him, they were welcome to do so. Owing to Amir Khusrau, who was Jalaluddin's `Keeper of the Qur'an, and poet-laureate, the Sultan developed a desire to see the Shaikh. But the Great Shaikh would not hear of it. "My room has two doors," he said, "If the Sultan come through one door, I will leave by the other." Ultimately, in order to avoid a surprise visit of the Sultan, the Great Shaikh left Delhi and went to visit Shaikh Farid's tomb at Ajodhan.

Sultan 'Ala'uddin Khilji, a terrible master for the bureaucracy, kept in stern check the Qadis (judges) and Sudur (guardians of charitable endowments) who drew a salary from his treasury, and the historian Diauddin Barni, writing in the early years of Firoz Shah's reign, laments that as 'Ala'uddin had subjected the judiciary to the executive, that bad custom had continued in succeeding reigns. But though Barni, himself a disciple of the great Shaikh, forgets the teaching and principles of his master so far as to express his surprise 'that 'Ala'uddin never called the Great Shaikh to his Court or went to see him,' he assures us at the same time that no words ever passed the Sultan's lips to which the Shaikh could possibly object.

There was, in spite of his indefensible crimes, a deep religious strain in 'Ala'uddin's mind and he allowed all sorts of religious people in his country to worship their God - and his - in whatever way they liked. He was prepared to help the Chishti mystics when they were in real need, but except in one case his assistance was not accepted. And where no payment had been made, 'Ala'uddin demanded no services.

Matters, however, came to ahead in the reign of Sultan Mubarak Shah Khilji. Khidr Khan, the Sultan's elder brother, whom he had ordered to be murdered in cold blood in the Gwalior fort, was a disciple of Shaikh Nizamuddin. But Shaikh Nizamuddin was not concerned in the struggle of princes and seems to have taken no notice of the affair. Unfortunately, an ex-disciple of the Shaikh, who had been trained by the Shaikh in his Jama'at-Khana, one Shaikhzada Jam, wanted to attain to greatness through Palace-intrigues and even dreamt of setting himself up as a rival to the Great Shaikh.

It was said that Mubarak had obtained the throne through Shaikhzada Jam's prayers. The Great Shaikh's prayers, of course, were not available for such matters; they were the exclusive monopoly of the poor, the helpless and the oppressed. One thing led to another and the bitterness in Mubarak Shah's heart increased. He had built a great mosque, the Masjid-i-Miri, and wanted the Shaikh to come there for his Friday prayers. But the Shaikh would not hear of it. "The mosque nearest to my house has the greatest claim on me," he remarked and went for his Friday prayers to the Kailugarhi Mosque as before. The Shaikh and the Sultan came together at one assembly - the Siyyum of Maulana Diauddin Rumi - but though the two accounts we have of the incident are slightly different, it is clear that neither the Shaikh nor the Sultan cared to take any notice of each other. Mubarak Shah went so far as to station his officers to see that no government servants went to the Shaikh's Jama'at-Khana, but Shaikh Nizamuddin ordered the expenditure on his kitchens to be doubled and the crowd of visitors to his Jama'at-Khana increased. Hurt to the quick, Mubarak Shah declared that he would summon the Shaikh by an administrative order, to be executed by force if necessary, on the first day of the new month.

It was a custom in those days, after the new moon had been seen, for all the high officers and distinguished men of the City (Delhi) to assemble at the Palace to congratulate the Sultan. The Great Shaikh, of course, never went, but he used to send his servant, Iqbal, to represent him; and Iqbal stood among the greatest officers of the land and congratulated the Sul-

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tan. It is not known whether this custom of the Shaikh was an inheritance from the days of 'Ala'uddin Khilji; if so, it betokens a great tolerance on the part of that terrible monarch. Mubarak Shah, however, had been receiving Iqbal's congratulations during the four years of his reign, but he declared that he would submit to the insult no longer.

The Shaikh must come personally, or he would be brought. Of course, kindly intermediaries, anxious to work out a compromise or to find a solution, were not wanting; and there was much coming and going of high officers between the Imperial Palace and the Shaikh's Jama'at-Khana. But they found the Shaikh adamant; far from accepting a compromise, he would not even condescend to discuss the matter. All he did was to go and pray in tears at his mother's grave. The inmates of the Jama'at-Khana waited in fear of the approaching day. But the day never arrived. On the night previous to it, Mubarak Shah was assassinated by the Barwars and his head was thrown amongst the crowd from the roof of the palace.

With the accession of Muhammad bin Tughlaq, the policy of the Empire once more underwent a revolution. The Sultan was a disciple of Shaikh 'Ala'uddin, a grandson of Shaikh Fariduddin of Ajodhan. Now Shaikh 'Ala'uddin had passed his whole life between his house and the mausoleum of his grandfather, Strictly speaking, he enrolled no disciples himself, but gave them caps and garments on behalf of his grandfather after they had been placed on his grave. He also regarded kings and high officers as filth and dirt. When Shaikh Ruknuddin, on his way to Multan from the Delhi court, took the trouble of going to Ajodhan, Shaikh 'Ala'uddin would neither ask him to stay nor offer him any hospitality. Shaikh Ruknuddin, riding in his litter and followed by his disciples, just caught Shaikh 'Ala'uddin while he was on his way to his house from the mausoleum of his grandfather, and the latter had no alternative but to embrace Shaikh Ruknuddin.

But on returning to his house, he bathed and changed his clothes. "This man," he said "has brought to my Khanqah the stench of the Court." No influence of Shaikh' Ala'uddin is traceable in the posse of Muhammad bin Tughlaq. The Sultan was very keen on supporting the rationalists (Ahl-i-Ma'qulat) against the traditionists (Ahl-i-Manqulat). This problem did not interest the mystics and centuries before they had determined to pass it by. Sultan Muhammad was, it has been said, very cruel to the Qadis and all 'externalist scholars' (Ulama-i-Zahiri) who were in the service of the government. But his attitude towards the mystics, was different. He wanted them to march in tune with the imperial policy and to become officers of the State. NO Delhi Sultan was stronger or more powerful than Sultan Muhammad bin Tughlaq at the beginning of his reign; his resources were great, and the annexation of a large part of the Deccan having put plenty of jobs at his disposal, he was in a position to pay handsomely for services rendered. The mystics were required to discard their *Khirqah* (patched frock) for the silken gown and broad waistband of government officers. The Sultan said that he wanted their advice and guidance, but everyone knew that the Sultan only wanted discussion in order to have an opportunity of defeating and overpowering his opponents and that in the end he would be guided by his own opinion. Still, for the starving mystics, living on the charity of their neighbours, the temptation of a guaranteed livelihood through government service was too great.

The elderly mystics, who had starved and prayed for years, were obviously incapable of either directing a campaign or supervising office-work. But it was different with young men belonging to distinguished mystic families, who had completed their education but had not yet gone through the prolonged mystic discipline of the Chishti *Silsilah*. They could shift on to worldly things. For details of personal cases I must refer the reader to the *Siyarul-Auliya* of Amir Khurd.

Almost all the descendants of Shaikh

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Fariduddin were enrolled in the Imperial bureaucracy; the descendants of Sayyid Mahmud Kirmani, a much-loved disciple of Shaikh Fariduddin, who had later established themselves round the Jama `at-Khana of Shaikh Nizamuddin, followed the same path. Of the smaller fry there was no reckoning. When years later the Tughlaq Empire in the Deccan and the distant provinces collapsed, most of them were threatened with material and spiritual ruin, as the Great Shaikh had predicted. The historian, Diauddin Barni - perhaps representing the majority - was too historian, Diauddin Barni-perhaps representing the majority-was too far gone to recover; the iron of worldly desire had penetrated too deeply into his soul. Others, like Amir Khurd, came back to the mystic path again. Only three important disciples of the Great Shaikh - Shaikh Shamsuddin Yahya, Shaikh Qutbuddin Munawwar and Shaikh Nasiruddin Mahmud - ventured to ignore the Sultan. The brunt of the struggle fell on Shaikh Nasiruddin.

Shaikh Shamsuddin Yahya, probably the oldest of the great Shaikh's disciple, was summoned to the Sultan's Court. "What are you doing here ?" he was told, "Go and preach Islam among the temples of Kashmir." Now converting non-Muslims was no part of the mission of Chishti *Silsilah;* the Great Shaikh himself had made no converts. As Shaikh Shamsuddin showed no intention of leaving Delhi, the Sultan appointed officers to take him to Kashmir. But Shamsuddin dreamt that the Great Shaikh was calling him to himself. He developed an ulcer in the back. The Sultan suspected a trick and ordered Shamsuddin to be brought on his cot to the Court, but on satisfying himself that the man was at death's door, the Sultan perforce allowed the Shaikh to die peacefully in Delhi.

Shaikh Nasiruddin's trial came next. The Sultan had collected some 370,000 horsemen for the conquest of Khorasan. The death of Sultan Abu Said, the last of the Il-Khans of Persia, had left no central power in the land and pretenders were succeeding each other in quick succession. The assassination in 727 A.H. (1326 A.D.) of Tarmshirin Khan, the last of the Chagta'i Khans who wielded any real authority and who at the height of his power had invaded India, had plunged Mawara-un-Nahr into civil war. The prospects from this point of view were not bad. But a lot of questions, political and military, could have been asked. Why must you conquer Khorasan ? What good are you going to do there ? Can you really establish yourself permanently in that distant land ? Will your army not be entirely annihilated in the terrible Dasht (steppe) that divides India from the region because no proper arrangements for conveyance and supply can be made ?.

But Shaikh Nasiruddin had no intention of discussing politics or military affairs when he was summoned to the Court to help in the enterprise. The Sultan was whipping up public opinion in favour of the campaign and from that point of view Shaikh Nasiruddin had his value. But the Sultan's plan of summoning the Chishti Shaikhs to the Court was a novel idea. Nothing like that had happened before. Of course it was impossible to avoid the summons; the Sultan would use force, if necessary, as he did, later on, in the case of Shaikh Qutbuddin Munawwar.

So firmly, with quiet determination and full preparedness to meet the consequences, Shaikh Nasiruddin went to the Palace determined to insult the Tughlaq Sultan as no great Sultan of Delhi had been insulted before.

Muhammad bin Tughlaq, to do him justice, was very anxious to please his quest, quite forgetful of the fact that the Shaikh was not of the stuff that courtiers are made of. He seated Shaikh Nasiruddin on his right hand and wished apparently-for an opportunity to explain his plans. But the Shaikh was determined not to hear them.

"I wish to march in the direction of Khorasan," the Sultan said, "I want you to accompany me."

"*Insha'llah*- God willing-," replied the Shaikh. The Sultan felt that this reply was really

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a refusal and complained that the use of this well-known phrase indicated the desire to put off a thing (*Tab`id*).

The Sultan and the Shaikh-both of them men of academic learning-quarrelled about the use of this phrase. The atmosphere naturally became unpleasant and the Shaikh brought the altercation to an end by his final declaration. "No enterprise can succeed without the use of this (conditional) declaration. It indicates affirmation, not avoidance."

Puzzled by his guest's attitude, the Sultan ordered the midday meal to be served. But if he thought that the Shaikh would consider this an honour, he was mistaken. No Chishti Shaikh had dined with a Sultan before and Shaikh Nasiruddin, we are told, extended his hand to the dishes before him with the greatest reluctance.

"Give me some advice on which I may act," the Sultan asked him while they were dining.

Shaikh Nasiruddin had no intention of mincing words like his erstwhile acquaintance, the historian-courtier, Diauddin Barni. His reply came pat : "Get rid of this passion of wild beasts which has taken possession of your soul."

The Sultan could have ordered the Shaikh to be beheaded, but he had not called the Shaikh for this purpose and the Shaikh, in any case had no fear of such an end. The continuation of any conversation, however, was no longer possible.

When the meal was over, Sultan Muhammad ordered a bag of Tankas and two pieces of green and black woollen cloth to be placed before the Shaikh. But the Shaikh paid no attention to the Sultan's presents. At that moment a secretary of the Sultan, Khwaja Nizam by name, who was a disciple of Shaikh Nizamuddin Auliya' and a pupil of Amir Khusrau, stepped forward. He took up the Shaikh's shoes, placed them before him and then carried the presents outside and assigned them to the Shaikh's servant, obviously for distribution among the Delhi poor. Then placing his forehead on the ground before the Shaikh, he returned to the Sultan.

He found the latter in a towering rage. "You short-statured fellow of a secretary (Dabir-i-Kotah) ! What happened to you that you carried the presents of the Shaikh and picked up his shoes in my presence?" Sultan-Muhammad's hand went to his sword-hilt.

"Had I not taken up the presents," Khwaja Nizam, who was also prepared to be a martyr, explained," the Shaikh would not have touched them and they would have remained lying on your carpet (Dulcha). As for picking up his shoes, it was an honour for me. If you put me to death, I am willing; it will rid me of the torture of your company." Sultan Muhammad, we are told, inflicted no punishment on his erring and insolent secretary.

One man against an Empire ! It was obvious that the underlings of the administration could make the life of a private citizen impossible, and Shaikh Nasiruddin had to meet the consequences of his attitude. Fireshta records a tradition that Muhammad Tughlaq decided that the great mystics should render him token services and the duty of tying the Sultan's Dastar (turban) before he went to the Durbar was assigned to Shaikh Nasiruddin. The Shaikh refused and was thrown into prison, but after three months he reflected that his predecessors had submitted to force in such matters and that he should do the same. I am not inclined to put any trust in this latter-day tradition, but the following incident which is well authenticated, throws light on the working of the administration.

Khwaja Qiwamuddin, a disciple of Shaikh Nasiruddin, who had entered government service, is said to have declared : "I was faced with a terrible time and subjected to government demands and punishments during those days of my suspension from government service. If I appealed to friends for whom in previous days I had an affection or wished to talk to them, they

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turned away their faces and would not hear my words. If `I sent anything to be sold in the market, no one would purchase it. I was helpless and gloomy." The only person who would still venture to receive him was Shaikh Nasiruddin. The Shaikh could do nothing for him so far as the administration was concerned; but he could at least extend his human sympathy to the persecuted man whom, from fear of the government, society was boycotting. So, Qiwamuddin called at the Shaikh's Jama`at-Khana. "But before I could explain the object of my visit," Qiwamuddin continues, "the Shaikh with his usual kindness began to ask me about my affairs and recited the following quatrain :-

"In short the Shaikh by his intuitive mind had discovered my inner thoughts and revealed them to me. I placed my head on the ground. The same ideas which the Shaikh has revealed were revolving in my mind, I said, `the Shaikh's words have given strength and firmness to my heart."

Our records give no details of the persecution to which the Shaikh was subjected. In his conversation in the *Khair-ul-Majalis,* the Shaikh makes no reference to Muhammad Tughlaq or even to his life in those days. No rankling bitterness of any sort was left in his mind. Sultans come and go; it is no use bothering about them. God alone is permanent. We have to be content with the following cryptic statement of Amir Khurd, who was then in government service in the Deccan." In the beginning of his reign Sultan Muhammad bin Tughlaq, who had established his power throughout the length and breadth of India, inflicted injuries on Shaikh Nasiruddin, who, according to the general consensus of opinion, was the Shaikh of the age and had the whole world for his obedient disciples. But that man of eminent piety, according to the tradition of his Pirs, considered it his duty to be patient and did not retaliate in any way. 'The Sultan persecuted you so much,' they asked him. 'What was the reason?' 'There was an affair between me and my God,' Shaikh Nasiruddin replied, 'They settled it like this.'"

Towards the end of his reign when Muhammad Tughlaq had gone to Thatta in pursuit of Taghi, he needlessly summoned a number of religious men and scholars, among them Shaikh Nasiruddin Mahmud, from Delhi. They had to travel 'a distance of 1,000 Karohs (2,000 miles). It is not necessary to believe with Amir Khurd that the death of Sultan Muhammad Tughlaq was due to the fact that he did not pay to the scholars and the mystics respect that was their due. Shaikh Nasiruddin, a pacifist without reservation, was not one of the cursing (Jalali) saints. The whole of his life may be considered a comment on a line often recited by the Great Shaikh.

Sultan Muhammad's death left the army leaderless, and Barni says that Shaikh Nasiruddin was one of the leading men who called on Feroz Shah and requested him to ascend the throne. Like his friend, Shaikh Qutbuddin Munawwar, he could have had no illusions about that pompous ruler, who was destined to bring the Empire of his predecessors to ruin. But with the army attacked by the Sindhis on one side and the Mongols on the other, the immediate election of a king was absolutely necessary, and Feroz Shah was the best of a number of bad alternatives, Barni does not refer to any further contacts between the Sultan and the Shaikh and the stories set afloat about the relation of the Shaikh and the Sultan and his officers in later days must be dismissed as mere fabrications. Though the Conversations of the Shaikh do not refer to Feroz Shah by name - he was not worth mentioning, - they contain a scathing criticism of the condition of the country during the regime of Feroz Shah and his officers. A person who spoke so fearlessly could hardly have been in touch with the Sultan and the bureaucracy.

On returning to Delhi in 1353 A.D. Shaikh Nasiruddin once more took to his old profession - the profession of a Shaikh or Fann-i-

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Shaikhi, as Barni calls it. There were, of course, great religious scholars who basked in the royal favour; but though Shaikh Nasiruddin, like his predecessors, had to face the criticism of a large city, as a leader of religious life he had no rival in India. His Jama'at-Khana was crowded with every kind of visitor from morning to night, and it seemed as if the Great Shaikh had come to life again. Shaikh Nasiruddin had no material favours to bestow, but his Jama'at-Khana was a spiritual refuge for all. Amir Khurd, having lost his job in the Deccan and anxious that his spiritual life should not perish along with material prosperity, found that the influence of the Shaikh once more brought him to the right path. "I remember," he say, "hearing my uncle, Saiyid Husain, declaring that today the high position of Shaikh Nizamuddin Auliya is occupied by Shaikh Nasiruddin Mahmud. Outwardly and inwardly, so far as is possible, he does not deviate from the path of the great Shaikh. In this work, he has surpassed all other disciples of the great Shaikh and attained to perfection'." His personal contact with the Shaikh confirmed the truth of his uncle's assertions. "The fragrance which used to emanate from the Majlis (company) of Shaikh Nizamuddin has also come to the soul of the author from the Majlis of Shaikh Nasiruddin and has revived his dead soul after more than thirty years. Mystics who have seen the Majlis of Shaikh Nizamuddin and appreciated its deep significance agree with this proposition." A little after the death of Shaikh Nasiruddinin 757 A.H. (1356 A.D.) Amir Khurd penned the following lines : "The external and internal devotions of this dignitary are more than the pen can describe. Those who have had the honour of kissing his feet have realised that his countenance was the picture of perfect piety. Towards the end of his life his work reached perfection; he became a pure soul. When I saw this miracle, I said to myself: 'Since he has reached perfection, it would be strange if they allowed such a pure existence to remain in this world.'"

Fortunately for us, a scholar calling himself Hamid, the Qalandar, son of Maulana Tajuddin of Kailugarhi, presented himself at the Shaikh's Jama 'at Khana and offered to compile his Conversations (Malfuzat) even as Amir Hasan Sijzi had compiled the great Shaikh's conversations in the *Fawa'idul-Fawa'id.* Both Maulana Tajuddin and his son, Hamid, were disciples of the Great Shaikh, who had on one occasion said to the father : "Your son will be a Qalandar." So Hamid when he grew up shaved off his beard "an intolerable worldly burden,-" and also shaved his head, moustaches and eyebrows, and put on the saffron garb of the Qalandars. he had, of course, nothing to do with the Qalandars, properly so - called, and knew little about them. Like many others he had left for the Deccan, attached himself to Shaikh Burhanuddin Gharib,' and began to compile his Conversations. But his work could not be completed owing to that Shaikh's death in Feb. 1341, and twelve years later Hamid offered to render the same service to Shaikh Nasiruddin. The offer was gratefully accepted. Hamid compiled a record of one hundred Conversations or Majlises of the Shaikh and named it Khair-ul-Majalis. "I have narrated things correctly." says Hamid, "and Shaikh Nasiruddin has revised my work. From the beginning to the end there is not a word that has not received the consideration and approval of the Shaikh and has not been spoken by him." After the Shaikh's death Hamid added a Supplement to the *Khair-ul-Majalis* giving a sketch of the Shaikh's life. Shaikh Nasiruddin obviously kept his biographer under stern control and insisted that he should be presented to posterity as a religious teacher and not as a miracle-monger. "He never tried," Hamid complains at the end of his Supplement, "that anyone should consider him a great man. He has suppressed his ego to such an extent that if I call him a Shaikh, he is not pleased; and if I attribute miracles to him, he resents it and begins to reflect."

The Khair-ul-Majalis is a worthy successor of the *Fawa'idul-Fawa'id,* but it is a work of inexpressible sadness. I confess that I can

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never read it without tears. But this sadness is due to the Shaikh and not to Hamid, who loved the innocent joys of life and seems to have been blessed with plenty of vivacity. He composed verses like every one else, and so long as they rhymed, he could enjoy them without bothering about their quality. His Qalandarship, apart from the fact that he never married and had no personal property, was only a pose. "I am a Qalandar in appearance," he says at one place, "but I associate with mystics." it was different with Shaikh Nasiruddin. The sorrows of all mankind were reflected in his heart.

A mystic, who merely prays, whatever the quality of his prayers and whatever his spiritual stature, is not, correctly speaking, entitled to be called a Shaikh. To be a Shaikh a mystic had to live and work among the people, to sympathise with their sorrows, to partake of their joys and to teach them the principles of mystic and religious life. Occasionally he might be able to help them financially and in other ways, but this was the exception rather than the rule; for the Sahikh, if true to his principles, cold not generally approach high officers for any favours to his disciples. Many stories are told of the presents that came to the Great Shaikh, but the fact is that they never sufficed. " Gifts flowed into the Jama' at-Khana of Shaikh Nizamuddin Auliya like the waters of the Labia (a branch of the Jumna) that flowed before it," Shaikh Nasiruddin tells us, "People came from morning to sunset and even at the time of the night prayer. But those who came with requests always exceeded those who came with gifts, and everyone who brought something also got something." Shaikh Nasiruddin, though he seems to have been the recipient of sufficient gifts, was not so fortunate and he did not consider it a part of his duty to be the collector and distributor of money. "The head of a (mystic) community," he says, "needs three things. *First,* Wealth so that he may be able to give to people whatever they ask. The Qalandars of these days demand Sherbet. If a Durwesh has nothing, how is he to give anything ? And then they go out abusing him and are punished for it on the Day of Judgement. *Secondly,* Learning, so that if scholars come to him he can discuss academic matters with them. *Thirdly,* Cosmic Emotion (Jazba), so that he may be able to inspire the Durweshes. But I say: `Wealth is not necessary. Learning and the Cosmic Emotion are enough.'"

A Shaikh's means of work were thus purely spiritual, and the precondition of all his work was the possession of the Nafs-i-gira or the ' intuitive intelligence.' He must, first, be able to enter into the heart of every man and this was only possible if he had great, unbounded human sympathies. Secondly, his experience should be wide enough to enable his to understand all classes and conditions of men. The early mystics had recommended travelling as a means of spiritual development. But the Chishti mystics, after settling in India, gave up the habit of travelling. Shaikh Farid never went out of India. The Great Shaikh's peregrinations were limited by three points - Badaun, Delhi and Ajodhan. But the City of Delhi, with its teeming population, could show him all that he wanted to see of human life. Shaikh Nasiruddin, apart from his compulsory journey to Sind, only travelled from Ajodya (Oudh) to Delhi and back. Unlike the Suhrwardis, the Chishtis did not indulge in needless travelling. The third element the `intelligential' is hard to define. It was a Divine gift; it could be developed but not acquired by one who had not been endowed with it by nature.

Whether his visitors spoke of their sorrows or not, the Shaikh would be able to understand them. Inevitably his own mind would also be affected by their stories of misfortune and woe, told or untold. The Great Shaikh, on being informed that in a particular company they had praised the inner calmness of his mind, declared: " No one in this world is more sad and gloomy than I am. So many people come and tell me of their misfortunes and it all pierces into my soul and my heart. It would be a strange heart that was not affected by the sorrows of his Muslim brothers. And then a great City with

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a large population ! Darweshes have sought refuge in the hills and the deserts in the desire that no one may come to put the burden of his heart upon them." It was the same with Shaikh Nasiruddin. "A visitor who comes to me," he told Hamid, "is either a worldly man or a mystic. If he is a worldly man, his heart is attached to earthly things. When he enters (my room) and my eyes fall upon him, I ask him about his affairs. Even if he is silent, everything in his mind is reflected in my heart, and I am overpowered with sadness and gloom..... And other come terror-stricken and demand : `Hurry up and do this.' (If I don't), they speak evil of me and are insolent. The Durwesh should be patient under all circumstances.

Of course people were not wanting who wished to utilise the Shaikh for their worldly needs, but Shaikh Nasiruddin would not waver from the mystic path of Tawakkul or resignation. I have only space for two cases.

"A Durwesh came," Hamid records in Majlis XLV. "Some one had been cruel to him. The Shaikh said, `Durwesh, be patient. If they are cruel to you, behave like a Durwesh and forgive them,'" he related a pertinent story of Hazrat Ibrahim Adham, but seeing that the Durwesh was still dissatisfied, he added : `The path of the Durwesh is what I have explained; otherwise you know best.'"

But others would not allow themselves to be dismissed so easily. On another occasion Hamid records: "When the Shaikh had completed this story, a mystic came. He was a disciple of my Pir, Shaikh Nizamuddin Auliya'. As soon as, he sat down, he began to complain bitterly of the times. This is not the tradition of the Shaikhs of my Silsilah. I was surprised. What has happened to this Durwesh? Nevertheless Shaikh Nasiruddin, with the virtues that should belong to a mystic, heard him and gave suitable replies.

"The visitor then related the following anecdote :- 'Once a friend of mine, who was a disciple of Shaikh Fariduddin, came to Shaikh Nizamuddin Auliya'. `I am the father of girls,' he said 'Do something for me'. `Go and be patient,' the Great Shaikh replied: `Shaikh!' He said, `If you had one unmarried daughter, you would realise my distress.' `What do you want me to do?' 'Recommend me to somebody.' At that moment the grandson of Zafar Khan happened to come and the Great Shaikh spoke to him. `I have a flat (Serai) available in my house,' the latter replied, `Please ask the Maulana to come and put up there. I will be at his service.' `Now go, Maulana,' the Great Shaikh ordered. The Maulana went (to Zafar Khan's house) and his life was happy thereafter.'

"Shaikh Nasiruddin on hearing this remarked, `Maulana ! In those days there were plenty of disciples. To whom can one speak now ? One should be patient.'

"'I know that one should be patient and not complain,' the Durwesh replied, `But today you are in the place of my Shaikh and it is permissible that I should speak to you of the sorrows of my heart. I have a slave-boy, who works as a labourer. I give him two-thirds of his wages and keep one-third for myself.'"

Like his great Master, Shaikh Nasiruddin also condemned government service, but also like his master he seems to have made a distinction. Government servants who were in the clerical line and had nothing to do with the policy of the administration were entitled to be enrolled as mere disciples, like Amir Hasan Sijzi and Amir Khusrau. But the Shaikh insisted that the higher spiritual achievements were not within the reach of such people. "Amir Hasan and Amir Khusrau," he says, passing a severe but just judgement on his deceased friends, "wished to compose (poetry) after the manner of Khwaja Sa`di. It proved impossible. What Sa`di has written is due to the Cosmic Emotion (Sar-i-Hal). Khaqani and Nizami were men of piety. But Khwaja Sana'i was one of the hermits (Muqati'an) and had completely severed his relations with the word and the people of the world."

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But on the plan of ordinary discipleship he had no objection to such people. At one place we find him approving the work of an educated visitor, who declared : "I sit in the Diwan the whole day, and they consult me about the procedure of every order that is passed." At another place, we find him considering whether he should enrol among his disciples a clerk (Newisanda) who was a Saiyid, a Hafiz, and a man of devotions, and deciding the case in the affirmative. "Government service will be no obstacle in his path," he decided, "He will be a mystic on account of his devotions."

It was different, however, with the great executive officers of the government. Two examples should suffice.

(2) "An education man with the respects of a Malik, who was in trouble and said, `He is being kicked on account of government demands.' The Shaikh observed, `Government service bears such fruit, especially in these times. In the early days (of Islam) all officers were more devoted to the service of God than to the affairs of this world and most of them had attained to the stature of Shibli and Junaid.'"

(ii) "There came, next, to the Shaikh a great man of this world. He had been imprisoned and, appealing to the Shaikh, had been set free owing to his prayers. The Shaikh felt very happy. `Welcome,' he said, `Congratulations ! Please sit down.' `Owing to the blessings of the Shaikh,' he replied, `They set me free last night.' `If a thorn pricks a man's foot or an ant bites it,' the Shaikh observed significantly, `he ought to know that it is the result of his own acts. And no misfortunes shall be fall you except what your hands have earned.'"

At another place he observes: "When people obtain a little worldly office, they treat the people of God as they like and are not afraid of woulding the hearts of men. After all, the sighs of the oppressed have some effect.

We find many instances of persons not in government service-businessmen, traders, farmers, school-teachers - coming to the Shaikh. He asked them to be honest in the pursuit of their callings, and if they did so, their livelihood would be blessed. "It is a virtuous morsel - the cultivation of the land," he declared on one occasion, "Many farmers have been men of mystic emotion," And he proceeded to recapitulate what a farmer told the great Imam, Ghazzali : "I scatter the seeds on the soil with a contented heart and a tongue reciting the praises of the Lord. My hope is that everyone who eats of the produce will be blessed, and will expend the strength that he gets from it in obedience to the Almighty."

(4) Since the Revolutionary State of the mystic dream - a state that would concentrate all its energies to the service of 'the people of God'-was not within the region of practical politics, the Shaikh ignored the king and the bureaucracy of the day and declared that happiness was to be found in the mystic path alone, " Happiness is only found in the house of religious poverty," He told a visitor who had come to ask for his prayer concerning his application which was pending official consideration, " In the house of worldly men, there is only sorrow and sadness. There is, of course, sorrow and sadness in religious poverty *(Faqr)* also, but it is due to the search for the Absolute *(Haq)*, not to the affairs of this world; and, in consequence of this sadness, there is joy and delight. The Prophet of Allah (blessing on him !) was a man of prolonged sadness and deep reflections.

Nevertheless in his middle age, the Shaikh had seen something of a well-organised State in the state-capitalism and controlled-capitalism of 'Ala'uddin Khilji, `when every beggar, in Delhi (as he tells us) had a quilt (Lihaf, Bibancha) or even two.' But now government and society - even mystic society - were falling to pieces. The sight scared the Shaikh's soul.

"In these days, he declared, `Durweshes have decreased. In the time of Shaikh Nizamuddin (and Ala'uddin Khilji) twenty or thirty Durweshes - real seekers - could be found

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(in Delhi). Shaikh Nizamuddin would invite them as his guests for three days. What days were those ! The Shaikh recollected the plenitude and cheapness of those days - a man of wheat for 7½ Jitals, of sugar for half a Dirham, of Gur for less than a Jital, and the price of cloth and other commodities in the same proportion. 'If a man wished to invite a number of friends to a feast, two to four Tankhas would provide enough food for all.' Then he referred to the Langars (free kitchens) of those days in the City and its environs - the Langar of Ramzan Qalandar, Malik Yar Parran and some others.... 'Shaikh Badruddin Samarquandi, who lies buried at Sankolah, was a friend of Shaikh Nizamuddin. He often came to Shaikh Nizamuddin and the Shaikh went to see him in return. Shaikh Badruddin was often invited to feasts; people considered his presence a blessing. He was a man of ecstasy. At the Urs (annual death-festival) of his Pir, Shaikh Badruddin used to invite all the army - commanders (Lashkardaran), and Durweshes also came from all sides. What joy and comfort, blessing and grandeur ! Now neither those army-commanders, nor officers nor men are left. All have been ruined !'.... The Shaikh's eyes were filled with tears of memory and he wept for a little while."

To understand this passage we must study the so-called 'Reforms' of Feroz Tughlaq and bear in mind the increasing power of the bureaucracy, which the Sultan was unable to control. "What a time is this with which we are faced," the Shaikh observed. "If the world smiles on anyone, that man will turn his back on others, and will not permit anyone to share his good fortune. Though, he may know his neighbour to be poor and starving, yet the smell of his food will not reach his neighbour. Such is our generation." But one section of this decomposing society still maintained its old ideals and standards - the student-community. "The students of those days were good.'" declared Shaikh Nasiruddin. "But students of these days are good also". And again: " All students of those days were pious, but most students of these days have also a good deal of piety." Students always found a warm welcome in the Jama`-at-Khana of the Shaikh, especially senior students who had studied the Mashariq of Maulana Raziuddin Sanani (or Chighani), the most reliable collection of the Prophet's *Hadises* (Sayings), the Zamikhshari of the Mu`tazilite, *Kashshaf*, which though condemned by the orthodox for its heretical opinions, had to be studied nonetheless for its sound scholarship along with the *Nahv-i-Mufassal* of the same author. The Shaikh, in spite of his old age, liked discussing academic problems with students and they took advantage of the opportunity of asking him to explain the difficulties of their text - books. This was the only silver lining to the cloud. The century that followed was not destined to have any political achievements to its credit. But in the realm of scholarship and religious thought the fifteenth century of Indian history is unrivalled.

Primarily the melancholy and sadness of the Shaikh's 'Conversations' are due to the misery of the world around him. But we must not forget the purely personal element. He was ageing. Add to this that he was expected to follow the time-table of Shaikh Nizamuddin Auliya, which left no time for rest or sleep. The Shaikhs of earlier days, as Shiakh Nizamuddin himself tole Amir Hasan Sijzi, only received visitors between the Ishraq and Zuhr-prayers; but the Great Shaikh refused to adhere to this custom and would see anyone at any time he cared to come. As a result, the stream of visitors left him barely enough time for his prayers. It was a tradition of the mystics that they should devote the time between midnight and morning to their prayers; but since sleep is necessary for life and health, they generally set aside some other time for their sleep. Shaikh Jalaluddin Tabrezi, a disciple of Shaikh Shahabuddin Suhrwardi, who passed across northern India in the time of Iltutmish, used to sleep between the Ishraq and Chasht-prayers. Shaikh Najmuddin Kubra, the founder of the Firdausi Silsilah, used to go to sleep immediately after

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sunset (Maghrib) prayer and used to wake up in time for his 'Isha' prayer just before midnight. But the Great Shaikh would not follow their example. He locked himself up in his room after the 'Isha' prayer, but people saw his light burning throughout the night, and when the servant of the Khanqah knocked with his Sahiri in the early hours of the morning - for the Great Shaikh fasted throughout the year - he would find him wide awake. The whole day he talked to visitors of all sorts, and the only sleep he got was a short midday nap. But very often his visitors left no time for that even. I will not undertake to say how far mystic devotion can be a substitute for sleep, but the Great Shaikh's eyes were always red, and though he lived to an advanced age, he was always ill. "The Great Shaikh," Shaikh Nasiruddin tells us, "was always suffering from something or other - stomach-ache due to wind in the bowels (Khula') fever, headache (Sada') or piles. He was never well. Once in the midst of an audition party (Sama'), he was overcome and paralysed by stomach-ache."

Shaikh Nasiruddin, in his old age, naturally found it difficult to follow the time-table of his master. Hamid tells us that, calling on the Shaikh early in the morning, he would find him broken (Shikasta) in spirit; on one occasion the words he spoke were quite unintelligible to Hamid. The following conversation between him and Hamid throws some light on what the Shaikh felt :-

"After this the Shaikh heaved a sigh. `I and you - we are like the hungry Durwesh who passes before the shop of a cook, sees fine food prepared and smells it.' He stops and says: `At least those who have the food should eat it.' Now I have no time for devotions or solitude. I have to interview people all the day, and have no time for my midday rest (Qailula) even. Very often I wish to rest at midday, but they wake me up and say, a visitor has come. Get up. `You (Hamid) have leisure, why do you not give yourself to devotions ?'

"'The Khwaja,' I replied, `though apparently busy (conversing) with men, is in his heart engaged with God.'

"'At night,' he said, `I can find some time for devotions, study and prayer. But during the day nothing is possible. Still I do not give up hope.'

" This he said in despair (Shikastawar) and wept. Then he recited the line: "The basket which I have lowered into the well, I am not in despair that it will come out quite full one day."

Sometime after the Khair-ul-majalis had been compiled, a curious attempt to assassinate or wound the Shaikh was made by a Qalandar named Turab. According to Hamid, the Shaikh as usual said his Zuhr prayer in the Jama'at-Khana and then retired to his room for his devotions. It was the time of afternoon rest and the few inmates in the Khanqah were either away in the City or resting. Finding the Shaikh alone, Turab entered his room with a knife and inflicted eleven wounds on him. The Shaikh remained motionless, and it was not till his blood flowed out of the water-hole of the room, that his disciples began to suspect something. On entering the room they found the Qalandar stabbing the Shaikh. They would have punished him on the spot, but the Shaikh would permit nothing of the kind. Determined to add generosity to forgiveness, he summoned one of his favourite disciples, Qadi 'Abdul-Muqtadir of Thaneswar, along with a physician, Shaikh Sadruddin, and his nephew Zainuddin 'Ali, and asked them to administer an oath to his disciples that they would not seek to harm the Qalandar. " I hope your-knife has not injured your hand," he asked the latter, and presenting him with twelve Tankas, advised him to fly off as soon as possible. The ways of the medieval Qalandars were strange and inexplicable, and since the Shaikh himself would permit no investigation, it is useless speculating now on Turab and his motives.

Some three years after this incident, Shaikh Nasiruddin breathed his last on Ramadan 18, 757 A.H. (1356 A.D.).

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It is not correct to say that Shaikh Nasiruddin gave no Certificates of Succession. Hamid, for example, tells us of the Certificate he gave to Maulana Hisamuddin and the instructions with which it was accompanied. But people naturally expected that like the Great Shaikh he would distribute a number of Succession-Certificates before his death to his disciples who had been anxiously waiting for them and, in particular, that he would appoint a successor for Delhi, who would also be the senior saint of the *Silsilah*. His nephew, Zainuddin 'Ali, appealed to him to appoint such a Successor so that his spiritual line might not come to an end. The Shaikh asked him to draw up a list of the persons whom he considered worthy of the honour. But when Zainuddin drew up a list in order of merit and placed it before the Shaikh for consideration, the Shaikh simply refused to consider it. "Maulana Zainuddin !" he said, "They have to bear the burden of their own faith; it is not possible for them to bear the burden of others." The great line of all-India Chishti saints, which had started with Shaikh Mo'inuddin of Ajmer, was thus brought to an end. The future Chishti saints - and there were many of them - could not attain to anything beyond a provincial reputation.

"After making this observation," Hamid continues, "Shaikh Nasiruddin made the following will: 'At the time of my burial, place the Khirqah I have received from Shaikh Nizamuddin on my breast, lay the staff of my master in my grave by my side; the rosary of my Shaikh is to be wound round my forefinger and his wooden bowl is to be placed under my head instead of the (Usual) clod of earth. His wooden shoes are to be placed by my side.' The persons present acted according to this will. Syyid Muhammad Gaisu Daraz washed Shaikh Nasiruddin's body. He then took out the twisted ropes from the cot on which he had washed the Shaikh's body and wound them round his neck. 'This is a sufficient Khirqah for me,' he declared."

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Nasirud-Din Nek Mardan, Shah (14th Century A.D)

Shah Nasiru-Din was a great sufi poet and scholar of Bengal.

Shah Nasiru-Din was great saint of Dinajpur. A number of stories and miracles of this saint are current among masses and numerous model tombs are found there. He died at the village of Nek Mardan named after his name. On the first day of Vaisakh, Bengali New Year's Day an annual fair is held with great pomp and grandeur. Though, very little is known about this saint, he seems to have wielded an immense influence on the people of Dinajpur in the early part of the 14th century A.D. away from abuses, hypocrisy and other evil practices.

His book *Tariqul Haq fi Bayan-e-Nurul* Haq in Assamese but in Arabic script, is an important production as it is reckoned as one of the oldest works in modern Assamese prose, which has been published by his grandson Muhammad Saleh Kazim in Assamese script. Sufi Zulqad died in 1891 A.D. An extract from his book is given below:

'dujahanak sarge sai tar halaq loun mai.

kandi huna jadi dil lagai.

hakalore adite muhammad mustafak paida karile jai,

teok he bole khudai

teor halagor wor nai, mai wagiyani koun kenekoi.

he mumin musalemin bhai, allahar

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hukum dion sunai.'

(Harken ye, O, People; I praise him who created both the worlds and created Muhammad In the beginning of all For he alone is Allah whose praises endeth no O, ye, who believes Listen ye to the voice of this ignorant man. For I chant unto you only Allah's commands).

Commencing his book with a verse (an extract from which is given above, along with its translation), the author switches on to prose to deal with many topics covering precepts from the holy *Quran* and traditions of the Prophet. He has dealt with many Islamic practices along with their spiritual contents in simple prose which was prevalent in Assam at the time of his missionary activity. 'Although, it is not my intention to enter into literary criticism of his writings I produced below an opinion by Daiba Chandra Talukdar, a Assamese literature on the literary quality of the prose form used by the writer. The book is written in Assamese prose. But as he was a scholar of Persian and Arabic he has used some Persian and Arabic words as well here and there. However, this book points out to the fact that Assamese modern prose was taking a good shape even as late as that period. We are glad to find this sample of Assamese prose after the prosaic *Kathagita* and *Kathabhagaqata,* written by Bhattadeva in the 16th century. The prose used in this book is of a superior quality to that used in the *Orunudoi.*

Below we produce a few sentences from the book to illustrate the mystic significance of the teachings:

'Gotei bharastar majut oi kalimai nebhedile, karo nistar ei jugat nai aru kunowe muhammad rasulullah bhakti koribo khoje, ihatar bhakti micha, kiyano allahi ei nure teor paida kari kata lakh bachar bhaktar dhara bojai duniya lai prithivilai pathiyale, teor dhare bhakti nakarile kone no kenekoi bhakti pale? hazrater nuror agote kono keoke sarja nai, teore dwara bali chahirpare gaj hastilaike sakaloke sarjile.

(Gist of the above paragraph: Herein the author gives the Islamic version of the genesis of the Universe form the Light of the Prophet Muhammad, who was the first thing to be created. As the Universe had emanated from the Light of the Holy Prophet, Worship of Allah in any other way except that shown by the holy Prophet will not benefit man. This fact highlights the importance of the Kalima (article of faith), "There is no God but God and Muhammad is His Prophet," faith in which is binding upon man for his salvation)

Besides Gauhati, Zulqad Ali's religious activities extended to Darrang and Nowgong as well. The growing population at Mangaldai (Darrang) needed a madrasah and a mosque, which were constructed by the Sufi Saheb, became the centre of propagation of Islamic teachings and is still going on.

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Nasiru'd-Din, Shaikh (1276 — 1356)

Shaikh Nasiru'd-Din, chief successor of Shaikh Nizamu'd-Din in Delhi, was an eminent sufi saint and scholar.

The most prominent of Shaikh Nizamu'd-Din's *khalifas* and his chief successor in Delhi, however, was Shaikh Nasiru'd-Din Mahmud who became known as the *Chiragh* or Lamp of Delhi. His home town was Awadh and he was born in about 675/1276-77. Shaikh Yahya, his father, was a wool merchant and had lived in great affluence. When his father died, he was nine. His mother continued to have him educated as an *'alim,* but temperamentally, he was more attracted to asceticism.

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By the time, he was twenty-five, Nasiru'd-Din Mahmud had abandoned the world and embraced the life of a sufi with its daily rituals of self-mortification, fasting and prayers. Leaves growing wild in Awadh, known as *sanbhalu,* served to break his fast and to also kill his sexual desires. He lived alone except for a few fellow dervishes. Early in the morning he would leave his dwelling in Awadh and walk to the local mango grove which also held some tombs. There he spent the whole day in prayer. A small group of Muslim weavers worked in the grove and with Nasiru'd-Din they would gather in congregation under the trees to pray while he acted as their Imam.

A number of Awadh's most noted scholars and holymen were the disciples of Shaikh Nizamu'd-din Auliya' of Delhi. This prompted Shaikh Nasiru'd-Din Mahmud at the age of forty-three to migrate to Delhi to join the ranks of Chishti saints. He had by then completed eighteen years of strenuous mystical exercises, under the tutelage of local dervishes. So advanced spiritually was he that it was natural he would outshine many of Shaikh Nizamu'd-Din's other disciples. Greeted warmly by the Shaikh, he was later initiated as a disciple.

Long periods of self mortification in the wilderness had made Shaikh Nasiru'd-Din unaccustomed to urban living. He asked Amir Khusraw, through whom requests to Shaikh Nizamu'd-Din were made, to obtain the latter's permission to retire to the jungles and mountains. But his pir had charted for him a different course, and the message was relayed that Nasiru'd-Din must remain in Delhi among the people, and suffer whatever indignities and hardships they might inflict on him. In return he must treat them with generosity and love. Amir Khwurd commented:

> 'The Sultanu'l-Mashai'kh entrusted everyone with duties which he found him fit to perform. To one he ordered to remain silent, and behind doors. To another he ordered to enrol a large number of disciples. To a third he would order that he live amongst the people, accept the suffering they may cause, and remain courteous to them.

While living in the *jama'at-khana,* Nasiru'd-Din's fellow dervishes named him Ganj, the Treasury, implying that he was a source of spiritual bounty. According to Amir Khwurd, after his accession Sultan Muhammad bin Tughluq began to harass Shaikh Nasiru'd-Din Mahmud while the latter patiently endured his slights. However, Amir Khwurd fails to give details in support of his accusations. As previously mentioned, the Shaikh, with Shamsu'd-Din Yahya and Fakhru'd-Din Zarradi, had been sought by the Sultan to assist him in his policy regarding the extermination of Monglos from Ghazni and Khurasan. However Shaikh Nasiru'd-Din appears to have escaped enforced migration to Daulatabad and remained in Delhi.

However, it would seem that Shaikh Nasiru'd-Din and other eminent Chishti sufis were compelled to accept government posts. Shaikh 'Abdu'l-Haqq depicts the Sultan as forcing Shaikh Nasiru'd-Din to accompany him on his travels and relates that on another occasion he was appointed his *jamadar.* But, following the teachings of Shaikh Nizamu'd-Din Auliya', the Shaikh appears to have reluctantly accepted the duties assigned to him in a spirit of self denial.

The power of the 'ulama' and the sufi orders which the Sultan resented so strongly paled into insignificance in contrast with the spate of rebellions against the Delhi Sultanate beginning only a year after his accession. These had assumed serious proportions as region after region overthrew the Sultan's provincial governments and seized independence. The popular slogan, 'down with the tyrant' (*zalim*), became a catch phrase and ambitious adventurers raised rebel standards. Many members of the 'ulama' and sufis, long -time enemies of Muhammad bin Tughluq, became their supporters.

Between 1348 and 1350, the Sultan was

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engrossed in suppressing Taghi's rebellion in the Gujarat region. After the failure of the insurrection, Taghi managed to escape to Thatta. By the middle of 1349, Muhammad bin Tughluq's rule had been restored in Gujarat and Kachch, and the Sultan had departed in Pursuit of Taghi. He passed through Gondal, in Kathiawar, where he summoned some important nobles, sufis and 'ulama' from Delhi. Among them were the Sultan's cousin, Firuz, and Shaikh Nasiru'd-Din. According to Mulla 'Abdu'l-Qadir Bada'uni, Shaikh Nasiru'd-Din had installed Firuz on the throne. The Shaikh, however, was uninterested in politics, but rumours of a rebellion in the capital must have been widespread at the time implicating the Shaikh and Firuz in the alleged uprisings. Both were summoned to Muhammad bin Tughluq's court as a precautionary measure, but before they could arrive, he had died at Sonda near Thatta in March 1351. An army of Mongols, had, in the meantime, arrived from Transoxiana to aid the Sultan against the rebels. Its leaders decided to take advantage of the power vacuum created by the interregnum to attack the leaderless Delhi army which had begun to disperse. In an effort to save the army from attack and northern India from a possible establishment of Mongol rule, leaders of the 'ulama', sufis and prominent former officers of Muhammad bin Tughluq, made their forty-six year old favourite, Firuz, Sultan. Shaikh Nasiru'd-Din, one of the leading kingmakers, entreated the new Sultan to rule with justice, and in turn received a promise to that effect. As mentioned earlier, Shaikh Nasiru'd-Din claimed that the imperial army reached Sarsuti safely because of his own prayers.

After his involvement in imperial politics in order to prevent a catastrophe, Shaikh Nasiru'd-Din returned to his quiet life at his *jama'at-khana.* Sultan Firuz did not forget the sufis and showered gifts on their khanqahs which resulted in the usual strains associated with material prosperity. The *jama'at-khana* of the Sultanu'l-Masha'ikh remained firmly entrenched in its traditions of poverty and austerity. Untouched by material wealth, Shaikh Nasiru'd-Din was also unaffected by political power. When Sultan Firuz called to see him he was kept waiting for some time, and no special treatment was given.

One day in 1353, Shaikh Nasiru'd-Din had retired to his room for contemplation. There was no-one at the door of the *jama'at-khna,* and his nephew, Shaikh Zainu'd-Din 'Ali, who generally attended him, was absent. A qalandar, named Turab, entered the room and inflicted eleven knife wounds on the Shaikh's body. The bleeding was so profuse that it flowed into a drain in his cell. While being stabbed, the Shaikh did not utter a sound. His disciples, on rushing into the room, were restrained by Shaikh Nasiru'd-Din from attacking the *qalandar.* The Shaikh paid Turab twenty silver *tankas* and sought his forgiveness lest the latter had suffered some injury while wielding his knife. The high government officials and Sultan Firuz were unable to punish the assailant due to the insistence of his victim. Turab was able to leave Delhi unmolested, even by a mob infuriated by the attack on the city's beloved Shaikh.

Shaikh Nasiru'd-Din Mahmud, the Lamp of Delhi, lived a further three years. Prayers, fasting and vigils failed to undermine his routine of instruction to his senior disciples and care of the poor. Although generally exhausted from long hours of teaching and mortification, he continued to be strenuously active until a few days before his death on 18th Ramazan, 757/ 14th September, 1356.

Although, Shaikh Nasiru'd-Din had a large number of disciples, he considered none worthy of receiving the relics bequeathed to him from Shaikh Nizamu'd-Din Auliya'. In accordance with his will, these were buried with his earthly remains. The *khirqa* was placed on his rib bones, the staff was laid beside his body, his rosary was wound around his forefinger, the wooden bowl was placed under his head and the wooden sandals on his breast. Saiyed Muhammad Gisu Daraz, who will be mentioned again in Chapter Four, washed his master's

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body. Then, taking some cords from the Shaikh's matted bed, his disciple wound them around his head, declaring that for himself such cords made the best *khirqa*. Through Zainu'd-Din, Shaikh Nasiru'd-Din left this message for his disciples:

'Tell them, they have to bear the burden of their own faith,
There is no question of bearing the burden of others.'

The tomb of Shaikh Nasiru'd-Din Mahmud became a beacon for succeeding generations and the area came to be known as the *Chiragh-i Dihli*. A timb was built by Sultan Firuz on the grave but the existing enclosures and mosque were erected by the Mughal Emperor Muhammad Shah (1719-48) between 1142 and 1143/1729 and 1730. Other additions were made by later Mughal princes. The whole area is associated with the memories and traditions of a large number of sufis and saints, many of whom lie buried there.

The teachings of Shaikh Nasiru'd-Din embodied in the *Khairu'l-Majalis* represented a peak in Chishti philosophy which had evolved in India during the course of the thirteenth and fourteenth centuries. Following the traditions of his spiritual ancestors, he emphasized both the necessity to associate with common people and a simultaneous withdrawal from them. In the *Khairu'l-Majalis* Shaikh Nasiru'd-Din specified the meanings of two words that were anathema to a dervish. Firstly, there was a muqallid, or sufi without a *pir*, secondly, was the jarrat, a person who donned an excellent *khirqa* and the cap of a sufi and who visiting the sultans and his officials, begged for money. Such a person was a *jarrat* because he sold religion. Common people were forced to go to a bazaar and sell their goods but a spiritualist should not ask for anything from others. He should bolt his door and pray for his spiritual and material needs which come from God. The *sine qua non* of a sufi life was the belief that 'the Beloved (God) is for us and our life is for the Beloved'. The highest form of penitence was the severance of all relations from everything but God.

There were two kinds of fetters, the Shaikh continued during one discourse. One related to the *Shari'a* and the other to the self. The first shackle was the family, and the second, sensuality. Love of God drove away all thoughts of the family. The Prophet Muhammad chose the life of a dervish rather than remaining affluent. True comfort was to be found in the house of a dervish, there was only grief in the house of a wealthy man. The lamentations in a dervish's dwelling was only for the love of God; nevertheless it was a source of satisfaction and contentment to them.

A sufi should perform continual self-mortification of a very severe type, believed Shaikh Nasiru'd-Din. The sufi should eat, sleep and talk while remaining as withdrawn from people as possible. An initiate should place great stress on the use of his time to its greatest value. He should read the Qur'an pray, recite zikr and contemplate. If a dervish went to bed hungry, got up in the earliest part of the morning and meditated, he would experience divine light in his soul.

The essence of sufi discipline was control of the breath and this should be practised during meditation. Every breath was related to the mystic state. As long as he controlled his breath, his thoughts were not diffused and his time was not ill-used. In the beginning breath control was a deliberate action, later it became automatic. A sufi was one whose breaths were counted and the perfect sufi was a *sahib-i anfas* (the master of articulated breath). The breaths of faultless yogis, known as *Siddhas* were also measured. A dervish related he had learnt concentration from a cat by watching it sit before a rat hole in such a way that it had full control over its breathing so that not a single whisker moved.

Shaikh Nasiru'd-Din Mahmud advocated that the government service was not necessarily an obstacle to contemplation and meditation. He quoted the following verse in support of his belief:

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'The essence of sufism is not an external garment.
Gird up your loins to serve the Sultan and be a sufi.'

Conversations of the Shaikh's tend to give the impression that the reign of Sultan 'Ala'u'd-Din was an ideal one for the people of Delhi. It would appear that prices were cheap and, according to an anecdote related by the Shaikh, this was precipitated by philanthropic reasons. The people of Delhi were reassured during political upheavals by the presence of the sufi orders and their *khanqahs* to which they had constant access. They would visit the tomb of Sultan 'Ala'u'd-Din Khalji, and tie threads and pieces of cloth around it so that their prayers and wishes might be granted. There were a large number of *langars;* the people organized many public entertainments at little expense. Rituals involving religious music and dancing were often held around the tombs and gardens of the Shaikhs, and the use of *sama'* was at its peak.

Large gifts from Sultan Firuz to the Chishti order restored the glory of many *khanqahs.* But the vitality of Delhi's spiritual life, as it had been during the time of Shaikh Nizamu'd-Din, was fast vanishing. Shaikh Nasiru'd-Din commented that the art of sufi teaching had degenerated into child's play, that is, something not to be taken seriously. His successors and some other disciples of Shaikh Nizamu'd-Din Auliya' wisely decided to carve Chishti centres in the provinces of the empire, rather than remain in the capital.

The popularity of Shaikh Nizamu's-Din Auliya had tended to give the impression that a parallel spiritual empire existed in Delhi beside the temporal one, although this of course was alien to Chishti teaching. In reality, the sufi spirit worked more successfully remote from centres of political power. There was something between me and God the most High which was settled in that way.

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Natawan, Shah

Shah Natawan was a reputed sufi saint and scholar.

Shah Natawan whose dargah falls at Natanpur and which is famous after his name, was also a reputed saint. It is said about him that having crossed the Barak river, he had gone to Jalalpur, Gumra, in the district of Cachar with the intention of propagating the teachings of Islam among the people.

He lived there till his death. His tomb is, even today, a place of pilgrimage. Some are of the opinion that he belonged to the company of Hazrat Shah Jalal; but some other scholars do not support this statement. According to them, he flourished after Hazrat Shah Jalal.

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Natesan, G.A. (1873 — 1949)

G.A. Natesan, born at Ganapathy Agraharam in Thanjavur district in 1873, was an eminent freedom fighter, politician and scholar.

G. A. Natesan was born on 24 August 1873 in a family of middle-class Brahmin landed gentry of Ganapathy Agraharam, a village near Thanjavur, in the Thanjavur district, Tamil Nadu.

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His elder brother Vaidyaraman had a profound influence on him and directed his early schooling. He studies at Kumbakonam for his High School education.

Later he joined St. Joseph's College, Tiruchirapalli, for his collegiate education and graduated from the Presidency College, Madras, in 1897. Just at this time his brother Vaidyaraman with great foresight sent his rising young brother to work as an apprentice under Glyn Barlow, an Irishman and the well-known editor of the *Madras Times*.

After a short period of apprenticeship under Glyn Barlow, G. A. Natesan joined his brother's firm and participated with great enthusiasm in all its publication activities in the cause of Indian enlightenment and renaissance. Under the leadership of Vaidyaraman, the press began to publicise the nationalistic outlook of the thought-leaders of those days.

Its early publication was the 'Memoranda of Arguments for Presentation at Privy Council', drawn up by Sir P.S. Sivaswami Iyer and Eardley Norton, the two leading lawyers at Madras with abiding nationalistic sentiments.

Encouraged by the popularity of the press G.A. Natesan, in collaboration with his brother, established a monthly journal called *Indian Politics*. The main aim of the *Indian Politics* was "to educate public opinion in the country and rally British democracy to the cause of Indian Freedom". From this period, a steady stream of pamphlets, books, biographies of eminent Indians and friends of India, their speeches and writings, Congress addresses and works of world teachers of religion, commentaries of Indian religious books and epics began to flow from the press.

In 1900, G.A. Natesan started the *Indian Review*. It was modelled on the *Review of Reviews* of England. The *Indian Review* attained an assured place among the Indian journals and reflected quite accurately the mind of the intellectuals on the various phases of India's struggle for independence. R.C. Dutt, Gokhale, Annie Besant, C.F. Andrews and Mahatma Gandhi were among the contributors to the *Review*.

In his political outlook G.A. Natesan was attracted by the philosophy of the Moderates. To the core, he was a Constitutionalist. When Mahatma Gandhi retuned to India with his South African fame in 1916, it was G.A. Natesan who launched him in the public life of Madras. In fact it was G.A. Natesan with his friends who waited at the Madras Central Station to receive Gandhiji on his first visit to Madras, when to the surprise of all they did not find Gandhiji in the first class compartment, but after much search found him in a third class compartment.

With his access to the intellectuals and politicians at Madras like V. Krishnaswami Iyer, the great jurist, C. Rajagopalachari, Annie Besant, C.P. Ramaswami Iyer, S. Radhakrishnan, P.R. Baghavands, P.C. Ray, T.B. Sapru, M.R. Jayakar, to mention a few, G.A. Natesan was able to bring the charmed circle to the presence of the Mahatma and enabled him to conquer them by his philosophy. But for the initial spade work done by G.A. Natesan through publicity and numerous acts of kindness, Gandhiji's firm hold on Madras, which stood him in good stead during all his tumultuous political career, could not have been easily established.

Strange as it may seem, G.A. Nateasan was not a votary of Gandhi. After fairly launching Gandhiji in the South Indian scene, he parted ways with the Mahatma. Mahatma Gandhiji's Civil Disobedience and Satyagraha did not appeal to him. When Satyagraha was launched, he came out with the observation that Gandhiji has committed a great error and that the Government must maintain law and order by all means.

In politics he was a liberal, which was very different from the radicalism of the Mahatma. But, it did not affect their personal friendship and mutual respect. G.A. Natesan was the first General Secretary of the Indian Liberal Federation and later the permanent Secretary of the Madras Branch of the Liberal Party. In later

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years, honours and offices came to him in plenty.

He was a nominated member of the Council of State for nearly ten years, Councillor for the Madras Corporation, Fellow of the Madras University and a member of the Senate and Syndicate of the Madras University for twenty years. The British government honoured him with the title of Rao Bahadur. He was the Sheriff of Madras in 1935.

He was a Director of the Buckingham and Carnatic Mills, and in that capacity he solved the labour problems of the mills with great circumspection. He was appointed for the full term as a member of the Indian Tariff Board in 1933, when he recommended the extension of protection to the Indian Iron and Steel Industry. In 1920, he was the leader of the Indian Delegation to the Empire Parliamentary Association in Canada.

A liberal in outlook, he believed in human equality tinged with a respect for self-made men. He was at home with great minds of different persuasions. A British bureaucrat like Sir Valentine Chirol, a mendicant politician like M.K. Gandhi, an apostle of religion like Swami Vivekananda and moderates of all times like T.B. Sapru and Rt. Hon'ble V.S. Sastri were all alike, his friends.

Though steeped in Sanskrit literature, he was a finished product of English education in India; though orthodox, he was a cosmopolitan and worked for the uplift of the Harijans and for the eradication of social iniquities. An ardent nationalist, he did not want the continuance of the British rule and advocated a fully democratic form of government.

He reiterated in his journal that self-government is better than good government and stated that the British were contributing to the "dwarfing or stunting of the Indian race" in the name of prestige and efficiency. He carried the cudgel against the ways of recruitment to the I.C.S. and perhaps, due to this resentment strongly expressed, examinations for the I.C.S. were held both in England and in India.

He had not the mental makeup of a rough and tumble-down politician. He was every inch a humanitarian, who was shocked by injustice and pleased by rectitude. With this mental makeup, he edited *The Indian Review* from 1900 for about fifty years, publicising the nationalist cause and upholding human dignity and virtues in public life.

He died as a grand old man at the age of seventy-six, on 10 January 1949, in an independent India which he dearly loved, after having led a life of great contentment and nobility and of service dedicated to the cause of awakening the intellectuals of the land for facing the problems that surrounded them.

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Nathan, T. A. V. (1903 — 1962)

Tiruvannailnallur Arumuga Mudaliar Vaidya Nathan, born in 1903, was a prominent figure in the Dravidian movement in Tamil Nadu.

Tiruvannailnallur Arumuga Mudaliar Vaidya Nathan, a prominent figure in the Dravidian movement in Tamil Nadu, was born on 16 November 1903. His father Armuga Mudaliar belonged to Cuddalore in the South Arcot district.

After schooling at Cuddalore, Nathan went to college at Tiruchirapalli (St. Joseph's

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College) and Madras (Christian College) and studied for the Bar at the Law College. He started writing for the *Justice*, the organ of the non-Brahmin movement in the Madras presidency, which was launched to agitate for a fair share of Government jobs and political power for the non-Brahmins.

The movement had the blessings of the British, who used it as a weapon against the nationalist Congress, the leaders of which in the South were largely Brahmins. The movement derived inspiration from the theory that the Dravidians were the original natives of South India and that they were suppressed by the Aryan Brahmins. It developed in due course the doctrine of Dravidian separatism as opposed to Indians nationalism.

Joining the *Justice* as a Sub-Editor in January 1927, Nathan succeeded Sir A. Ramaswami Mudaliar as Editor of the paper. He was a vigorous advocate of the non-Brahminic cause, writing against the caste system and Aryan " Domination' and pleading for an independent Dravida Nad (consisting of the Tamil, Telugu, Malayalam and Kannada-speaking areas of South India). He wrote also for the *Viduthalai* a Tamil daily, which was a virulent campaigner against the Brahmins.

When the Justice party, which had ruled Madras presidency for over a decade under the Montford reforms, was routed in the 1936 election, the *Justice* went out of existence sometime after 1938. Then came World War II. Nathan served for sometime as Editor of the *Madras War Review*, a weekly, and of the *Victory*, a monthly journal, both devoted to war propaganda. From 1943 to 1945, he functioned as director of Information and Special Press Adviser to Madras Government.

After the advent of independence, he was appointed for a short term as the External Affairs Ministry's Liaison Officer attached to the Indian Consul-General at Pondicherry (1951-52). He soon returned, however, to his first love, journalism becoming editor of a Tamil daily of Madurai, the *Tamil Nadu* (1935). It was as Editor of this paper that he attended the Second Conference of Asian Editors held by the International Press Institute at Kandy in Ceylon. He retired from the paper in 1959. He died on 21 January 1962.

Short of stature, but well-built, Nathan was a genial companion. Despite his journalistic attacks on the Brahmins, he did not allow his political views to mar his personal relations with the leading Brahmins. He had a genius for friendship.

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Natrajan, Kamakshi (1868 — 1948)

Kamakshi Natrajan, born in Tanjore in 1868, was a pioneer social reformer and a close associate of Ranade and Mahatma Gandhi.

Kamakshi Natrajan was born on 24 September 1868, in Tanjore (in Tamil Nadu.). His father was Kamakshi Iyer, a Tahsildar. Natrajan's grandfather, Swaminatha Iyer, who was a scholar and poet of some repute, whence possibly came Natarajan's flair as a writer. Though hailing from an orthodox South Indian Brahmin family with rigid caste prejudices, Natarajan showed early in his life, signs of a rebellious bent of mind, which he maintained throughout his life.

He developed a strong aversion to "looking back" into the past, which made it difficult for any would-be biographer to give a chronological account of his life. He graduated from the Government College, Kumbakonam, in his eighteenth year, taking the B.A. degree of the Madras University, and started his life as a Post Office clerk, chiefly to please his father who

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considered the post of even a minor Government servant as a good start in life.

Natarajan was soon tired of the drab routine-bound life in a Post Office. And his fellow workers did not take kindly to him for clearing his work quickly, which placed them in a bad light. They prodded him to choose a profession befitting his superior intelligence, education and ability. Gladly taking their advice, Natrajan turned his back on the Post Office for good.

FoHowed a brief excursion into the field of teaching, from which Natrajan derived much satisfaction, though it fell far short of his own life's ambition. As a teacher, he developed one quality which he retained even to the days when he was almost blind with age—the habit of reading. He was a voracious reader who hated short-cuts like abridged versions. From the classics to the moderns, from Homer's 'Iliad' to Marx's 'Das Kapital', he devoured them all.

He joined *The Hindu*, the well-known nationalist English daily of Madras, around his twentieth year. But the conservative stance of *The Hindu* with regard to social matters did not fit in with the liberal temperament of Natarajan. Its reluctance to champion the cause of social reforms made Natarajan uncomfortable. The launching of the *Indian Social Reformer*, an irregular periodical kept going by a handful of young reformers, in 1889, saw Natrajan in his element. *The Reformer* championed the cause of education and emancipation of women, widow-marriage and promotion of inter-caste marriages.

Even Ranade, the acknowledged leader of the social reform movement in India, was at times irked by the extremism of the *Indian Social Reformer*, but he acknowledged its effective work for the cause. In all this espousal of reforms, Natarajan derived considerable support from his wife, Sivakama-sundari, an orthodox Brahmin housewife, who, even when she did not accept his radical ideas, was practical enough to appreciate his attempts to improve the condition of women and identified herself with all his reformism at a time when other women preferred to remain in their traditional shells.

The Reformer also brought Natrajan in close contact with such leading personalities of western India as Ranade, B. J. Badshah, Fardunji Dastur, Lallubhai Samaldas, Akbar Hydari, Vithalbhai Patel and several others. About the turn of the twentieth century, an offer came to him from the *Indian Spectator* of Bombay to join its editorial staff. Natrajan moved to Bombay, despite adverse conditions. Life in the *Spectator* was not so rosy as it looked from Madras, but to Natrajan's relief the *Indian Social Reformer* chased him to Bombay and was the beneficiary of his total dedication and time.

About this time, he also contributed regularly to *The Times of India* on various topics, mainly social and political. He was also closely associated with the Bombay University and was instrumental in initiating educational reforms. In the year 1912, the University offered him the Professorship of History in the Elphinstone College, which he declined. Owing to political differences over the Punjab disturbances, Natarajan stopped writing for *The Times of India* and for a brief period of six years (1922-28) became the Editor of the *Indian Daily Mail*.

His wife's death in 1915 and sickness and financial difficulties in the family had their effect on the *Reformer*. To lessen his burden, the magazine was transferred to the hands of a private limited company in 1918, and Natarajan and his two sons were inducted into the running of the magazine.

Around this time, rivalry between his common friends, M.R. Jayakar and Vithalbhai Patel, for the leadership of the Bombay Swaraj Party led to his being chosen as the President of the Party with B.G. Kher, Purushottamdas Trikamdas and A.G. Mulgaonkar as Secretaries. But Natarajan was far from being a Partyman, be it the Congress or any other. While he was actively associated with all the leaders of the Freedom Movement including Gandhiji and Dr.

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Ambedkar, he preferred to identify himself as a liberal alongwith C.Y. Chintamani and the Rt. Hons. V.S. Srinivasa Sastry. His own role in Gandhiji's struggle for citizenship rights for Indians in South Africa brought both of them close together as early as in 1915 and their contacts continued till the death of the Mahatma.

In fact, Congress extremists resented Natarajan's "Dangerously moderating" influence on Gandhiji. Once, when C.R. Das showed him the draft constitution of the Bombay Swaraj party, S. Srinivasa Iyengar exclaimed angrily that it bore the impress of Natarajan's thought and sought to brace it. Throughout this period, Natrajan tried to use his influence with Gandhiji to bridge the gulf between the Congress and the Liberals.

He often told the Liberals that they had more in common with the Congress than with the bureaucrats. And while he supported Gandhiji's non-co-operation movement, he disapproved of Gandhiji's frequent use of penitentiary fasts and the Congress habit of courting arrests. He also disagreed with Gandhiji's economic philosophy, based on the charkha and cottage industries, as against rapid industrialisation on the basis of modern technology.

He was an ardent supporter of prohibition and pleaded for the abolition of caste differences and even led batches of Harijans to Hindu temples. According to him, "caste was no more essential to Hinduism than capitalism to Christianity. As a social system caste must go... the cultivation of a civic-spirit is the most effective solvent of caste. Inter-marriages must be facilitated by the enactment of suitable law."

Above all, Natrajan was one of those rare types of leaders who not only preached reform, but practised it. When his son married a Muslim girl and there was talk of her conversion to Hindusism he said: "My Hinduism is large enough to cover all the great religions without conversion."

He told his Muslim daughter-in-law: "You are all right as you are. As for religion, —well, if you are not a good Muslim, I do not see how you can make a good Hindu." He worked vigorously with Pandit Madan Mohan Malviya and others in the Hindu Mahasabha to give the word 'Hindu' a national rather than a religious connotation.

By the turn of the 1930s, Natarajan, like most Indians, had come to the conclusion that no further progress was to be expected with the British remaining in India. When he was invited to the United States of America in 1933 to deliver the Haskell Memorial Lectures on "The Social Movement in Modern India" he visited Vienna and Geneva en route, but refuse to go to London.

Natarajan was a simple man, whose detachment was construed by many as isolationism. He had few intimate friends, though the entire circle of freedom fighters and the leaders of the liberal reform movement knew him well and greatly respected him. His Bandra residence was a frequent haunt for many a leader, notably Dr. Ambedkar, Vithalbhai Patel, B.G. Kher and a few others. Games other than chess never interested him.

Walking along Bandra Point every morning was his main relaxation and the walks invariably provided him with stuff for his regular feature in the *Reformer*, "A Bandra Diary", and the skits he wrote in the column "Crises in Cloudland". Until his last years, when his vision deteriorated to near blindness, he continued to read voraciously and also wrote his articles by hand.

His was a busy and purposeful life and he died a busy man on 29 April 1948. *The Indian Social Reformer* died with him. He had written two books, the first a reply to Kathrine Mayo's 'Mother India' and the second, 'Our Trip to America', giving his experience of his visit to the U.S.A. His sons, S. Natarajan and S. Jagadish, were both veteran journalists.

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Navalrai, Lalchand (1870 — 1956)

Diwan Lalchand Navalrai, born at Larkana in Sindh in 1870, was a respected political leader and social reformer.

Diwan Lalchand Navalrai was a respected leader of Sind in the second quarter of the century. He held the only Sind Hindu seat in the Central Assembly for full eighteen years, 1928 to 1945.

Lalchand was born in a middle-class family of Larkana, not far from Mohenjodaro. He was the eldest of five sons. His father, Diwan Navalrai, was working in the Revenue Department. They were originally Manchanda, a family spread between upper Sind and the Multan area of the Punjab. Later this branch of the family named itself Karanani after a distinguished great-grandfather, Karanmal. Lalchand shortened it to Karna.

After early education in Larkana, Lalchand was sent to a High School in Shikarpur. But here, he failed to pass the Matriculation examination. He was, therefore, admitted to the famous N. J. High School, Karachi. Here he matriculated next year, i.e., in 1888.

There was no college in the whole of Sind at the time, and Bombay was too far away and too expensive. Lalchand was, therefore, attached to Diwan Pahalwansing as a junior to practise law. Here, he steadily built up a very good practice and soon began to turn his attention to public work. In 1904 the Collector nominated him to the local Municipal Committee. The same year he started Larkana's first girl's school and donated his own house to accommodate it.

Lalchand was married when he was only eight and his wife five. After the death of his first wife he married again. But, the second wife also did not live long, and Lalchand married a third time. He had a total of thirteen children by his three wives, six daughters and seven sons.

In 1917, the Government imposed a House Tax on Larkana against the wishes of the Municipal Committee. Lalchand, who was Chairman of the Committee at the time, resigned from the Committee. Five other members also joined him. The agitation was carried to the people. As a result, the Government had to yield to the demand for an elected municipality. The very first act of the new Committee, elected in 1918, was to abolish the House tax. Lalchand's fame spread all over Sind. When, ten years later, Seth Harchandrai Vishindas, the Sind Hindus' only representative in the Central Assembly, died, his place was taken by Lalchand.

Earlier, at the age of 55, he went to Europe for reasons of health. He combined education with health-treatment and visited such far-flung places as Canada, New York, Dublin, London, Rome, Cairo, Jerusalem, Aden, etc.

In the Assembly, Lalchand belonged to Pandit Malaviya's Nationalist Party—later the Congress Nationlist Party. He was an active member with ready supplementaries. Though he never held office in the Party, he was an influential member.

In 1930, the Congress moved for the repeal of the Criminal Law Amendment Act. Malaviyaji's Nationalist Party had also decided to vote with the Congress. But, Lalchand felt that some areas —including Sind —were often disturbed by lawlessness and, therefore, the Act was a desirable piece of legislation. He persuaded Malaviyaji not to issue the whip. When the motion was put to vote, all other Nationalist

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Party members voted for the motion but Lalchand stayed neutral. There was a tie: the Chairman gave his casting vote against it and thus defeated the Congress motion.

At that time, Congressmen in Sind attacked Lalchand. But, soon after these same Congressmen asked the Sind Government to use that same law against the controversial 'Om Mandli', now known as 'Braham Kumaris'. Not only that, the Congress Government of U.P. also used the same law when Shias and Sunnis rioted in Lucknow.

When the Assembly passed Sarda's Bill to ban child-marriages, it was found that many people got round the law by going to princely States and solemnising child-marriages there. Lalchand decided to plug the hole. He moved an amendment banning marriages of British Indian minors in the States and had it carried.

When the 1930 Satyagraha intensified, he resigned his Assembly seat in sympathy with the suffering Congressmen. Soon after, when his successor in the Assembly, S. S. Shahani, died and the movement also abated and there was a by-election, he re-entered the Assembly.

From time to time, he urged protection to Indian industries, opposed the dumping of Japanese piece goods in the country, the import of foreign salt and the ban on khaddar-wearing in Baluchistan.

He presided over the Sind Provincial Bar Conference at Karachi in 1927, the Sind Provincial Hindu Conference in 1934 and the all-India Railway Employees' Conference at Lahore in 1937.

Lalchand was a social reformer who worked against casteism and the dowry system., he denounced "Boozing, Bridge and Billiards" and actually moved a Bill to have Bridge (a card game) banned in India. The move did not succeed. Once he said: "Occasionally one hears it said even in circles where moral questions are usually well defined that smoking is not a moral question. Is this true? What is a moral question? Morals have to do with a man's practices, conduct, obligations and duties. Is it not a moral question when bodily, mental and emotional injury is involved? Smoking reduces lung-power, endangers eyesight and drugs the nerves... and often encourages cancerous growths... it dulls the finer sensibilities... smoking habit becomes our master and limits personality... Is it not a moral question when offence and injury are done (by smoking) to other? Smoking offends many persons who must unwillingly breathe tobacco smoke when a smoker smokes near them..."

As the Central Assembly's representative on the Delhi University Court, he urged one year more at school and one year less at college so that students come better equipped to take advantage of University education. His resolution on the subject was carried by 56 votes to 47. The Vice-Chancellor, Sir Maurice Gwyer, congratulated him on the same. Today Higher Secondary Schools and three-year Degree Courses are accepted facts.

Lalchand wrote his autobiography—'What Life Meant to Me'—in English. He also wrote a book on 'Sufism: The Life of Sain Bachal Shah', the patron-saint of the family.

When Lalchand retired from public life, he was seventy. Malaviyaji used to refer to him as the Grand Old Man of Sind. Earlier, the Sind *Observer,* in its tribute to him, wrote: "Among the four members who represent Sind in the Central Assembly, Mr. Lalchand Navalrai is the most conspicuous; you cannot miss him anywhere, on the floor of the house, in the lobby, in the tiffin room, in the library.

In the question time specially, the inoffensive lawyer from Larkana suddenly looms into a thorn for the treasury benches. The deluge of supplementaries from his fertile brain shows his amazing grasp of facts, culled from all corners of the world. In politics Lalchand worships at the same shrine as Pandit Malaviya. He feels bitterly about the Communal Award, and the separation of Sind from Bombay." Lalchandji passed away in 1956 in Baroda, a refugee in his own country.

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Nawab Syed Muhammad (? — 1919)

Nawab Syed Muhammad, one of the wealthiest Muslims of South India, was an eminent freedom fighter, politician and social reformer.

Nawab Syed Muhammad was the son of Mir Humayun Bahadur, one of the wealthiest Muslims of South India. Humayun Bahadur was a sincere nationalist-minded Muslim, who helped the Indian National Congress in its early stages, by giving both financial and intellectual support.

When the third Indian National Congress was held in 1887, Mir Humayun Bahadur gave monetary help to the Congress leaders. On his mother's side Nawab Syed Muhammad was descended from the famous Tipu Sultan of Mysore. He was the grandson of Shahzadi Shah Rukh Begum, daughter of Sultan Yasin, the fourth son of Tipu Sultan.

The date of his birth is not known from any reliable source, but according to the Hindu Nawab, Syed Muhammad died on 12 February 1919. He belonged to an aristocratic Muslim family of Madras and there is no information available from any source about his family affairs. His active political life centered round the two cities of Madras and Delhi. He lived at a time when the Muslim League did not become a militant organisation demanding exclusive privileges.

He was not a member of the Muslim League since he was a nationalist in his outlook. His family antecedents enabled him to carry on trade and he seems to have acquired plenty of wealth by fair business. From his speeches as the President of the Indian National Congress and his other addresses, we have to conclude that he was educated at Madras. But, we do not know whether he got a University degree or not. He did not withdraw from the normal activities of the Indian Muslims as some of the orthodox Muslims did.

He had very liberal views on education, both general and technical. He seems to have been very much pained on seeing the colossal illiteracy of the Indians in the beginning of the twentieth century. He maintained that the main duty of the State was to educate its people by setting up free primary schools. According to him, it is illiteracy that makes people poor, despondent and un-self-reliant. If most of the social evils are to be done away with, it is only by means of a good and liberal education that it could be achieved.

The stability of a State and the loyalty of the citizens to the State, the two pillars of social equilibrium must be erected on an educated social base. But, he also maintained that the Government must pay more attention to technical education which would promote industrial development and economic welfare of the people. Syed Muhammad was conscious of the serious backwardness of India in the industrial sphere during the nineteenth century.

The Indian National Congress was founded in 1885 through the efforts of two great Englishmen, Allan Octavian Hume and Sir William Wedderburn. Syed Muhammad was one of the earliest members of the Indian National Congress, at a time when that organisation was not considered to be a non-Muslim one. He joined the Indian National Congress in 1894 and became an active member of the organisation.

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In all his speeches and addresses, Syed Muhammad convincingly maintained that the Muslims and the Hindus must live like brothers and their different religions must not separate them but bind and bring them together. He sincerely believed that the main aim of the Indian National Congress was to unite the peoples of India into a strong nation. He said: "What prevents us Muslims, Hindus, Christians and Parsis from joining hands together for achieving the common object? It is my firm belief that our united and joint action will prove more advantageous and beneficial to ourselves than making an advance by divisions" (Proceedings of the Indian National Congress, 1913).

In politics, Syed Muhammad may be regarded as a moderate, following the great leader Gopala Krishna Gokhale. He did not believe in revolutionary activities and his goal of political freedom was not separation from the British Empire. He was an admirer of the British sense of justice and fair-play. Therefore, Self-government within the British Empire was the ultimate aim of the early Indian leaders and Syed Muhammad was one among them.

He said: "The colonial form of Government is sufficiently elastic and in no way restrictive. Self-government as established in various colonies is not on the same footing, but is based on different forms of constitution suitable to the conditions of each colony." Syed Muhammad was a supporter of the principle of equality for Indians within the British Empire.

He was very much agitated by the racial discrimination and denial of equality to the Indians in South Africa and declared boldly: "The tale of woe that has been reaching us from South Africa is really heart-rending. The treatment accorded to Indians clearly shows that Indians are not regarded as human beings. Apart from the higher consideration of Imperial interests as to how their attitude and conduct towards the Indians will affect the prestige of the Empire is deliberately disregarded by the South African Union Government."

Syed Muhammad was also a severe critic of the British government: for the dismemberment of the Turkish empire after the First World War. He maintained that all the Indian Muslims must join together and save the Turkish empire and the Khlilafat from disappearing from the European continent. In his political theory, Syed Muhammad may be regarded as a believer in the Divine Right Theory of Kingship and considered the British monarch as the "Shadow of God on Earth".

Though a friend of the Indian peasants, Syed Muhammad regarded the zamindari system in Bengal and other parts of India to be a blessing. He used to praise the Permanent Settlement of Lord Cornwallis as beneficial, both to the tenants and to the Zamindar. But, he was of the opinion that the burden of land revenue in India was a heavy one and the agriculturists were bearing a burden which they could not afford, since India was mainly an agricultural country.

A believer in social uplift of the masses, he was the President of the Madras Mahajana Sabha from 1903, and his nationalist views were rewarded by election to the Presidency of the Indian National Congress in 1913. He was the first Muslim Sheriff of Madras and was appointed as such in 1896. Syed Muhammad was nominated to the Madras Legislative Council in 1900 and to the Imperial Legislative Council in 1905.

As a member of both the Provincial and the Imperial Legislative Council, Syed Muhammad regarded indirect election and nominated membership as denying representation to people and impressed on the Government the necessity of introducing election and popular franchise for the Provincial and the Central Legislatures.

When the Morley-Minto Reforms were introduced in 1909, he was disappointed to find that the principle of direct election and enfranchisement of the people were not adopted. He regraded the offices of the Secretary of State for India and the India Council as irresponsible

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institutions, since they were not appointed with the consent of the Indian people. The India Council was criticised by him in strong words: " The India Council became a mere creature of the Secretary of State for India and the India Council as irresponsible institutions since they were not appointed with the consent of the Indian people." The India Council was criticised by him in strong words: "The India Council became a mere creature of the Secretary of State for India to be consulted at will by him and ignored when it was in opposition to Imperial interests. It must be regarded as a purely advisory body and should not be converted into an administrative machine."

Syed Muhammad was awarded the title of Nawab in 1897 by the British Government when he attended the Diamond Jubilee Celebration of Queen Victoria.

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Nayagar, Sellane R. (1884 — 1965)

Sellane Nayagar, born at Pondicherry in 1884, was a lawyer by professon and politician and social worker by choice.

Sellane Nayagar was born at Pondicherry on 9 September 1884. His father was an agriculturist, and belonged to the Naicker caste. Sellane was well-versed in Tamil, and acquired a knowledge of Latin, French and English. In 1912, he passed his Licence en Droit (Licenciate in Law) from the Paris University.

As a lawyer, he enjoyed high reputation in French India. He was Mayor of Oulgaret Commune and for sometime, Speaker of the Assembly (President du Conseil-General). He was one of the earliest leaders of the freedom movement in Pondicherry, and played a notable role in forming the French India Congress.

He devoted most of his time to organise youth and labour movements. His constant appeal to the French was to quit the country in good grace. At the same time, he stressed the need for the continuance of cultural links with the French.

On matters of social reform, he was totally opposed to the caste system, and as a reformist he was not very much attached to doctrines. Before the launching of the 'Quit India' movement, he demanded that the French should care for the welfare of the French Indians. He pleaded for the reduction of taxes and for better scales of pay for the Indians.

He had the satisfaction of seeing India free and the merger of French India with the Indian Union. He died on 11 August 1965, at the ripe old age of eighty-one.

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Nayyer, Pyarelal (Baboo) (1899 —)

Baboo Pyarelal, born in Delhi in 1899, was a notable journalist, freedom fighter and Gandhian.

Baboo Pyarelal was born in the Khatri caste in 1899 in Delhi. His ancestors came from Kunjoh Gujrat (now in Pakistan). His father was an Extra Assistant Commissioner. Some of his relations lived in the North-West Frontier and were mostly in Government Service.

Pyarelal passed the B.A. Hons. examination in English Literature from the Government

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College, Lahore. He joined the M.A. class at the same College, but six months before the examination he left the College to join the Non-Cooperation Movement in 1920.

He married a Bengali lady, Bela, in 1950. His close associates were Mahadev Desai, Devdas Gandhi and Kasturba Gandhi.

Pyarelal accompanied Gandhiji in 1930 to London for the Round Table Conference. He also went with Gandhiji to Burma and Ceylon. He was Gandhiji's private secretary for a long time. He visited Kabul in 1965 to meet Abdul Ghaffar Khan, the Frontier Gandhi.

Pyarelal was a notable journalist. He edited the *Harijan* (weekly) which Gandhiji was conducting. Pyarelal wrote many articles in the *Young India* also. He was also the author of several books. He is an authoritative chronicler and interpreter of Gandhiji's life and Gandhian philosophy.

Among his publications may be mentioned: 'The Epic Fast', 'Status of Indian Princes', 'A Pilgrimage for Peace', 'A Nation Builder at Work', 'Gandhian Techniques in the Modern World', 'Mahatma Gandhi: The Last Phase', 'Towards New Horizons' and 'Mahatma Gandhi: The Early Phase'. Pyarelal was arrested seven or eight times during the Independence struggle.

In 1946, when communal riots broke out, he went to Bengal and several other places alongwith Gandhiji. In Noakhali, he did creditable work to restore communal harmony.

Pyarelal was a modest and unassuming person and never cared for publicity or high position in the Party organisation. In his political views, he held the same ideas as Gandhiji and was a confirmed believer in non-violence. He had, no doubt, admiration for many of the revolutionaries who cheerfully sacrificed their lives for the sake of the country. But, he felt that their energies could have been better utilised if they had followed the non-violent way.

In his economic views also, his ideas were identical with those of Gandhiji. He did not believe in large-scale industrialisation but was in favour of cottage industries and a self-sufficient village economy. Although a life-long freedom fighter, he had no grudge against Englishmen as individuals. On the other had, he admired many of the great national virtues of the English.

He also favoured the continuance of India in the British Commonwealth. In matters of religion, he was a mixture of modernism and orthodoxy. He did not condemn the 'Varnashram' system as such, but he violently opposed the prevailing evils in the Hindu social structure.

His mind was influenced not only by Indian traditions and specially the epics, the Ramayana and the Mahabharata, but also by Western thought and philosophy which he loved and admired. Pyarelal belonged to that group of selfless freedom fighters who always kept themselves in the political background, but concentrated on sustained constructive work.

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Nazir Ahmad (Maulana) (1831 — 1912)

Maulana Nazir Ahmad, born at Rahtar in Bijnore district in 1831, was an eminent social reformer and Urdu writer.

Maulana Nazir Ahmad was the son of Syed Saadat Ali of village Rahtar, District Bijnore (U.P.). He was born in 1831. He got his early education at home. Early in life, he came under the influence of Sir Syed Ahmad Khan, from whom he derived inspiration and guidance in his literary activities. He was a religions-minded person. He translated the Holy Quran into simple

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colloquial Urdu, so that even the common man may understand its meaning.

He started his career as a Government servant and worked in various capacities, such as a Tehsildar, a Deputy Collector and a Deputy Inspector of Schools. While he was the Inspector of Schools, Allahabad, he learned English and was entrusted with the task of translating into Urdu the Income Tax Act and the Penal Code and Acts and Regulations concerning the Army.

Later on, his services were requisitioned by the Nizam's government, where also he worked in many capacities and rose to the rank of a member of the Board of Revenue. In recognition of his services, the British Government awarded him the title of 'Shamsul-Ulema'. He was awarded the degree of L.L.D. by the Edinburgh University.

Maulana Nazir Ahmad was one of the chief supporters of the Aligarh Movement. He also worked as a Trustee of the M.A.O. College for a number of years. Besides the Aligarh College, Maulana was a key figure in the academic circles of Delhi. The Delhi College and St. Stephen's College owed their existence to his support. His Hyderabad stay was very fruitful as it gave a new turn to his literary activities.

He started writing stories with an eye to reform of social evils. His literary works included the translation of the Quran, 'Mirat ul Uroos', 'Banat un Nash' and 'Ibn ul Waqt'. Maulana Nazir Ahamad was a deeply religious man. He used to say his daily prayers in the mosque and used to read the Quran with deep devotion. He lived a simple and austere life.

Although the Maulana was financially well-off in his later days, his ways of living remained unchanged throughout his life. He, however, gave munificent grants to educational institutions. He was a rare phenomenon in the preceding period. He was against free-thinking in religious matters, and in this respect he differed from Sir Syed Ahmad Khan.

The greatness of Maulana Nazir Ahmad lies in his contributions to Urdu literature. He was a great social reformer. He rendered invaluable services to the cause of education as a trustee of the M.A.O. College, Aligarh, and a patron of the Delhi College and the St. Stephen's College.

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Nazrul Islam (Kazi) (1899 — ?)

Kazi Nazrul Islam, born at Churulia in the district of Burdwan in 1899, was the Revolutionary Poet of Bengal.

Kazi Nazrul Islam the Revolutionary Poet of Bengal, came of a humble Mohammadan family of the village Churulia in the district of Burdwan. His father Kazi Fakir Ahmed, keeper of the grave of a 'Peer Saheb' (Muslim saint) and a mosque, had two wives. Nazul was born to the second wife on 24 May 1899. His mother Zaheda Khatun had two other sons and a daughter. Nazul's ancestors came from Patna during the reign of Emperor Shah Alam and settled at Burdwan. They were called Kazi following the hereditary post (judge) they held. Nazrul's father was held in esteem in spite of natural liberality of heart and honesty of character.

But, he could not provide adequate education to his talented son. Nazrul read at a Mohammedan school, learnt Arabic and Persian and passed the lower primary examination at the age of ten. Then he had to work for sometime to maintain his family, his father having died in the meantime.

During these days, he used to take part in the village 'Ieto'-party (folk-drama) and compose songs. Attracted by his inborn quality one Kazi Rafiulla, a police officer, took Nazrul to

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Mymensing in East Bengal and got him admitted in a high school at Dariraonpur. Nazrul soon came back and joined the Nabin Chandra Institution at Mathrun, Burdwan.

It was a happy coincidence that the poet Kumudranjan Mallick (1883-1970) happened to be his teacher there. Nazrul again changed his school and was admitted into the Siarsol Raj High School where he got a free studentship, free lodging in a Muslim hostel and a stipend. These benefits he got due to the generosity of the local zamindar.

It was at this school that Nazrul had Sailajanada Mukhopadhyaya, a renowned novelist of later time, as his classmate. Nazrul was promoted to Class X by getting a double promotion.

But, he did not complete his study. He joined the 49th Bengali Regiment in 1917. He was inspired to take this decision on the advice for Nibaran Chandra Ghatak, his teacher and a member of the revolutionary Jugatar Party. Military training, they thought, would enable him to prepare for the fight with the British government.

Nazrul was at first at Naushera training camp for three months. Then he came back to Karachi, where he rose to be a Quarter-master Havildar. He found a *moulavi* as his friend there with whom he read Persian poetry, some of which he rendered into Bengali.

Nazrul came back home on leave in 1919. The regiment thereupon was disbanded and Nazrul contributing to the *Bangiya Mussalaman Sahitya Patrika* while he was at Karachi. His poems and stories attracted the attention of the reading public, and when he came to Calcutta he was no stranger. He composed poems of intense personal love, devotion to god, nature and various other themes.

His 'Shyama-Sangit' pieces (songs of Shyama, the Hindu goddess Kali) are of special interest. He used to set his poems to tune himself. Thus, Nazrul exclusively devoted his time and energy to literary and, of course, political activities. He also acted as a trainer and head composer in a gramophone company. He was also connected with the Calcutta Station of the All India Radio.

Nazrul earned a lot but could not keep the money due to his careless and disorderly nature. His childlike simplicity and emotional exuberance attracted people around him and endured him to all. Two of his friends, Pabitra Kumar Gangopadhayaya, a writer of repute, and Mazaffar Ahmed, the founder of the Communist Party of India, have all along stood by his side through all vicissitudes till today. Songs Nazrul loved to sing, and it is a pity that disease silenced his voice long before old age came.

Nazrul married Pramila Sen Gupta (1924), the only daughter of Basanta Kumar Sen Gupta and Giribala Devi of Comilla. Basanta Kumar was a very influential Baib of the Tripura State and died before his daughter was married. Giribala had no objection to this marriage although Indra Kumar Sen Gupta, Pramila's uncle, was opposed to it. Pramila had all along been greatly devoted to her husband. She was unfortunately laid down with paralysis in 1940.

Of the three sons born to them, two are alive. After the death of their second son, Bulbul, in 1930, Nazrul turned to spiritualism. In 1942, he was attacked with a serious disease of the brain. Since then, he has been living in a semi-conscious state. He was taken to London and Vienna for treatment, but was declared incurable.

Undoubtedly a major poet after Rabindranth Tagore, Nazrul appeared in the Bengali literary scene with a spirit of revolt. One of the trio, the other two being Jatindranth Sen Gupta and Mohitala Majumdar, Nazrul Islam represented the transition in Bengali literary tradition. The Bengali Muse, soft and calm became impatient and volatile. Nazrul introduced a new note—a spirit unfettered by custom law or practice. He turned out to be the symbol of undaunted vivacity and youthfulness.

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His 'Agnivina' (1922), which appeared with a cover-design by no less an artist than Abanindranath Tagore, contained some of his famous poems, 'Pralayollas' and 'Vidrohi'—poems that made the author immortal. But interestingly, Nazrul had a dual poetic personality. As a composer of soft, sweet and mellow poems Nazrul has displayed his undoubted power of romantic imagination.

His modernism, his sympathy for the down-trodden, his sarcasm hurled at the old order, his emotional outburst over the freedom movement, and his internationalism immediately earned him recognition as a national poet of resurgent Bengal. In Nazrul, the Moslem community also discovered the hero of their renaissance.

But, Nazrul never wrote for art's sake alone. He became involved in political activities. In 1920, A.K. Fazlul Huq invited Nazrul to be an editor of his periodical, the *Navayug*. Nazrul utilised the paper fully by writing inciting articles. The articles were collected in his 'Yugavani' (1922) which immediately faced proscription. In the same year, he brought out another journal, the *Dhumketu*.

He was arrested and sent to jail for his poem 'Ananndamayeer Agamani' published in 1922 (22 September). While he was in jail, in protest against the police torture he took recourse to a hunger-strike. After his release, Nazrul joined the Bengal Provincial Congress. In 1925, he founded the Labour Swaraj Party of the Indian National Congress alongwith others.

Nazrul was drawn to the workers' movement and had socialistic inclinations. The Langal became the organ of the Party. The Party, however, changed its affiliation an receded from the Congress. Nazrul was also associated with its organ, the *Ganavani*. In 1926, he contested for a Central Legislative Assembly seat but was defeated. In 1930, he was again about to be sent to jail for his book 'Pralaysikha', but the Gandhi-Irwin Pact saved him from the jail.

Though the fire in him did never die, the creative urge also remained equally forceful. He became more concerned with his literary work. His two novels, 'Kuchlika' (1931) and 'Mrityukshudha' (1930), depicting the conflict between personal emotion and the larger duty failed in artistic excellence. Quite a good number of books, poems, novels, translations from Persian poets and dramas appeared after 1930.

Nazrul is loved by the Hindus and Muslims alike. His poems naturally won admiration of the Bengalee people. He was given hearty ovations at Calcutta, Dacca, Chittagong, Krishnagar and other places. He was elected President of the Moslem Youth Conference (1932) at Sirajganj; he also presided over the Faridpur District Muslim Students' Conference (1936). Rabindranath Tagore, Saratchandra Chatterjee, Chittranjan Das and Prafulla Chandra Roy looked upon him with sincere affection. He was also known to Mahatma Gandhi.

His forty-third birthday was observed in 1941 under the auspices of the Bangiya Muslim Sahitya Parishad on a grand scale. Jatindramohan Begchi, another celebrated poet of Bengal, presided.

In 1945, the University of Calcutta honoured him with the Jagattarini Medal—the highest award for original contribution to the Bengali creative literature. The Government of India awarded him 'Padmabhusan' and a literary pension. A literary pension was also given by the Pakistan government for some years. For the last thirty years, Nazrul Islam has remained silent for he is mentally crippled.

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Nehru, Jawaharlal (1889 — 1964)

Jawaharlal Nehru, born in Allahabad in 1889, is one of the gems of superior brilliance adorning in the pages of India's history.

If the great men and women of a nation are like jewels on its crown, some speckle with far greater brightness than others. Jawaharlal Nehru is one of those gems of superior brilliance adorning in the pages of India's history.

Pandit Jawaharlal Nehru was born at Allahabad on 14 November 1889, and died on 27 May 1964 in New Delhi. By the time Jawaharlal Nehru was born, his father Motilal Nehru had won a name among the reputable lawyers of the Allahabad High Court Bar. He had earned wealth and social status. Fond of the western life, Motilal had grown into a snob who would not send his beloved son to a local school, so that contacts with commoner boys might not spoil him.

Jawahar was brought up under the care of European governesses and tutors. The elder of the two sisters, Vijayalakshmi, a girl of striking charm, was eleven years his junior and was no company for him. Few other children could come to Motilal's house, which developed in Jawahar a sense of loneliness. He was ten, when the family moved to the new palatial house, Anand Bhavan. The first and their only male child, the parents showered affection on little Jawahar. He was fondly called 'Nanhe' or the little one. Jawaharlal had all that luck could confer—wealth, status and comfort.

Jawaharlal sailed with the family for England at the age of fifteen, and was admitted to the famous Harrow Public School, where he remained for two years. He was quiet and reserved, and did not make much impression on his contemporaries. In 1907, he went to the Trinity College, Cambridge, a seminary of British Prime Ministers. After three years' stay, in 1910 he took the Tripos in Natural Sciences—Chemistry, Geology and Botany.

As a student, he was just average. Jawaharlal somewhat came out of his shell at Cambridge; read books on literature and politics and took an interest in the Fabians and Socialists. The two writers who moulded his early political thinking were Lewis Dicknson and Meredith Townsend. Motilal wanted his son to qualify as a Barrister and in the autumn of 1910, Jawaharlal joined the Inner Temple, London. He had plenty of leisure and took to the life of an English bohemian. He ate well, dressed well in Bond Street suits, frequented social clubs and saw dramatic plays and ballet performances. In 1912, he was called to the Bar. At the time, he was a bit of a prig and retuned to India as more of an Englishman than an Indian.

At the time of his wedding on 8 February 1916, Jawaharlal was twenty-six, a British educated Barrister, but curiously his was not a love marriage. The bride, Kamala Kaul, a girl of barely seventeen—pretty, slim and tender—was chosen by his parents. Kamala came of a well-known Kashmiri Kaul family of Delhi doing business. Jawaharlal was domineering; Kamala quiet and unobtrusive. She could produce little impact on her petulant husband. In the second year of the marriage, Kamala gave birth to her only child, Indira. Kamala did not keep good health and died prematurely in 1936.

Life at the Bar was not thrilling enough for Jawaharlal, But politics in India was taking a new turn under Gandhiji's dominating personality. Gandhiji's great contribution to the Congress was to create its mass base and mass sanction. India was seething with discontent. She had been bled white during the war, but Victory's gifts to her were the Rowlatt laws and the Jallianwala blood-bath. It so happened that one night in 1919,

Jawaharlal got into a railway compartment in which some army officers, one being general Dyer, the author of the Jallianwala tragedy, were travelling. General Dyer gave a gruesome account of what he had done and ended boastfully "how he had the whole town at his mercy and he felt

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like reducing the rebellious city to a heap of ashes, but he took pity on it and refrained."

It was too much for Jawahar's sensitive soul. He was thoroughly shaken and transformed into an arch-rebel, who fought against the British without a break till independence. During the finest twenty five years of his life between 1920 and 19 5, it can truly be said of Jawaharlal that of his two legs, one was inside the goal and the other outside.

Jawaharlal's rise in Indian politics was meteoric. Starting his public career in the Uttar Pradesh (then United Provinces), a little over one decade later, he was elevated to the highest post in the Congress hierarchy—the Presidentship, though it could be brought about only by the abnegation of Gandhiji and Vallabhbhai Patel, both of whom had received more votes.

His dynamic lead during the crucial 1930 Civil Disobedience, however, won for him a place second to Gandhiji's in the Congress. The ascendancy was, however, not free from struggle. Vallabhbhai was a potential rival. In an obvious reference to Vallabhbhai and his group, Jawaharlal wrote to Gandhiji in 1936, that "a peaceful end awaited me—politically of course. All had been fixed expect the cremation."

Gandhiji cautioned him to be patient and the crisis blew over. Thereafter, Jawaharlal's position became so dominant that thrice he was chosen as Congress President and then the first Prime Minister. In 1951 he had to face the last challenge. Purushottam Das Tandon, at the time the Congress President, raised the issue of the Organisation's precedence over the Congress government. The verdict went in favour of Nehru, who, thereafter, became supreme both in the Government and in the Congress.

Jawaharlal was truly the son of his father—short tempered, aggressive and imperious, but more humane. He did not inherit his mother's humility and religiosity. The Irish tutor of his boyhood, Ferdinand T. Brooks, introduced Jawahar to Mrs. Annie Besant's theology. He was, however, not so much taken by her theosophy as by her silver-tongued orator.

He admired her daring and intellectual vivacity. Brooks also created in his pupil a love for poetry an inquisitiveness into the mysteries of science. He developed a taste for Scott, Dickens, Thackeray, Wells and Mrs Twain, In his ultimate approach to political problems, Nehru subscribed to the philosophical ethos of Mills Galstone and Morley. He was also influenced by the writing of Bernard Shaw and Bertrand Russell.

In active politics, the biggest impact on Jawaharlal was that of Gandhiji. They differed vitally on basic issues and sometimes clashed publicly, but that would not diminish their mutual admiration. As if possessed by ecstasy, Gandhiji wrote of Jawaharlal: 'He is pure as crystal, he is truthful beyond suspicion. He is a knight *sans peur, sans reproche*. The nation is safe in his hands.

Gandhiji nominated him as his political heir and thus Vallabhbhai a man of iron-will and superb organising capacity, was eliminated from contest for the succession. Vallabhbhai gracefully accepted the master's verdict and agreed to serve as a deputy to Jawaharlal in the Government.

Jawaharlal is often accused of being a bad judge of men, In the thirties, he gathered round him a group of radical young men—Jaya Prakash Narayan, Ram Manohar Lohia and others, but each one abandoned him and some became his bitter critics. He had a short honeymoon with C. Rajagopalachari and pressed his claim for the first head of the Republic of India, but before the Constitution could be enforced, Jawaharlal and Rajagopalachari were no more companions.

Abul Kalam Azad was one of the few topmost Congressmen who stood by him till death. Jawaharlal could forget old grudges; Govind Ballabh Pant, who had earlier sided against him with Vallabhbhai, later became his Home Minister and a trusted lieutenant.

Lonely and somewhat introspective,

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Jawaharlal could often be animated by women's company. Among Indian women, Padmaja Naidu was his closest friend. Lady Mountbatten had wit and beauty, which charmed Nehru. Abul Kalam writes that on Nehru: "perhaps even greater was the influence of Lady Mounthbatten *than her husband, Lord Mountbatten's*" (Italics are of the Contributor).

Arthur M. Schlesinger has related how after a dull state banquet at Washington in 1961, Nehru displayed interest and vivacity only in talks with Jacqueline. When Schlesinger reported the event to Kenedy, he quipped:" A lot of visiting statesmen have the same trouble." Indira Gandhi, who had earlier presided over Nehru's household, became more of a friend and adviser towards the end of his life.

Nehru was one of the most widely travelled Indians. In 1926, he had taken ailing Kamala to Venice for treatment; in 1936, he was in Lausanne by the side of his dying wife; and in 1938, he had gone to share the woes of conflict-torn Europe. During one of these tours he met the French Philosopher, Romain Rolland, but the high moral tone of his social philosophy left Nehru cold and distant.

At the Oppressed Nationalities Conference at Brussels in 1927, however, Nehru met a kindred soul in the German dramatist, Ernest Toller, who later shared his aversion to Hitler and the Nazi system. Toller was too sensitive to the oppressive atmosphere and committed suicide. After Independence, Jawaharlal visited many countries of Asia, Europe, Africa and America as a state guest. He attended the Commonwealth Prime Minister's Conference almost every year.

The country showed ample recognition of Nehru's greatness by showering upon him the highest offices, both in the Congress and in the Government. He was elected as Congress President a record number of times—five. In 19 6, he was the Party's nominee to the post of Vice-President of the Governor-General's Council.

He was Prime Minister for full seventeen years till his death. Other relatively less important offices held by him, Presidentships and Secretaryships, would count in legions. He was awarded the Bharat Ratna, the highest award of India, in 1955. Jawaharlal won for India a place of importance in the world which was out of all proportions to her economic and military position. For over a decade, he was virtually a doyen among the world leaders.

Nehru was the architect of India's foreign policy. Long before freedom, when India had no international status, he began to take interest in world affairs, which invoked ridicule from some of his colleagues. Nehru had a dislike for kings and dictators. In the thirties, his sympathies were with Abyssinia and Republican Spain. Independent India's policy of non-alignment was as much the gift of Nehru as of Indian traditions.

Nehru wanted international disputes to be settled by negotiations, failing that, by arbitration, and not by war; hence his support to the United Nations Organisation, its frequent failures notwithstanding. Nehru knew what colonial rule meant for the subject races and he stood by the colonial people in their struggle for freedom.

Nehru was emotionally and intellectually hostile to the Axis Powers. He made an agonising quest for an honourable settlement with Britain so that India could fight the war shoulder to shoulder with the Allies. But, he was swept away by Gandhiji's 'Quit India' hurricane and lodged with other national leaders in the Ahmednagar jail.

Jawaharlal had developed a peculiar apathy for Lord Wavell, the Viceroy, and was largely instrumental in his recall. Wavell's successor, Lord Mountbatten, was a refreshing change for Nehru. They came close to each other and it does no small credit to Lord Mountbatten that step-by-step he could transform Nehru, the erstwhile opponent of the partition of India, into acquiescing in the June 19 7 plan to divide India.

In this, he was assisted by Lady

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Mountbatten. With the British Prime Minister Attlee, Nehru was co-architect of the multi-coloured and multi-racial Commonwealth of Nations.

Nehru was a modernist. He stood for a free society. His contribution to the country's democratic set-up based on adult franchise was not insignificant. His agnosticism and opposition to all forms of organised religion had already paved the way for secularism. Women constitute half the population and no society can be free without women having equal status with men.

Jawaharlal codified the customary Hindu Law and gave women equal rights of inheritance and divorce. Caste is restrictive and incompatible with a free society. Nehru tried to crush it, but failed. He hated the narrow concept of nationalism and stood for free intercourse with the rest of the world. Unlike Gandhiji, non-violence was not an article of faith with Nehru, but he would not use violence to achieve social transformation.

Nehru had rejected Gandhiji's theory of economic trusteeship, but he would not promote class struggle. Nehru tried to give India unity, but the States reorganisation on the basis of language was not the best form of it. He wanted to give India a national language—Hindi, but succeeded only in given a longer lease to English.

No modern society can sustain itself without the support of a highly developed industrial system to meet civilian and defence needs. Nehru would not minimise Gandhiji's programme of cottage industries, but he believed that as a substitute for big machines, small industries were a backwash. Nehru's highest contributions to India's development were science and technology—the decimal system and chain of national scientific laboratories.

India's resources are vast, but undeveloped. Hence the need for planned development. A plan must have an objective and it took the shape of Nehru's brand of socialism with mixed economy; the pubic and private sectors functioning side-by-side. When Nehru died, the Third Plan had gone awry, and was followed by three annual plans—or no plans.

Nehru was a profuse writer. His 'Autobiography and 'Discovery of India' enjoyed wide circulation. Among his other works were 'Glimpses of World History', 'Letters from A Father to His Daughter' and 'A Bunch of Old Letters'. In India, with miserably low literacy, the principal medium of mass communication is the platform. Nehru was no soap-box orator; his speeches took the form of an intimate talk with his people. They came in surging masses to hear and transmit waves of energy to him.

Some of Nehru's admiring critics believe that he had outlived the fruitful period of his life. 'A Thousand Days' has quoted Kennedy's comment on Nehru of 1961—"It was all so sad: this man had done so much for India's independence, but he has stayed around too long and now it was going bit by bit," Nehru left behind many unfinished tasks—communalism, poverty, Indo-Pakistan estrangement.

His mid-fifty entente with China, Hindi Chini Bhai Bhai, was based on false assumptions. True, in a growing society, new problems come to the surface, but Nehru's unresolved problems date back to the pre-Nehru or early-Nehru era. History will yet take time to record a verdict on Nehru's external and home policies, but truly he was the man "who, with all his mind and heart, loved India and the Indian people. And they, in turn, were indulgent to him, and gave him of their love most abundantly and extravagantly.

In recent times, Nehru has been eulogised and raised to a unique position among India's freedom-fighters, next to if not equal with, that of Mahatma Gandhi, a not to speak of the earlier pioneers. The present adulation may be due to a variety of reasons. But, in a work like the Dictionary of National Biography, these considerations have no place, and it is necessary to view the life and career of Nehru in the

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proper perspective, as it would be viewed by later generations.

It is not our object to belittle the greatness of Nehru in certain respects, but at the same time in a scholarly and impartial work hike the Dictionary of National Biography, one should attempt to assess the personality and career of Nehru in their proper proportions and not magnified unduly by sentimental effusions or present-day political conditions.

Nehru's career may be divided into two parts—pre-independence and post-independence periods. In the pre-independence period, he started his public life with all the advantages that one could imagine—a rich father, a carefree economic prospect, an English Public School and Cambridge education, a zest for life and a special appeal to the youth as a radical intellectual. For about a decade, however, since his return to India, he made very little impression in public life.

He first took an active part in the non-cooperation movement and that also as an ordinary soldier and not as a leader. He did not come into the limelight for leadership in any campaign like Sardar Vallabhbhai Patel with the halo of success of the Bardoli Campaign. In the Congress, he was a back-bencher for many years, being more known to others as the son of Pandit Motilal Nehru.

No doubt, he slowly veered to the group of young radicals, critical of the hesitancy of the senior leadership of the Congress. Like Subhas Chandra Bose, he was one of the young radicals who clamoured for complete independence in 1928 and would not settle for anything less.

In the mid-thirties, Nehru's socialistic zeal led him to be one of the founders of the left wing of the Congress, known as the Congress Socialist Party. The rise of the left wing was not viewed with favour by either Gandhiji or the other senior leaders of the organisation. Nehru, however, with all his socialist zeal, never had the courage to go against the wishes of the Mahatma.

Unlike the other radical young men, Jai Prakash Narain, Ram Manohar Lohia and others who stuck to the socialist principles even at the risk of the displeasure of Gandhiji and the Gandhian wing, Nehru was always careful to avoid any open clash. He was essentially 'Bapuji's obedient boy' first and a socialist and radical later.

Even during the hectic days of 1938-39, when there was an open split in the Congress, following Subhas Chandra Bose's difference with Gandhiji and Gandhian methods, between the radicals and the old guards, Nehru fully supported Gandhiji and the Gandhian wing. This was not because he was genuinely convinced of the soundness of Gandhian principles, as he himself on many occasions made sarcastic comments on Gandhian ways of thinking as medieval, etc., but because of a blind personal attachment to Gandhiji even at the risk of a sacrifice of his radical and socialist leanings. Thus, it was that he was more with the Gandhian wing of the Congress than with the Congress Socialist group after his initial days with that left-wing group.

In the next phase of his career after the Government of India Act of 1935, it was mainly Nehru's indiscretion and lack of political foresight which shaped the future course of events and led ultimately to the partition of India. In 1937, when the Congress was flushed with victory in the majority of Provinces, it was mainly because of Nehru that a chance of communal harmony was spoiled by his idealistic and doctrinaire intransigence.

The Muslim League had proposed a Coalition Government with the Congress in the Provinces under the Provincial Autonomy scheme, but it was Nehru as President of Congress who thoughtlessly spurned the offer and demanded the virtual liquidation of the Muslim League. As Maulana Abul Kalam Azad, one of the Nehru's closest Muslim associates, remarked in his memoirs that it was a grave political blunder

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which eventually strengthened the Muslim League and encouraged it to demand a partition of the country.

The political destiny of India would have been shaped in an entirely different way if Nehru had shown more political maturity and accommodating spirit, hoping for a real *rapproachment* between the two major communities in India. But, Nehru could not rise up to the occasion. It was again because of Nehru's opposition that the proposal for a Coalition Government in Bengal between the Congress Party and Fazlul Haque's Krishak Praja Party was turned down unceremoniously. The blunder of the Congress was fully exploited by the Muslim League, which immediately formed a Coalition Government with the Krishak Praja Party. It is significant to not that in order to exclude any Muslim political influence in the U.P., Nehru deliberately threw away the two Muslim majority Provinces—Bengal and the Punjab—into the arms of the Muslim League.

It was from this time onwards that the communal forces in Bengal and the Punjab became more and more strengthened, ultimately leading to the demand for Pakistan in 1940. History can hardly spare the man who played with a nation's destiny in such a thoughtless and indiscreet manner.

Nehru had never any softness for Subhas Chandra Bose, either before or during or after the Second World War. Before the British Victory and particularly before the coming to power of the Labour Party in England, he hardly ever appreciated the venture of Subhas Chandra Bose or the exploits and sacrifices of the INA. Yet, when all was over the INA trial started in the red Fort of Delhi, he took the leadership on behalf of the Congress (and indeed of the whole country) in organising the legal defence of the INA accused. He donned the Barrister's gown after nearly three decades, but that was more a political gesture.

Nehru, after all, was not even a second-rank lawyer and the main brunt of the defence fell on Bhulabhai Desai whom the Congress had maligned because of the Desai-Liaqat Pact. The INA Trial was used by the Congress as a booster to its morale in the ensuing General Election in 1946, and Nehru very tactfully adopted Netaji's slogan 'Jai Hind' from this time onwards.

During the Constitutional negotiations which presided the transfer of power in 1947, Nehru had a prominent hand. But on this occasion again, it was Nehru's indiscretion which ruined all chances of a settlement between the Congress and the Muslim League and the preservation of India's political unity under the Cabinet Mission Plan. When the Cabinet Mission Plan of preserving India's Political Unity and at the same time granting some concession to the Muslim League demand for Pakistan in the shape of grouping of Province had been accepted, either willingly or grudgingly, by both the political parties, Nehru as the newly elected President of the Congress made a most injudicious speech, holding out a threat that once the Constituent Assembly was convened, the Congress would be free to choose any particular part of the Cabinet Mission Plan and reject any other part. Even Azad was aghast at this sort of pronouncement.

The effect of this injudicious pronouncement may best be described in the words of Leonare Mosley: "And on 10 July (1946), after he (Nehru) had been elected President, he called the press together for a Conference to discuss his policy as the new head of the Congress. It was a monument in history when circumspection should have been the order of the day. There was much to be gained by silence. The fortunes of India were in the balance and one false move could upset them.

Nehru chose this moment to launch into what his biographer, Michael Brecher, has described as 'one of the most fiery and provocative statements in his forty years of public life'..... Did Nehru realise what he was saying? He was telling the world that once in power, the

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Congress would use its strength at the centre to alter the Cabinet Mission Plan as it though fit. But, the Muslim League (as had the Congress) had accepted the Plan as a cut and dried scheme to meet the objection from both sides.

It was a compromise plan which obviously could not afterwards be altered in favour of one side or another. In the circumstances, Nehru's remarks were a direct act of sabotage. Whether he meant them to be so, in the mistaken belief that Jinnah and the Muslim League were not really a force to be reckoned with, or whether they were the ham-handed remarks of a politician who did not know when to keep his mouth shut will never be known."

Even Abul Kalam Azad commented on Nehru's press conference as "one of those unfortunate events which change the course of the history." The immediate effect was the refusal of Jinnah to accept the Cabinet Mission Plan, as he feared that he could never trust the Congress to give a fair deal to the Muslims once the transfer of power was effected. There are moments when it is best to keep one's mouth shut, but Nehru obviously did not subscribe to that view.

In the final phase of the Constitutional negotiations after the arrival of Lord Mountbatten, Nehru all on a sudden turned a complete *volteface* for which no rational explanation can be found. He had all along been opposed to the Muslim League and its Pakistan demand. From 1937 onwards it cannot be said that Nehru did all that was possible to accept the reality of the situation and to try to conciliate Jinnah and his Muslim League.

He hardly considered this aspect of political strategy to be deserving of any serious attention. He always laboured under the delusion that in the constitutional struggle there were only two parties, the British Government and the Congress. He maintained that view even after the general election of 1946 in which the Muslim League captured practically all the Muslim seats in the Legislature. He was encouraged in this feeling when he was called upon by the Interim Government and to go ahead with preparations for a Constituent Assembly in spite of the fact that the Muslim League refused to join either.

Nehru, possibly, felt convinced that the British were so eager to quit India immediately that they would not hesitate to throw the Muslim League overboard and hand over power to the Congress alone. He hardly knew Jinnah and his political potentiality.

The Congress accepted office in the Interim Government, and Jinnah in reply gave the call for Direct Action on 16 August 1946. We need not go into the details of the events that followed, Suffice it to note that when the orgy of mob violence spread in different parts of the country and particularly in the Punjab, Nehru, the head of the Interim Government, was completely unnerved, and far from facing the situation boldly, he was panicked into an immediate acceptance of the Pakistan demand. From the evidence available till now, it is difficult to say with certainty why this change came over Nehru so suddenly and so mysteriously. Different sources have given different explanations, but perhaps the truth is yet to be revealed.

One thing is orgy of communal violence in the Punjab and came to an immediate decision to accept a division of the country to avoid further bloodshed and brutality. He hardly knew that the division was to be followed by much more violence and brutality than before. There was possibly some other reason also, namely, the unwillingness of Nehru to go into political wilderness again. He is anxious to get independence immediately and refused to wait heading the Government of a free, though truncated, India immediately. To quote Leonard Mosley again: "But perhaps, Pandit Nehru came nearer the truth in a conversation with the author in 1960 when he said, 'the truth is that we were tired men, and we were getting on in years too. Few of us could stand the prospect of going to prison again—and if we had stood out for a United

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India as we wished it, prison obviously awaited us. We saw the fires burning in the Punjab and heard every day of the killings. The plan for partition offered a way out and we took it.'"

It is difficult to say how far this was the correct version of the motives of Nehru in accepting partition. It is sad to reflect, however, that the earlier champion of the Nationalist Muslims had no scruple now to throw to the wolves the Nationalist Muslims in NWFP and Sind, not to speak of the minorities in Pakistan, who had done so much to contribute to India's freedom struggle and whose sufferings and sacrifices for more than half a century had enabled Pandit Nehru to become the first Prime Minister of a Free India.

Sardar Patel and Pandit Nehru were the earliest two converts to the Pakistan proposal in the Congress leadership. Both in the working Committee meeting and the AICC meeting, there were loud protests against the acceptance of partition, but such was the lure of the Mountbatten plan of immediate independence among the higher ranks in the Congress that all protests against acceptance of partition were of no avail. History offers few parallels to such a complete *volte-face* in political strategy.

In the post-independence period, Nehru's record can hardly be regarded as successful or remarkable. His choice as the first Head of the Government of Free India was 'Bapuji's' gift to his 'obedient boy' rather than to any tangible contribution made by Nehru in the freedom struggle or this unquestioned pre-eminence among others who belonged to his ranks of the Congress leadership. Rajagopalchari, Rajendra Prasad, Sardar Vallabhbhai Patel or Abul Kalam Azad had at least equal claim to head the Government of a free India.

Nehru's choice as the first Prime Minister, however, did not surprise the public in general, who knew that he was Gandhiji's special favourite, and all high positions in the Congress or in the Government were taken for granted to be for 'Bapuji' to bestow. Nehru, unfortunately, had no parliamentary, administrative or even legal experience. Hence it was that as Prime Minister his relation were not happy and cordial either with the first President, Dr. Rajendra Prasad, or with the Deputy Prime Minister, Sardar Vallabhbhai Patel.

In fact, not only Ambedkar, but almost everybody who resigned from his Cabinet later resented his dictatorial methods and his ways of dealing with his Cabinet colleagues. Nehru never subscribed the view that the Prime Minister was only a *primus-inter-pares* in the Cabinet.

Nor did Nehru show much ability as an administrator or a Parliamentarian. Most of his Parliamentary speeches (he spoke *extempore* even on very important issues) were dull, stale and verbose. As a Parliamentarian, he cannot be compared to Gladstone or Disraeli, nor even to Bhulabhai Desai or Shyamaprasad Mookerjee.

As an administrator he relied more on his personal friends than those who were really responsible for running the machinery of the government. The best concrete illustration was his handling to the situation when the three Service Chiefs resigned at the same time in protest against the policy of V.K. Krishna Menon, the Defence Minister and Nehru's closest personal friend. Nehru went all out in defence of his personal friend and publicly snubbed the three Service Chiefs, and this was the friend who was mainly responsible for India's debacle in the war with China in 1962.

Nehru was one of those who believed in speeches and not in action. Whenever there was a crisis to be faced and a firm decision had to be taken, he faltered and vacillated. Again, the best concrete illustration was his handling of the Kashmir Question and his reference of the dispute to the UN. He committed another grave blunder in making a gratuitous offer of holding a plebiscite in Kashmir, for which there was no provision either in the Cabinet Mission Plan or in the Indian Independence Act of 1947.

His later falling back from that position

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was easily exploited by the Pakistan Government in influencing world opinion, Nehru's vacillation is again evident from the very widely known story that when Sardar Patel had secured his consent to the Hyderabad action, Patel left Delhi, instructing his Ministry officials that he could not be contacted for twenty-four hours, mainly out of a fear that at he last moment, Nehru would vacillate and order a stoppage of the action against Hyderabad. While the integration of States in a record time stands to the eternal glory of Sardar Patel as an administrator and a statesman, Nehru's record can show hardly any thing equal to it.

In internal matters, Nehru believed in planning and the system of Five Year Plans was adopted under his guidance and sponsorship. But before he died, both he and the people of India must have realised that all the three Five Year Plans under his regime had failed miserably. The fault lay no doubt with bad planning by economists, but that again was due to the defective guidance given by Nehru and to his wrong emphasis on certain aspects of economic development. Instead of looking to the food production problem, he started on grandiose plans of large scale industrialisation, which in the course of the first three Plans, completely upset the assumptions and calculations of the planers about the development of Indian economy.

In foreign policy again, which was supposed to be Nehru's *forte*, Nehru's policy proved as much a dismal failure as his Planning policy. His policy of non-alignment might have been right up to a certain point, but not as a fixed permanent principle of foreign policy. Nor did he have the courage or determination to remain strictly non-aligned e.g., his varying statements during the Soviet invasion of Hungary or his blind espousal of the cause of the Arabs against Israel or his sponsorship of China's application for U.N. membership, even after the Chinese invasion of India.

It was Nehru's relations with China that bring out most conclusively the failure of his foreign policy. For the Indian debacle in the war with China in 1962 a large part of the responsibility lay with Nehru. It was his obsession about British imperialism and the wrongs it had done to States on India's frontiers which led him to sacrifice the Tibetan buffer so easily. It was his blind faith in Sino-Indian friendship, which made him close his eyes to the realities of the situation till he was rudely disillusioned in 1962.

It was his ambition to play the role of a World statesman and make India's voice heard in all international issues that made him neglect issues which concerned India more directly. It was his unrealistic conviction that if India remained peaceful no other power would drag her into war which made him concentrate on economic development to the extent of totally neglecting defence preparedness. It was again his fond hope that the justice of India's stand in any dispute would be readily accepted by all non-aligned powers, specially the Afro-Asian powers, which made him neglect timely diplomatic moves to show up China's real intentions and to form an organised Asian opinion against China.

In short, both in foreign affairs and in defence, India's policy, during the first decade after independence was wrong, unreal and weak, and India had to pay a heavy price for it in 1962. What made matters even worse after 1959 was the incredible muddle-headedness in deciding to confront the Chinese in the disputed areas along the border and yet refusing to admit the necessity of making suitable defence preparations for the showdown which, it was apparent by 1959-60, was inevitable.

Nobody was more conscious of the failure of his foreign policy vis-a-vis China than Nehru himself, as the following broadcast to the nation on 22 October 1962 would clearly show: "I do not propose to give you the long history of continuous aggression by the Chinese during the last five years and how they have tried to justify it by speeches, agreements and

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repeated assertion of untruths and a campaign of calumny and vituperation against our country.

Perhaps, there are not many instances in history where one country, that is India, has gone out of her way to be friendly and co-operative with the Chinese Government and people to plead their cause in the councils of the world, and therefore, it is shocking for the Chinese Government to return evil for good, and even go to the extent of aggression and invade our sacred land. No self-respecting country, and certainly not India with her love of freedom, can submit to this, whatever the consequences may be."

This Editorial Addendum should not be misunderstood as an attempt to belittle the greatness of Jawaharlal Nehru but should be read in the spirit in which it has been written. History is a hard taskmaster and is no respecter of persons. For a historian, the only ideal is to find out the truth about any personalism or other considerations. In an authoritative work like the Dictionary of National Biography, we have tried to give an impartial assessment of Nehru's life and career in the true spirit of a devotee of Clio and in total disregard of present-day sentimental or political considerations.

In his enthusiasm for seeing a world powered only by love and truth and fairness, he often lectured to Western nations on international ethics and uprightness. But, he also discovered that governments cannot be run as per religious commandments, nor foreign policies based on the love-thy-enemy principle. Nehru could have become a benevolent despot and ruled as a benign dictator, hailed by an adoring multitude. But, freedom and democracy were for him more sacred than all scriptures, and he would never have marred the pages of India's history by such an usurpation of power. Nehru was a rare personage: statesman and scholar, humanist, and idealist; a thinker and leader of whom humankind can be proud.

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Nehru, Motilal (Pandit) (1861 — 1931)

Pandit Motilal Nehru, born in 1861, was an eminent lawyer, freedom fighter and politician.

Pandit Motilal Nehru, an eminent lawyer and politician, was born on 6 May 1861. The Nehrus hailed from Kashmir, but had settled in Delhi since the beginning of the eighteenth century. Motilal's grandfather, Lakshmi Narayan, became the first Vakil of the East India Company at the Mughal Court of Delhi. Motilal's father, Gangadhar, was a police

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officer in Delhi in 1857, when it was engulfed by the Mutiny.

When the British troops shelled their way into the town, Gangadhar fled with his wife Jeorani and four children to Agra where he died four years later. Three months after his death, Jeorani gave birth to a boy who was named Motilal. Motilal spent his childhood at Khetri in Rajasthan, where his elder brother Nandilal became the Diwan. In 1870, Nandlal quitted Khetri qualified as a lawyer and began to practise law at Agra. When the High Court was transferred to Allahabad. He moved with it.

Meanwhile, Motilal was growing up into a vivacious lad. He passed the Matriculation examination from Kanpur and joined the Muir Central College at Allahabad. Athletic, fond of outdoor sports, specially wrestling, brimming over with an insatiable curiosity and zest for life, he took to the playground and the places of amusement. His career in school and college was thus not very notable, and his quick wits and high spirits landed him in many an escapade from which he was extricated by Principal Harrison and his British colleagues in the Muir Central College, who had taken a strong liking to this intelligent, lively and restless Kashmiri youth.

The contact with his British Professor turned out to be a strong formative influence in Motilal's life. It implanted in him an intelligent, rational, sceptical attitude to life, as also a strong admiration for English culture and English institutions. Thus equipped, Motilal found no difficulty in challenging the conservative, caste-ridden and hidebound society into which he had been born.

Motilal sat for his degree examination, but did not complete it. He decided to become a lawyer, topped the list of successful candidates in the Vakil's examination in 1883, set up as a lawyer at Kanpur, but three years later shifted to Allahabad where his brother Nandlal had a lucrative practice in the High Court. Unfortunately, Nandlal died in April 1887 at the age of forty-two, leaving behind him five sons and two daughters. Young Motilal found himself, at the age of twenty-five, as the head of a large family, its sole bread-winner.

The death of his brother increased Motilal's burdens, but it also gave a keener edge to his ambition. He was scarcely forty when his income reached a five-figure amount. He was one of the four brilliant Vakils—the other being Pandit (later Sir) Sunderlal, Munshi Ram Prasad, and Jogendranath Chaudhuri—who were admitted to the roll of Advocates of the Allahabad High Court in 1896.

In 1889, Motilal's wife Swarup Rani gave birth to a son, who was named Jawaharlal. Two daughters, Sarup (later Vijayalakshmi Pandit) and Krishna (later Krishna Hutheesing) were born in 1900 and 1907, respectively. In 1900, Motilal purchased a house (No. 1, Church Road) at Allahabad, rebuilt it and named it Anand Bhavan (the abode of happiness). His legal practice was meanwhile growing. A rise in his standard of living was paralleled by a progressive westernisation, a process which was accelerated by his visit to Europe in 1899 and 1900. Thorough-going changes, from knives and forks at the dining table to European governesses and tutors for the children, ensued.

In May 1905, Motilal again sailed for Europe, this time with his whole family. He returned in November of the same year after putting Jawaharlal to school at Harrow. From Harrow Jawaharlal went to Cambridge where he took a Tripos in Natural Science before being called to the Bar in 1912.

Motilal's early incursions into politics were reluctant, brief and sporadic. The list of 1,400 delegates of the Allahabad Congress (1888) include: "Pandit Motilal, Hindu, Brahmin, Vakil, High Court, N.W.P. (North-Western Provinces)." He attended some of the subsequent sessions of the Congress, but unlike his Allahabad contemporary Madan Mohan Malaviya, he was not more than a passive spectator. It was the tug-of-war between the

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Moderates and the Extremists in the aftermath of the partition of Bengal which drew Motilal into the arena and, strangely enough, on the side of the Moderates. In 1907, he presided over a Provincial Conference of the Moderate politicians at Allahabad.

In 1909, he was elected a member of the U.P. Council. He attended the Delhi Durbar in 1911 in honour of the visit of King George V and Queen Mary, became a member of the Allahabad Municipal Board and of the All India Congress Committee. He was elected President of the U.P. Congress. Nevertheless, it was not politics but domestic and professional preoccupations which were the dominant interest of his life during this period. But from 1912 onwards when Jawaharlal returned from England, there were forces at work, both at home and in the country, which were to lead Motilal into the maelstrom of national politics.

The First World War generated deep discontent in several sectors of Indian society which found a focus in the Home Rule Movement. Motilal had been reluctant to join the Home Rule League, but the internment of Mrs. Besant in June 1917 brought him into the fray. He became the President of the Allahabad branch of the Home Rule League. Later, he began a perceptible shift in Motilal's politics.

In August 1918, he parted company with his Moderate friends on the constitutional issue, and attended the Bombay Congress which demanded radical changes in the Montagu-Chelmsford Reforms. On 5 February 1919, he launched a new daily paper, the *Independent*, as a counterblast to the well-established local daily paper, the *Leader*, which was much too moderate for Motilal's taste in 1919.

The emergence of Mahatma Gandhi on the Indian political stage changed the course of Indian history; it also profoundly influenced the life of Motilal Nehru and his family. The Rowlatt Bills and the Publication of the Satyagraha pledge in February 1919 deeply stirred Jawaharlal; he felt an irresistible call to follow the Mahatma.

Motilal was not the man to be easily swept off his feet; his legal background predisposed him against any extra-constitutional agitation. It was clear to both father and son that they were at the crossroads. Neither was prepared to give in, but at Motilal's instance Gandhiji intervened and counselled young Nehru to be patient.

Shortly afterwards, events marched to a tragic climax in the Punjab: the holocaust of Jallianwala Bagh was followed by Martial Law. Motilal did what he could to bring succor and solace to that unhappy province. He gave his time freely, at the cost of his own legal practice, to the defence of scores of hapless victims of the Martial Law, who had been condemned to the gallows or sentenced to long terms of imprisonment. He also served with Gandhiji on the unofficial committee set up by the Indian National Congress to inquire into the Punjab disturbances.

Elected to preside over the Amritsar Congress (December 1919), Motilal was in the centre of the gathering storm which pulled down many familiar landmarks during the following year. He was the only front-rank leader to lend his support to non-cooperation at the special Congress at Calcutta in September 1920.

Motilal's fateful decision to cast in his lot with Gandhiji was no doubt influenced by the tragic chain of events in 1919. Apart from the compulsion of events, there was another vital factor without which he may not have made, in his sixtieth year, a clean break with his past and plunged into the unknown. This was the unshakeable resolve of his son to go the way of Satyagraha.

Immediately after the Calcutta Congress, Motilal resigned from the U.P. Council, abandoned his practice at the Bar, curtailed the vast retinue of servants in Anand Bhawan, changed his style of living, consigned cartloads of foreign finery to public bonfires and put on the homespun khadi.

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In December 1921, both father and son were arrested and sentenced to six months' imprisonment. In February 1922 came the anti-climax, when Gandhiji first announced and then suddenly cancelled mass civil disobedience. In March the Mahatma himself was arrested, tried for sedition and sentenced to six years' imprisonment.

When Motilal came out of gaol in the summer of 1922, he found that the movement had declined, the Congress organisation was distracted by internal squabbles, and the constructive programme could not evoke the enthusiasm of the intelligentsia. Motilal felt that the time had come to revise the programme of non-cooperation so as to permit entry into Legislative Councils. This revision was resisted by those who regarded themselves as the faithful followers of the Mahatma.

A long and bitter controversy, which nearly split the Congress, ensued. However, Motilal and C.R. Das founded the Swarajya Party in January 1923, had their way, and contested the elections at the end of 1923. The Swarajya Party was the largest Party in the Central Legislative Assembly as well as in some of the Provincial Legislatures. From 1925 onwards, it was recognised by the Congress as its political wing.

The spotlight shifts for the next six years to the Legislative Assembly where Motilal was the Leader of the Opposition. With his commanding personality, incisive intellect, great knowledge of law, brilliant advocacy, ready wit and combative spirit, he seemed to be cut out for a Parliamentary role. The Legislative Assembly, however was no Parliament. It was a hybrid legislature elected on a narrow and communal franchise; it had a solid bloc of official, nominated, European and some Indian members who took their cue from the irremovable executive.

At first, Motilal was able to secure sufficient support from the Moderate and the Muslim legislators to outvote the Government. He ruled his own party with an iron hand, but found his task increasingly difficult from 1926 onwards when communal and personal squabbles divided and weakened the Swarajya Party.

Towards the end of 1927, with the appointment of the Simon Commission, there came a political revival. The exclusion of Indians from the Commission united Indian parties in opposition to the Government. An All Parties Conference was convened by Dr. Ansari, the Congress President, and a Committee, including Tej Bahadur Sapru and headed by Motilal, was appointed to determine the principles of a constitution for free India. The report of the Committee—the Nehru Report as it came to be called—attempted a solution of the communal problem which unfortunately failed to receive the support of a vocal section of Muslim opinion led by the Aga Khan and Jinnah.

The Nehru Report, representing as it did the highest common denominator among a number of heterogeneous Parties, was based on the assumption that he new Indian Constitution would be based on Dominion Status. This was regarded as a climb-down by a radical wing in the Congress led by Subhas Bose and Motilal's own son who founded the 'Independence for India League'. The Calcutta Congress (December 1928) over which Motilal presided was the scene of a head-on clash between those who were prepared to accept Dominion Status and those who would have nothing short of complete independence. A split was averted by a via media proposed by Gandhiji, according to which if Britain did not concede Dominion Status within a year, the Congress was to demand complete independence and to fight for it, if necessary, by launching civil disobedience.

The way was thus opened for Gandhiji's return to active politics and for the revival of Satyagraha. Motilal was at first more amused than impressed by Gandhiji's plans for the breach of the salt laws, but as the movement caught on, it found him against the advice of his doctors in the centre of the political arena. He was arrested and imprisoned; but his health gave way and he was released.

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But, there could be no peace for him when most of his family was in gaol and the whole of India was passing through a baptism of fire. In the last week of January 1931, Gandhiji and the Congress Working Committee were released by the Government as a gesture in that chain of events which was to lead to the Gandhi-Irwin Pact. Motilal had the satisfaction of having his son and Gandhiji beside him in his last days. On 6 February 1931 he passed away.

Motilal had a rational, robust, secular and fearless outlook on life. A brilliant lawyer, and eloquent speaker, a great parliamentarian, and a great organiser, Motilal was one of the most notable and attractive figures of Indian nationalism in the Gandhian era.

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Niamutullah, Syed Shah (d. 1664 A.D.)

Syed Shah Niamutullah, born at Karnal, was a notable sufi poet.

According to the Khurshid Jahan Nauma, Syed Shah Niamutullah was born at Karnal (at a distance from Delhi). In course of his travel, he came to Rajmahal, Shah Shuja (1639-1660 A.D.) was the Governor of Bengal at that time. He held the saint in high esteem at Rajmahal. He returned to Firozpur (Gaur, Maldah) where he died in 1664 A.D.

We find the name of this saint in the inscription of Shah Jalalud-Din Tabrizi's *khanqah* and other buildings, which were constructed and repaired under the supervising of the saint.

Another inscription found in Powa Macca Masjid at Hajo, District of Kamrup. Assam, built during the reign of Shah Jahan and Governorship of Shah Shuja also bear his name, mentioned reverently by Lutfullah Shirazi, the commander of Shah Shuja.

Hazrat Zakir Ali Al-Qadiri al Baghdadi arrived at mangalkot (Burdwan) in 1764 A.D. and he died here at the age of 81 in the year 1778 A.D. Hazrat Murshid Ali Qadiri wrote on extract on his death.

'nur chashm shaikh mahiud-din ki bud
rahi mulk baqa shud an wali
guft salash a'si afsurda dil
zinda dil agah dil zakir a'li
1192 hi/1778 ain.'

(Apple of the eye of saints, Muhiud Din passed away to the land beyond. This scion of the saint renowned I, a sinner (the poet), the date record know that the heart of Zakir 'Ali liveth).

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Nichols-Roy, James Joy Mohon (Rev.) (1884 — 1959)

Nichols-Roy, born at Shella in Khasi Hills in 1884, was an eminent freedom fighter and politician.

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Nichols-Roy was born on 12 June 1884 at the Shella village in the Khasi Hills. His mother was a Ka Rimai Syiemlieh, a direct descendant of U Tirot Singh, chief of Nonghkhlaw State and the genius behind the Khasi 'War of independence' during the British regime. Ka Rimai married U Khagendra Mohon Roy and their fourth child, out of a total of six children, was U Joy Mohon Roy. U Khagendra was an agriculturist and a hard-working and unassuming sort of man. U Joy Mohon Roy appeared to have imbibed the quality of hard work and tenacity from his father.

U Joy Mohon Roy married Miss Nora Evelyn Nicholas, an American, on 17 August 1907 in Calcutta. It was after this marriage that U Joy Mohon Roy came to be known as the Rev. James Joy Mohon Nichols-Roy. Miss Nora Evelyn Nicholas was an Arts Graduate of Idaho University, U.S.A. She came to India for missionary activity in April 1904. She died at Shillong in 1964, at the age of eighty-five.

Nichols-Roy passed the Entrance examination of the Calcutta University in 1899 and thereafter joined the Scottish Church College, from where he passed the B.A. examination in 1904. For a brief period in that year, he studied Philosophy at the Master's degree level but left studies toward the end of that year to devote his life as a missionary, at "The Call of God to preach Christ'. Again, it was in the same year that he became the founder-leader of the Church of God in the United Khasi-Jaintia Hills. It tuned out to be one of the Indian Christian Missions functioning with success without financial aid from any foreign Christian Mission.

His missionary zeal carried Nichols-Roy during 1905-06 to distant places like Travancore-Cochin, Lahore, Lyalpore and Montgomery. In course of time his religious activities were merged with political activities at a time when the nationalist movement was making headway in the 1920's. Nichols-Roy was a much-travelled man: he visited Japan, China, the U.K. and Ireland in 1913-15. During 1945-46, he visited Canada, Australia and the U.S.A. While in the U.S.A., he spoke at many Clubs and public gatherings championing the cause of India's independence.

The Rev. Roy served as a Member of the Assam Legislative Council and Assembly continuously for a period of 38 years, from 1921 till he died in harness in 1959 (1 November). It was the most fruitful period of his life.

He joined the Indian National Congress in 1926 and served as a member of the Reception Committee for the Pandu Congress Session. He was taken in the Executive Committee of the Assam Provincial Congress Committee and continued to be in the Executive till his resignation from the Congress Party on 1 December 1956. In 1937, Nichols-Roy was the leader of the Assam Progressive Nationalist Party in the Assam Legislative Assembly. He was chosen the Deputy Leader of the Assam Congress Parliamentary Party in 1948.

He did not appear to have participated in any mass political movement. Nevertheless, he served his people and the Province in different capacities, as a Minister for four times at intervals during 1927-56; as a public leader; and as a Missionary. As a Minister, he held the following portfolios at different times : Excise, Local Self-Government., Medical and Public Health, P.W.D., Forests, Industries, Co-operation, Jails, Registration and Stamps.

A staunch supporter of Gandhiji's movement for prohibition of harmful drugs, Nichols-Roy headed the Assam Opium Enquiry Committee in 1934. He was instrumental in the enactment of the following measures by the Assam Assembly: the Assam Opium Smoking Act, the Assam Juvenile Smoking Act, and the Assam Temperance Act.

As a true nationalist, Nichols Roy was firmly opposed to the grouping scheme under the British Cabinet Mission Plan. He displayed the capacity to see political issues rising above narrow communal considerations.

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After freedom came, Nichols-Roy took a leading part in the framing of the country's Constitution as a member of the Constituent Assembly. He was member of the Advisory Committee for Minorities and the Sub-Committee of Partially Excluded and Excluded Tribal areas of Assam under the Chairmanship of Gopinath Bardoloi, appointed by the Constituent Assembly. His was a very important role in formulating ideas which found fulfilment in the framing of the Sixth Schedule to the Constitution of the Republic of India. It appeared that the Sixth Schedule failed to provide an answer to the problems in the Hills, and Nichlos-Roy resigned from the Assam Ministry in 1956 over the Hills State issue.

Nichols-Roy owned orange groves at Barnihat and paddy fields at his native village, Shella. He started a Joint Stock Company in 1918——it was the United Fruit Company Ltd., the first Company in Assam to start canning and bottling of fruits, fruit juice, *viz.*, the Unificora Squash, Jam and Jelly, etc. He was the Company's Managing Director and General Manager for many years, excluding the period of his Ministership. He also owned a Printing Press, the Shillong Printing Works.

A many-sided personality, Nichols-Roy found time to write a number of books and pamphlets in English and Khasi. His English publications include: Christian Unity', 'God's Clarion Call to Christian Unity', 'Speech On Christianity', 'Spirit Of Christ', 'Hours With Jesus', 'Ownership Of Minerals In The Autonomous Districts Of Assam'; and his Khasi publications are the following: 'God and Wealth', 'Re-born Of Spirit', 'Christ And The Church', 'Jesus And Holy Mary' and 'Hymn Books'.

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R.C. Mazumdar, *History of the Freedom Movement in India*, in 3 volumes.

Nigam, Daya Narayan (Munshi) (1882 — 1942)

Munshi Daya Narayan Nigam, born in 1882, was an eminent nationalist writer and scholar.

Munshi Daya Narayan Nigam was born on 22 March 1882. He came of an upper middle-class Kayastha family of Kanpur. His father Munshi Kanahiya Lal was an ordinary zamindar and his grandfather Munshi Shiva Prasad was a leading lawyer, Vice-Chairman of the District Board and Government Pleader.

Niagam's early education was according to the traditional pattern prevalent among the Kayasthas. He started with Urdu and Persian. At the age of 12, he joined the Government High School in the 5th standard and finally graduated in 1903 from the University of Allahabad. A year before, he was married to Indra Devi, by whom he had several children, some of whom rose to positions of distinction in the government service.

As a young man Munshi Daya Narayan derived inspiration from Pandit Madan Mohan Malaviya and Pandit Bal Krishan Bhatt, both of them being stalwarts in their respective fields.

It appears that from the very beginning Daya Narayan had a passion for journalism, to which he dedicated his life, unmindful of the bleak prospects which it offered. The motto which he selected for his journal the *Zamanah*, was: "If the time (Zamanah) does not favour you, you should favour the time (Zamanah)". And to pursue his mission successfully, he equipped himself adequately.

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Besides English, he thoroughly mastered Bengali, Gujarati and Marathi. His command over Urdu and Persian was excellent and he developed a style of his own. The prose of his monthly journal *Zamanah* was accepted as the standard by scholars and literatures.

Munshi Daya Narayan lived in the age of intellectual liberalism when the radicalism of the Indian National Congress was gradually mellowing into a rational constitutionalism. The brilliant fearlessness of Dadabhai Naoroji, Pherozeshah Mehata and others was yielding place to agitationalism and desire for direct action. It started with the Partition of Bengal and gained all-India momentum during the non-cooperation movement. Daya Narayan's association with Sir Tej Bahadur Sapru, Sir Abdul Qadir and Sir Muhammad Iqbal tended to shape his political attitude in the direction of sobriety which favoured a smooth transition.

Though, he was not lacking in patriotism, he maintained and sustained a balanced and objective outlook. He could not afford to be a rank partisan. If he did not agree with the methods of Mahatma Gandhi, he gave free expression to his feelings about them. Nor did he lag behind in offering a trenchant criticism of the tardiness of the British Government of India. Munshi Daya Naryan was a nationalist, but not a propagandist or agitator.

Contact with Bishop Basket, the Rev. Westcott and the Rev. Ward moulded the intellectual and mental development of Munshi Daya Naryan. Though a 'Sânatan Dharmi', he was not trammelled either with its rigidity or with its intolerant orthodoxy. He had very broad ideas about social reform. He was in favour of inter-caste and inter-community marriage, widow-marriage, female education, co-education and removal of *pardah*. He vehemently commended the resolutions passed at the Indian Social Conference in 1927 at Madras. It was at his instance and persuasion that Munshi Prem Chand married a widow.

Munshi Daya Narayan was a voracious reader and he never hesitated in purchasing books and foreign and Indian journals. He was fond of Tolstoy, John Galsworthy, Bernard Shaw, Oscar Wilde and above all Dostoevsky. He was fascinated by their ideology and style which made a deep impression on his mind and thought. He became convinced of the fundamental unity of thought all the world over.

It was not merely his journalism, but his sterling literary qualities which brought him in close touch with leading figures like Sir Muhammad Iqbal, Hasarat Mohani, Josh Malihabadi, Pandit Braj Narain Chakbast, Saro, Sudarshan and others. It was the *Zamanah* which published the famous patriotic *ghazal* of Iqbal, 'Sare Jahan Se Achchha Hindostan Hamara'. It was the *Zamanah* which brought into the limelight Munshi Prem Chand and Sudarshan.

In spite of his intellectual and literary greatness, Munshi Daya Naryan was simple in his dress and charming in his manners. He was of a heavy frame, neither very tall, nor very short. He was frugal in his food, and was a vegetarian.

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Nijalingappa, S. (1902 —)

Siddavanahalli Nijalingappa, born at Haluvagalu in the Bellary district in 1902, was an eminent freedom fighter and Congress leader.

Siddavanahalli Nijalingappa was born on 10 December 1902 in a middle-class Hindu

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Lingayat family of Haluvagalu, a small village in the Bellary district, Mysore State. His father, Adiveppa, was a small businessman and his mother, Neelamma was a devout worshipper of Shiva. He had one elder brother named Veerappa and one elder sister known as Puttamma, both of whom are now no more. When Nijalingappa was about five or six years of age, he lost his father.

He completed his primary education from the Anglo-Vernacular School, Davangere, and went to Chitradurga fro high school education. He graduated from the Central College Bangalore, in 1924, and got his Law degree from the Law College, Poona, in 1926. As a child, he was given traditional education by an old type of teacher named Veerappa master. His teacher and his close relatives, especially his mother, influenced his outlook on life while he was a boy.

Like the other heroes of the Indian Freedom Movement, Nijalingapa had also a unique blend of both traditional and modern education. The life and the *vachanas* of Basaveshwar and the philosophy of Shankaracharya exerted a profound influence on the mind of Nijalingappa. The course of the Indian Freedom Movement and the teaching of Mahatma Gandhi had the utmost effect on his mind.

He got married to Murigemma in 1927, when he was 25 years of age. His wife, who comes from a lower middle-class business family of Davangere, had always been of a helping nature; but for this fact, Nijalingappa's contribution to India's struggle for independence would have been much less than what it now has been.

Nijalingappa's political career started very late, i.e, in 1936. As a law practitioner, both in Davangere and Chitradurga, he did not have a liking for active politics though he used to take a great interest in the development of the Freedom Movement in India and used to read the writings of Mahatma Gandhi, Rajendra Prasad and other leaders of the time. He used to attend the Congress sessions, not as an active member of the Congress but as a spectator. It was in 1936, when Nijalingappa had an opportunity of coming into contact with Dr. N. S. Hardikar, that he was chosen as the President of the Chitradurga District Congress Committee.

Since then, Nijalingappa began to take an active interest in India's Freedom Movement. He participated several times in Satyagrahas and was imprisoned for a number of times. He toured the whole of Karnatak and tried to evoke political consciousness among the Kannadigas. A good orator as the was, he made use of the public platform to the fullest extent to infuse his ideas into the hearts of the people.

His lectures dealt not only with political conditions, but also with social reforms and revival of rural economy. He was of the opinion that decentralised production was ideal and would build up rural economy and prevent concentration, and, in periods of distress brought about by war or otherwise, could contribute to the maintenance of stability and of self-reliance. He often held the British government responsible for the destruction of the age-old village industries and for the drainage of wealth from our country and condemned England for becoming richer at the cost of India.

His ideas of social reforms were a blend of both the traditional and modern views. He encouraged widow-marriage and equal status for women with men. He believed that a synthesis of all religions would be a good remedy for the social evils.

Throughout the course of India's struggle for freedom and afterwards, he identified himself with the Indian National Congress. He served that institution as a volunteer, as the President of the Pradesh Congress Committee and, to crown them all, as the President of the All India Congress Committee.

Parallel to India's Freedom Movement was the movement for the unification of Karnatak. The services rendered by Nijalingappa towards the latter was unique, and in recognition of the same, he was chosen the first Chief Minister of

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the New Mysore State in November 1956. He continued as Chief Minister up to April 1958.

Then again for the second time, he was elected to the same responsible post and he continued in that post up to April 1968. In the capacity of a Chief Minister, Nijalingappa has rendered yeoman service to the State. He may be called the maker of modern Mysore (Karnatak).

Nijalingappa never hankered after the Presidentship of the All India Congress Committee, but the office was thrust on him in 1968. To put it in other words, he was never after office, but office itself came after him. He became the President of the Party when people had expressed their distrust in it in the 1967 elections.

Due to the untiring efforts of Nijalingappa, the Congress Party was re-invigorated. But, perhaps, the greatest tragic event in the history of the Indian National Congress occurred during his Presidentship. Due to the unbridgeable cleavage which developed between the organisation front and the administration wing, the Congress Party was divided into two groups.

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R.C. Mazumdar, *History of the Freedom Movement in India*, in 3 volumes.

Nilkanth, Mahipatram (1829 — 1891)

Mahipatram Nilkanth, born at Surat in 1829, was a famous social and religious reformer of Gujarat.

Mahipatram Nilkanth was born on 3 December 1829 at Surat (Gujarat) where his father Roopram Nilkanth was a Customs Officer. He belonged to a middle-class Vadnagar Nagar (Brahmin) family, In 1835, he was married to Parvatikunvar. Their son Ramanbhai Nilkanth became a famous social and religious reformer of Gujarat.

Mahipatram had his primary and secondary education at Surat after which he joined the Elphinstone College, Bombay, where he distinguished himself by winning coveted academic prizes and distinctions. In college, he took part in the activities of the Buddhivardhak Sabha and Gnan Prasarak Mandali, two progressive groups which produced many of the eminent social reformers of Western India. Among Mahipatram's close friends were Bholanath Sarabhai, founder of the Prarthana Samaj in Ahmedabad, Karsandas Mulji, an eminent social reformer, Durgaram Mehtaji and the poet Narmad.

After graduating, Mahipatram taught at the Elphinstone School, Bombay, for sometime and then worked for a while in the Education Department. In 1957, he was appointed the Headmaster of the Ahmedabad Government High School and soon became the Deputy Educational Inspector. The next year, he worked as a member of the Hope Vachanmala Committee. In 1860, he went to England to take a course in teachers' training. Mr. Harvard, the then D.P.I. of Bombay, and Mr. Hope, Director of Government School, took a personal interest in arranging for Mahipatram's visit and training in England. On his return, Mahipatram was appointed Principal, Teachers' Training College, Ahmedabad, a post which he held for thirty years till his death in 1891.

Mahipatram was the Secretary of the Gujarat Vernacular Society and of the Anjuman-e-Isalm. He was the founder of the Bholanath Sarabhai Literary Institute for Women in Ahmedabad and was a Fellow of the Bombay University. He was given the title of Rao Saheb around 1857/58.

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Mahipatram's life was devoted to education and social reform. His interest in these fields was aroused in his student days because of his association with reformers like Durgaram Mehtaji and Dadobha Pandurang, both of whom came from Surat. In Bombay, he came into contact with Dadabhai Naoroji, Karsandas Mulji and other members of the Buddhivardhak Sabha and Gnan Prakash Mandali.

Mahipatram believed that the key to social reform lay in the emancipation of women. He worked for women's education, widow-marriage, prevention of child marriages, and fighting the evils of the caste system. He participated in dinners with Harijans. He introduced several other reforms, such as discontinuing the practice of communal weeping after a death, singing obscene songs at the time of marriage, exorbitant expenditure during marriages, etc. But, the reform for which he is best remembered was his boldness in crossing the seas and going to England.

On his return, he was excommunicated from his caste, which meant that he found it very difficult to get a house to live in or servants to work for him; no members of the caste would invite him nor could he invite anyone; his children could not marry within the caste, nor was he permitted to perform the customary funeral rites.

For twelve years, he and his wife showed exemplary courage in facing all these difficulties. At the end of twelve years, it was agreed that he himself would not take part in caste dinners, but could invite others and maintain normal relations with members of his caste.

Mahipatram was also a religious reformer and believed that simple prayers were an adequate form of worship. He was a Prarthana Samajist.

During Karsandas Mulji's trip to England, Mahipatram edited the framers' *Satyaparkash* and led a crusade against orthodoxy, superstition and obsolete customs. In 1850 in Surat, he edited a monthly Gujarati journal, the *Partiejagar*. In 1861, he started publishing an educational journal the *Gujarati Shalapatra*. He contributed articles to the *Native Opinion*, the *Buddhiprakash* and the *Buddhivardhak*.

Mahipatram wrote about nineteen books in Gujarati: books for school children, biographies, a travelogue, compilation of essays and lectures, etc. His main interests here again were education and social reform, cause to which he devoted more than thirty-five years of his life.

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Nilkanth, Ramanbhai (Sir) (1868 — 1928)

Ramanbhai Nilkanth, born in Ahmedabad in 1868, was a famous social reformer and Gujarati scholar.

Ramanbhai Nilkanth was born in Ahmedabad on 13 March 1868. His father Mahipatram was an eminent social reformer, a Prarthana Samajist and the first Gujarati to go to England. Mahipatram was an educationist and the Principal of the Teachers Training College in Ahmedabad. They belonged to a middle-class Vandnagara Nagar (Brahmin) family.

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Ramanbhai passed his Matriculation examination in 1883, standing first in the Ahmedabad centre. He had his University education first at the Gujarat College and later at the Elphinstone College, from where he graduated in 1887. He was a favourite student of Principal Wordsworth, a grandson of the poet, from whom he imbibed certain principles of writing poetry. In 1889, he married Vidyagauri, granddaughter of Bholanath Sarabhai, a prominent social reformer. He encouraged his wife to continue her studies and she became, in fact the first woman graduate of Gujarat.

Nilkanth was a lawyer and highly respected in Ahmedabad for his professional integrity. He played a very active part in the civic life of Ahmedabad and there was hardly any public institution with which he was not associated. He served the Municipality for thirty years, first as a member, then as Vice-President and finally as President.

In 1924 when Sardar Patel succeeded him as President, despite their political differences, Vallabhbhai always sought his advice. Ramanbhai was well versed in the Talukdar Act and so when the Talukdars' Settlement Act was to be enacted, the Government nominated him to the Bombay Legislative Council (1913-16).

In 1921, he was elected to the Legislative Council. He was the President of the Provincial Social Reform Conference held at Ahmedabad in 1913 and at Ahmednagar in 1921, and of the Gujarat Social Reform Conference held at Nadiad in 1918. He was the President of the Ahmedabad Prarthana Samaj during his life time.

Ramanbhai was a life-member of the Gujarat Vernacular Society (Gujarat Vidya Sabha) and its Honorary Secretary from 1912, to 1928. He presided over the Gujarati Sahitya Sabha in 1903 and over the Gujarati Sahitya Parishad in 1926. He was on the Managing Committee of the Mahipatram Rupram Orphanage, the Deaf and Dumb School and various other educational institutions, academic trusts and funds. In 1911, at the time of the Corporation of George V, he was awarded the title of Rao Bahadur and in 1927 he was knighted.

Ramanbhai's writings occupy an important place in the history of Gujarati literature. The main characteristic of his writing is humour, the target being the orthodox Hindu with his outmoded prejudices and superstitions, Among his works 'Bhadrambhadra' (1900) is the best known. He was a literary critic and his essays on poetry and literature were published in 'Kavita and Sahitya' (1904). ' Hasya Mandir' (1915) is a collection of humorous essays and he is also the author of a play 'Rai No Parvat' (1913).

He was a passionate social reformer and fought against untouchability, caste restrictions and child-marriage. He championed the cause of women's education and widow-marriage. He was a Sanskrit scholar, well versed in the Upanishads and the Shastras and frequently delivered the Sunday sermon at the Ahmedabad Prarthana Samaj.

In politics, Sir Ramanbhai was a moderate and in 1921 opposed the Non-Cooperation Movement. He believed that it was through social reform, education and participation in municipalities, legislative councils, etc. that the country could prepare for self-government. Despite his differences with Gandhiji, his personal relations with the Mahatma were excellent and he sometime delivered the after-prayer speeches at the Sabarmati Ashram. At the time of Gandhiji's fast during the mill workers' strike, he tried to persuade the workers to come to a settlement.

Ramanbhai's integrity, hard work and dedication set a very high standard for men in public life and those engaged in social work. On his death, Gandhiji wrote: " The service which received not the approval of the public, but God's blessing, is the true service. Ramanbhai's service was of this type' (The Navajivan, 11 March 1928).

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Nilkanth, Vidyagauri (1876 — 1958).

Vidyagauri Nilkanth, born in Ahmedabad in 1876, was a leading Gujarati politician and social activist.

Vidyagauri Nilkanth was born on 1 June 1876 in Ahmedabad. Her father Gopilal Manilal Dhru was in Government service and belonged to a middle-class Nagar (Brahmin) family. Her mother, Balabhen, was the daughter of Bholanath Sarabhai, a prominent social and religious reformer of Gujarat.

Vidyabhen was married to Ramanbhai Nilkanth in 1889 at the age of thirteen. Ramanbhai's father, Mahipatram Nilkanth, was the first Gujarati to go abroad and was an eminent social and religious reformer. Vidyabhen continued her studies after marriage and in 1901 became the first Gujarati woman graduate, standing first in Logic and Philosophy which were her special subjects.

Vidyagauri Nilkanth devoted more than fifty years of her life to social service and was associated with nearly every important social, educational and literary institution in Ahmedabad. In 1902, she started the Ladies' Club, and 1914 the Mahila Mandal. She was President of the All India Women's Council (Ahmedabad) from 1926 to 1935, and of the All India Women's Conference in 1932-33. She presided over the Women Labourers' Conference in Bombay in 1933. She was the President of the Harijan Sevak Sangh (Ahmedabad), of the Sansar Sudhara Samaj and of the Prarthana Samaj.

Lady Vidyagauri was deeply interested in women's education and was a founder-member of the Lalshankar Umashankar College for Women, where she also lectured for sometime. She was on the Senate of the S.N.D.T. Women's University. She was on the managing committee of several girl's calls and the President of the School Board of the Ahmedabad Municipality for eight years.

Vidyabhen was the Honorary Secretary of the Victoria Jubilee Hospital and the Mahipatram Rupram Orange. Apart from these social welfare organisations, who was actively associated with the Gujarat Vernacular Society, now known as the Gujarat Vidya Sabha and was President of the Ahmedabad Branch of the Gujarat Sahitya Sabha (1930-57). In 1944 she presided over the Gujarat Sahitya Parishad.

She was aware by the British government the title of M.B.E. (1919) and the Kaiser-i-Hind Silver Medal (1926) and also the Kaiser-i-Hind gold Medal. In 1957, she was given an Honorary D. Litt. by the S.N.D.T. University.

Lady Vidyagauri was the authoress of numerous articles on problems of women and on social reform, some of which were collected and published in three books—'Narikunj' (1956), 'Foram' (1955) and 'Jnansudha' (1957). She was an ardent social reformer and worked unceasingly for preventing child-marriages and encouraging widow-marriages and intercaste marriages.

Being a Prarthana Samajist, she did not believe in idol worship or outdated customs and superstitions. Like her husband she was moderate in her political views, but in 1919, she joined a procession in Ahmedabad in protest against the Jallianwalla Bagh massacre. In 1930, she retuned her Kaiser-i-Hind medal and

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resigned from her nominated seat in the Municipality in protest against the Government's repressive policy. She stood as a Congress candidate for the Municipal elections and was elected with a large majority.

Vidyagauri Nilkanth was by temperament quiet, reserved and introverted. In dress, appearance and manners she was unostentatious. She was well-known for her kindness and generosity and no one who went to her for help retuned empty-handed. Her modesty and simplicity made it possible for many Gujarati girls to pursue higher studies. For nearly half a century, she was pointed to as an ideal by the Ahmedabad Society and on her sixtieth birthday, Gandhiji described her as "a jewel among women."

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Ni'matullah Shah Kirmani, Amir Nur al-Haq Wa'd-Din (1330 — 1430 A.D.)

Ni'matullah Shah Kirmani was an eminent Sufi of the Qadiri order.

The Ni'matullahi order, a sub-branch of the Qadiri order, was founded by Amir Nur al-Haq Wa'd-Din Ni'matullah Shah Kirmani (731-834/1330-1430). According to his own statement, his father, Mir'Abdullah, was a descendant of the fifth Shi'ite Imam. Imam Baqir. Born at Halab (Aleppo) in 731/1330, he grew up in Iraq and went to Mecca where he lived for seven years. He became a disciple and *khalifah* of Shaykh 'Abdullah Yafi'i (698-769/1298-1367), who traced his mystical lineage to Abu Madyan (520-594/1126-1197) of Egyptian branch. He then moved to Samarqand, Herat and Yazd, eventually settling down in Mahan near Kirman attracting a huge number of devotees around him. He died at an advanced age in 834/1430 at *Mahan. Majmu'a dar Tarjuma e-Ahwal e-Shah Ni'matullah Wali* contains a long list of the works written by the saint. According to C. Rieu, besides his Diwan, he left a collection of Sufi tracts, the number of which is said to exceed five hundred.

En'amul Haq, while discussing the introduction of the Qadiri order in the Indian subcontinent, mentions the name of Shah Ni'matullah Kirmani. It is certain that Shah Ni'matullah Kirmani refused to come to the Deccan on the invitation extended by Ahmad Shah Wali Bahmani (825-839/1422-1436). However, his grandsons and, later, his son came to Bider and settled there. Thus, the introduction of the Ni'matullahi order in the Deccan can be traced from the times of Ahmad Shah Wali Bahmani.

Ahmad Shah, a shrewd politician, welcomed this influx since he was planning to have a new nobility, mostly drawn from alien elements. From Gulbarga itself, he deputed two holymen to Mahan extending an invitation to Shah Ni'matullah Kirmani to come over to Deccan to bless his capital. The deputation was headed by Nizam ad-Din Faruqi alias Shaykh Khojan, a resident of Gulbarga, who was himself a member of the Ni'matullahi order. It can be inferred that this delegation had left Gulbarga for Mahan sometime between 825/1422 and 829/1425. It helps us to presume that by 829/1425 Ni'matullah Shah Kirmani and his order were well known in the Deccan, more so because a member of the said order was already residing at the Bahmani capital.

Though the saint did not agree to leave Mahan, he deputed one of his disciples, Mulla Qutb ad-Din, with a *Kulah e-Irada'i* (cap of discipleship). *Jama e-Ijazah* (Robe of approval) and a letter addressed to the king in which he bestowed him with the epithet, *Wali*. On its return, this delegation was received near Gulbarga. Ahmad Shah was thus initiated into the Ni'matullahi order. The result of the first deputation

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did not satisfy Ahmad Shah; he, therefore sent another delegation which also fetched limited results. Ni'matullah Kirmani, however, sent his grandson Shah Nurullah to Bider.

Shah Nurullah was received outside Bider by Ahmad Shah in person, and this place was named as Nimatabad after the great saint. Shah Nurullah was immediately raised to the status of Malik al-Mashaikh, giving him precedent over the families of Deccani Sufis, Syed Rukn ad-Din and Gesudaruz. Soon, he was married to the daughter of Ahmad Shah Bahmani. Then the appointment of Khalaf Hasan Basri to the post of prime minister, and other appointments of aliens to high administrative posts, clearly indicated the shift in the policy from the *Mulkis* to the *non-Mulkis*.

Just before Ni'matullah Shah Kirmani died, he appointed his son Shah Khalilullah then fifty-nine, as the Qutb of the order. Shah Khalillullah, after remaining in Mahan for a few years, went to Herat on the invitation of Shah Rukh the son of Amir Taymur, the emperor of the Sunnite Uzbeks. He was held in high esteem by Shah Rukh and his son Baysunghar. The reasons regarding his journey to Herat are not known. However, the struggle for power between the Sunnite Ak-Koyanlus and the Shi'ite Kara Koyanlus had begun. Shi'ism was gaining a strong hold in Persia leading to the persecution of the Sunnis.

It may be presumed that under these circumstances, he moved to Herat. The other reason could be the patronage they enjoyed at the Uzbek court. Having spent a few years at Herat, he appointed his son, Shams ad-Din Muhammad, to stay at Mahan making him incharge of his father's shrine. The descendants of Shams ad-Din Muhammad became the spiritual custodians of this shrine and from them continued the line of *Qutbs* at Mahan. Shah Khalilullah along with his other two sons, Shah Muhib ad-Din Habibullah and Shah Habib ad-Din

Muhibbullah, moved to the Deccan and settled at Bider. He may have arrived at Bider some time between 836-840/1432-1436. His two sons were married into the Bahmani royal family, and Muhibb ad-Din Habibullah was given the Jagir of Bir and raised to the status of *Mansabdar*. For his military ability, he was given the title of *Ghazi* (holy warrior). The family played an important role in the Bahmani politics, which has been discussed in later chapters.

Shah Khalillullah died at Bider in 860/1455. Before his death, he had nominated Shah Habib ad-Din Muhibbullah as his successor and *Qutb* of the order. Shah Habib ad-Din, who was the youngest of Shah Khalilullah's son's, was born at Mahan in 830/1426. Despite the honour in which he was held at the Bahmani court, he lived a simple life in a khanqah which he had built at Bir. He died at the age of seventy-eight in 908/1502 at Bider and was buried at the Khaliliyan, the family mausoleum, close to his father on the Bider-Ashtoor road.

Before his death, he named his son, Mir Kamal ad-Din 'Atiyatullah al-Husayni, as his successor. His other three sons moved back to Persia and lived at Yazd in the *khanqah* built by their great grand-father, Shah Ni'matullah Kirmani. We do not have much information about Mir Kamal ad-Din 'Atiyatullah, the fourth *Qutb* of the Ni'matullahi order at Bider, but the names of later Ni'matullahi *Qutbs* are available in the family genealogy. We also find references to one Nurullah II, son of Shah Zahir ad-Din Ali. The latter was one of the three sons of Shah Habib ad-Din Ali Muhibbullah. Nurullah II came to India and perhaps married a princess of the Bahmani court. From Bider, he went to Persia and after having performed pilgrimage, finally settled down at Bider which was where he died.

Ample details are available regarding the Mahan branch of the Ni'matullahis. Mir Shams ad-Din, the son of Shah Khalilullah, who was assigned the charge of Shah Ni'matullah Kirmani's shrine at Mahan, died at Herat at the young age of forty. The reason of Mir Shams

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ad-Din's arrival at Herat is not known. It may be due to the Safavid uprising or due to the patronage at the court of Herat, which his father also enjoyed.

His son, Mir Shah Burhan ad-Din Khalilullah II, came to India but left for Herat where he was murdered in 925/1519. His body was taken to Taft, thirty-six kilometers from Yazd, the then headquarter of the order in Safavid Persia. The members of the Mahan branch of this family continued to play an important role during the reigns of the Safavid and Qachars; but since that does not form part of this study, we shall only look at the disciples of this order in the Deccan.

We do come across references to other disciples of Shah Ni'matullah Kirmani in historical and other sources. It can be said that they had also settled in the Deccan. His well-known disciples were: Abu Ishaq Fakhr ad-Din Ahmad Hallaj Shirazi, popularly known as *At'ama;* Mulla Qutb ad-Din; Shaykh Nizam ad-Din alias Shaykh Khojan Ahsanabad: Mulla Sharaf ad-Din Mazandarani; and Shaykh 'Ali Diwana.

These details provide ample testimony to the presence and influence of the Ni'matullahi order in Persia. Herat and the Deccan. However, we are less informed of the actual impact of the Ni'matullahi teachings son the local Deccani population. Being alien and unaware of the local sociai, cultural and linguistic scene, they did not seem to have the same following at the mass level as enjoyed by the early Chishtis and the Junaydis of Dawlatabad and Gulbarga. It can also be said that being members of royal house, they may have had reservations in mingling freely with the common masses. Their role may thus have been limited to the royal house, the nobility and the upper state of the society.

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Ni'matu'llah Shah Qadiri, Saiyid (d.1582 A.D.)

Ni'matu'llah Shah Qadiri was an eminent sufi saint of Kashmir.

The order, according to available information, was first introduced in Kashmir some time in the second half of the sixteenth century, by Saiyid Ni'matu'llah Shah Qadiri. He claimed to be the direct descendant of Shaikh 'Abdu'l-Qadir Jilani. Before coming to Kashmir, he had lived somewhere in India, most probably in the Panjab, where he was a disciple of one Shaikh Muhammad Darwesh Qadiri. According to Muhammad Husain Qadiri, the author of *Futuhat-i-Qadiriya,* Saiyid Ni'matu'llah was a prolific writer, but he does not mention the title of a single treatise written by the Saiyid. All his biographers are unanimous in saying that he avoided the company of the ruling classes and spent most of his time in *sama.*

Saiyid Ni'matu'llah did not stay long in Kashmir and soon left for India. Among his disciples in Kashmir is mentioned Shaikh Mirak Mir. He was the son of one Saiyid Shamsu'd-Din Andrabi, whose ancestors had migrated to Kashmir from Andrab, in the reign of Sultan Sikandar. While Shaikh Mirak was young, his father died. His relatives, who held important posts under the Sultans advised him to take up government service, but, drawn to a life of piety from childhood as he was, he declined. He spent most of his time in meditation at a *khanqah* in Srinagar, known as *Khanqah-i-Andrabi,* which seems to have been built by one of his ancestors. For forty years, it is said, he did not eat meat and married at a very late age, only after the Prophet

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appeared to him in a dream and advised him to do so.

At first he began to practise Sufism independently, claiming to have drawn inspiration direct form the Prophet. When Saiyid Ni'matu'llah arrived in Kashmir, he became his disciple and received initiation in the Qadiri order. Shaikh Mirak is reported to have claimed that he had attained a high spiritual stage and that many people had been benefitted by him. He died on 5th Safar, 990/1st March, 1582, and was buried a Mallaratta in Srinagar.

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Nivedita, Sister (1867 — 1911)

Nivedita, born in 1867, was the finest bud of British femininity which blossomed out, in all its glory and grace, when transplanted to India.

The transplantation came as an offshoot of the clarion call given by Swami Vivekananda during his tour of England in the last decade of the 19th century. The message of the Wandering Monk, who had stared human conscience with his stirring speech at the Parliament of Religions held at Chicago in 1893, carried within it the quest for dedicated souls who would 'give the world light'.

Margaret Noble, who sensed the quest in the undulating, spiritually elevating lectures of the Swamiji, joined the search. She explored the depths of her very being. She analysed her mental make-up, anatomised her feelings and emotions, surveyed her prejudices and predilections. This journey into the complicated, tortuous winds and twists of her soul, she hoped, would turn her into one of those rare individuals who, like Abu Ben Adam, love mankind and hence could 'give the world light'.

Sister Nivedita alias Margaret Elizabeth Noble, was born at Dunganon, country Tyrone Ireland, on 28 October 1867. She was the eldest daughter of Samuel Richmond and Mary Isabel. The Nobles were of Scottish descent and had been settled in Ireland for about five centuries. Grandfather John Noble was a minister of the Wesleyan Church in North Ireland. He and her maternal grandfather, Richard Hamilton, participated in Ireland's Home Rule Movement. Samuel Richmond, a student of theology of the Wesleyan Church, worked in Great Torrinton in Devonshire and died at the age of thirty-four. Mary returned to Ireland with Margaret, May and Richmond.

Margaret was educated at Halifax College run by the Chapter of the Congregationalist Church. She took up teaching work in 1884 at Keswick, in 1886 at Wrexham and in 1889 at Chester. Greatly influenced by the 'New education' method of Pestalozzi and Froebel, she started in 1892 a school of her own called 'Ruskin School' in Wimbledon. Her remarkable intellectual gifts made her well-known in the high society of London which met at the Sesame Club.

Since childhood, Christian religious doctrines were instilled into her. But search for 'Truth' led her in 1895-96 to Swami Vivekananda's teachings of the Vedanta. Later, in India she adored and worshipped Sri Ramakrishna, and also Kali and Shiva of the Hindu Pantheon.

She came to Calcutta on 28 January 1898, was initiated into Brahmacharya and was given the name 'Nivedita' by Vivekananda on 25 March. She opened a Kindergarten school for Hindu girls in November 1898; joined plague relief work of the Ramakrishna Mission from March 1899; left for the West in July to collect funds for her school; formed 'The Ramakrishna Guild of Help' in America; went to Paris in July 1900, where Vivekananda attended the Congress

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of the History of Religions; left for England alone in September 1900; and returned to India in February 1902.

Nivedita' interest in the Indian political struggle for Independence led her to resign from the purely spiritual Ramakrishna Order after Vivekananda's death in July 1902, though all alone, she maintained close relations with the Order and Sri Sarada Devi, the Holy mother. She went on lecture tours throughout India from September 1902 to 1904 to rouse the national consciousness of the people.

In 1905-06, she was actively associated with all public affairs in Bengal. The strain of relief work in the flood and famine stricken areas of East Bengal in 1906 broke her health. In August 1907, she left for Europe and America, and returned to India in July 1909. She went to America again in October 1910, and returned in April 1911. In October 1911, she went to Darjeeling for a change, had a serious attack of dysentery there and died on 13 October.

Nivedita wrote under the *nom-de-plume* Nealas and W. Neilus several articles before coming to India. In India, she signed as 'Nivedita of Rama-Krishna-Vivekananda'. Her innumerable articles were published in journals like the *Review of Reviews,* the *Prabuddha Bharata*, the *Modern Review*, etc. Her first publication was 'Kali the Mother' (1900). Of her principal works of the 'Web of Indian Life' (1904) gives a rosy picture of India to the critical West, and the 'Master As I Saw Him' (1910) is an interpretation of Vivekananda's life and teachings.

The supreme goal towards which Nivedita worked was to see India emerge as a strong and powerful nation. In 1898, she desired to see England and India love each other. But, later she was embittered and disillusioned. Prince Kropotkin's ideas influenced her political views. From 1902 onwards, she spoke and wrote against the British policy in India.–

She attacked Lord Curzon for the Universities Act of 1904, for his insulting the Indian by calling them untruthful in his Convocation Address in 1905, and for the partition of Bengal in 1905. She had the knowledge of the disastrous conditions of Indian economy and made British Imperialism responsible for it ('Complete Works of Sister Nivedita', IV, p.p. 473-505).

Her politics was of an aggressive type and she had no patience with moderate politics of petitionary type. Yet, she was friendly with leaders of all schools of political thought like G.K. Gokhale and Bepin Chandra Pal, and young revolutionaries like Taraknath Das. She attended the Benares Congress in 1905 and whole heartedly supported the Swadeshi Movement both in principle and in practice. She helped nationalist groups like the 'Dawn Society' and the 'Anusilan Samity'; was a member of the Central Council of Action formed by Aurobindo Ghose and took up the editorship of the *Karmayogin* when he left British India.

She wanted the whole nation to be educated on national lines. She encouraged the study of science, and helped Jagadish Chandra Bose in bringing to light his theories and discoveries. She believed that a rebirth of Indian Art was essential for the regeneration of India. She disproved the fiction of Hellenic influence in Indian Art, inspired Abanindranath Tagore and others to revive its ideals, and defined the scope and function of Indian Schools of Art.

Nivedita was one of the foremost in the galaxy of the twentieth century nationalists. A good number of leading personalities in India like Rabindranath Tagore and even foreigners were her friends and were greatly influenced by her. She was admired for her work by eminent persons like Lady Minto and Ramsay MacDonald.

Tall and fair, with deep blue eyes and brown hair, Nivedita was an image of purity and austerity in her simple white gown and with a rosary of *rudraksha* round her neck.

Margaret Noble, who sensed the quest in the undulating, spiritually elevating lectures of the Swamiji, joined the search. She explored the depths of her very being. She analysed her

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mental make-up, anatomised her feelings and emotions, surveyed her prejudices and predilections. This journey into the complicated, tortuous winds and twists of her soul, she hoped, would turn her into one of those rare individuals who, like Abu Ben Adam, love mankind and hence could 'give the world light'.

The self-inquisition led her to the core of godliness ingrained in her. The zest to serve God through man gained a fresh sheen when the fogginess and murkiness churned up by selfish desires and personal ambitions crumbled down under the continued assault by the irresistible call of divinity. It chipped her and chopped her till she was shaped out as an effective instrument of the divine will. It gave her tone the tinge of humanism; her stance the touch of universalist; her image the halo of the friend of the poor and the down-trodden, the exploited and the debilitated. It flashed out, before her, the meaning of her life.

She plunged into the service of humanity, found full scope for her latent talents in India, became by her words and deeds, Nivedita, the Dedicated. She identified herself completely with India, earned from Ravindranath Tagore the applause: "She did not come to us with the impertinent curiosity of a visitor; nor did she elevate herself on a special high perch with the idea that a bird's-eye view is truer than the human view because of its superior aloofness.

She lived our life and came to know us by becoming one of ourselves... She had a comprehensive mind, extraordinary insight of love... Her affection embraced one and all. She denied everything to herself for the benefits of the people among whom she lived and worked...She gave her all to India and therein lies her true dignity."

Born at Tyrone on 28th October 1867, Margaret imbibed a lore for freedom even when she was a child. She listened avidly to the tales built around the heroic role of her maternal grand-father in the Home Rule Movement for Ireland. She found in them the very essence of human wisdom. They moulded her attitudes, made her a staunch and unrelenting champion of liberty.

Education broadened her vision, enriched her personality, strengthened her conviction, added sinews and muscles to her will to pit herself against injustice and iniquity, practiced by man on man. She resolved to fight the cause of freedom through the medium of education.

After completing her studies at Halifax College,she moved over London. She mastered the latest techniques in the field of education, set out on her own and stated a school in 1892. She devised a curriculum, suited to her tastes and inclinations.

In framing the syllabus, she took into account the need not only to impart knowledge, but also to develop humanism and love and sympathy in the minds of children and thus to give them a grounding in the basic concept of universal brotherhood. She also wanted to give the children an introduction to the fine arts which, she knew, somehow suppressed baser instincts and allowed the flowering of all that she cherished in the youngsters under her charge. Simultaneously, she began to search for truth...the Ultimate Truth.

From her father, Samuel Richmond, a minister of the church, she had acquired a religious bent of mind. She had recorded: "Even from my girlhood, I was inclined to venerate all religious teachings and I devotedly worshipped the Child Christ and loved Him with my whole heart for his self-sacrifice.

Her search for truth led her further on. She tuned to wider pastures. reached out beyond the domain of Christianity. She found much wisdom embedded in the Hindu scriptures, in the teaching of Gautama Buddha. She noted that all religions, when shorn of all the frills and ornamentations and appendages, upheld the tenets of Christian charity. The realisation gave her enlightenment, helped her resolve the tangle of life. She forged out a path, paved and rolled

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and smoothed with the salient features of her all pervasive religious convictions.

The time was ripe, then, for her to be swept off her feet by the mighty wind of humanism, whirled up by Swami Vivekananda who reached England in 1895. Margaret Noble attended his lectures, met him and discussed those points on which she could not fall in line, easily, with the Indian Monk, finally found herself drawn irretrievably by the magnetic charm of the philosopher and saint.

She has explained why she gave up everything, followed the trail set by Swami Vivekananda: "It was the Swami's *I-Am-God* that came as something always known, only never said before... Yet again, it was the Unity of Man, that was the touch needed to rationalist and give logical sanction to the thirst for absolute service never boldly avowed in the past. The Swami had said, "Each soul is potentially divine.

The goal is to manifest this divine within, by controlling nature, external and internal. This is the whole religion. All else—doctrines or dogmas or rituals or books or temples or forms—are but secondary details. I found truth in his words, the only God that exists, the only God in whom I believed....My God the miserable, my God the poor of all races".

She pressed Swami Vivekananda for permission to come to India, to dedicate her life in the service of the people of India. She rushed over to India when she received the approval of her Guru. She assumed the name Nivedita.

Her first contact with the people of India came when she set out, carrying the message of love, offering relief to the people of Calcutta hit by plague epidemic in 1899. Ignoring the warnings of her friends that she would be exposing herself to danger, she moved through the clusters of the villages, entering every hut, extending the hand of friendship to the stricken and the ill, tending those who had none to look after them. A doctor, who was an eyewitness to the activities of Sister Nivedita, had recorded: "I saw Sister Nivedita, with a child in her lap in the damp and weather-beaten hut in that unhealthy locality (of Calcutta). Day in and day out, night after night, she remained engaged in nursing the child in that hut."

After the epidemic spent out its fury and withered off, Sister Nivedita turned, once again, to the field of education. She was dismayed to note the ignorance of the Indian people; she wondered whether it was not the ignorance of the masses which helped Britain in keeping India under subjugation. Through education, she hoped to spark the fire of freedom in the minds of the people, to give an impetus to the struggle for freedom which was slowly gaining ground under the leadership provided by men like Tilak, Gokhale, Surendranath Banerjee, R.C. Dutt and others.

She started a school for girls, modelled the syllabus, providing room for drawing, painting, brush work, clay modelling, sewing and knitting, apart from the regular lessons in various branches of knowledge. She boldly accepted *Bande Mataram*, the song which found first expression in the famous novel of the same name by Bankim Chandra, as the prayer song of the school.

It was the first, perhaps tentative, display of her revolutionary fervour, of her determination to arraign herself with the force for Indian nationalism, of her resolve to be on the side of the enslaved, of her close involvement with India's cause.

The untimely death of Swami Vivekananda, on 4th July, 1902, marked the end of Sister Nivedita's training in spiritualism. She had learnt from her Guru that every man and woman should seek salvation through service to humanity. This lesson guided her when she threw in her lot with the nationalists. She had immense faith in the ultimate liberation of India, in the unity of India.

In a speech delivered at Madras in December 1902, she stated: "Yet again shall come the

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re-establishment of Dharma when the whole of the nation shall be united together not in common weakness, not in a common misfortune or grievance, but in a great, over-flowing complex, actual, ever-strong, ever-living consciousness of the common nationality, the common heritage, the common struggle, the common life, and the common destiny and the common hope. And so, let me in all reverence and in the grateful memory and love, repeat to you again those words that were spoken here in our midst a few years ago by a voice so dear (that of Swami Vivekanada), so well remembered by you all *Arise, Awake, Struggle on, Rest not till the goal is reached."*

Contact with Aurobindo Ghosh, who was silently, but actively fostering the cause of India's freedom and was one of the mentors of revolutionary activities in Bengal, left a deep impact in Sister Nivedita. She read the patriotic undertones of the articles which appeared in some of the journals, sensed the fervour with which the nationalists were pursuing the cause of freedom. She found herself drawn into the thick of the battle.

She struck a blow for India when she took up the cudgels against Lord Curzon, the Viceroy of India, who, during his convocation address to the graduates of Calcutta University asserted that "the highest ideal of truth is to a large extent a Western conception," that "undoubtedly truth took a high place in the moral codes of the West before it had been similarly honoured in the East."

Sister Nivedita, who had dug deep into the rich heritage of India, tasted the profound teachings of the Vedas and the Upanishads, found how hollow and shallow the West being a better champion of truth than the East was. She rummaged the records, noted that Lord Curzon had no right to ramble, so eloquently, on truth when he was not a champion of truth. She published the tall claim of Lord Curzon, alongwith an extract from one of his earlier books, *Problems of The East*, which read, "I enjoyed an interview with the President of the Korean Foreign Office—Having been particularly warned not to admit to him that I was only 33 years old, an age to which no respect attaches in Korea, when he put me the straight question, "How old are you'? I unhesitatingly responded, 'Forty". 'Dear me', he said, 'you look very young for that. How do you account for it? I replied, 'By the fact that I have been travelling for a month in the superb climate of His Majesty's Dominions," brought out the vast gulf between the precepts and practices of Lord Curzon through editorial comments in the *Amrit Bazar Patrika* and gave an insight into the mind of the pompous showy, arrogant and ambitious Viceroy.

The announcement of the Government of India that Bengal would be partitioned in October 1905, roused pubic ire. Moderate elements among the patriots hoped that the regime would rescind the step, once they could fight the decision through constitutional methods. But, there were others who saw in the move a blatant challenge to the very spirit of India a negation of the right of the people to be consulted in a matter which would affect them most.

These people veered round to the methods, suggested by the revolutionaries, including Aurobindo Ghosh. Sister Nivedita instinctively found herself drawn into the centre of militant resistance to author. She went round, carrying the message of patriots, exhorting the people to give their all for freedom, and inspired them with her fiery speeches. She organised the Swadeshi movement, beseeched the people to boycott foreign goods.

The protests and pleadings of the people fell on deaf ears. The regime went ahead, despite opposition from the people of India, with the plan for the division of Bengal. Sister Nivedita found a close parallel between the situation in Ireland during the times of her maternal grandfather and the situation in India. She came to the conclusion that only through daring deeds of courage, only by harnessing the

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militant power latent in the youth of India could the aliens be made to realise the simmering discontent of people.

She joined a band of revolutionaries including Barindra, Hemchandra, Ullaskar and Debabrata, undertook to train them in the subtle tricks which would lead them to success. She taught Hemachandra and Ullaskar the technique of manufacturing, handling and distributing explosives. She trained Barindra in the art of printing and distributing pamphlets and publications which contained that would normally be banned by the Government. She watched the progress of the revolutionaries with delight, gave them tips, offered them suggestions, exercised immense influence on them as a member of the Anushilan Samithy, inspired them with her stirring appeals through the journal published by the patriots.

Her contributions to the *Yugantar,* the *Down,* the *Sandhya* and *Prabhudha Bharat* carried within them the undulations and aspirations of Indian nationalism, lit the spark of revolution in the hearts of a larger and still larger number of youngsters. She fanned the spark till it assumed the form and timbre of a wild forest fire, whose onward march none could resist or contain.

The Government watched, with dismay, her involvement with the violent upsurges in various parts of the country. They began to consider, seriously, the advisability of forcing Sister Nivedita out of India.

The news reached Sister Nivedita. She sensed that she should leave the scene for some time, that who should carry the message of freedom to other parts of the world, win over for the Indian cause the sympathy and support of people who cherished liberty, who were opposed to colonialism in any form. She was reluctant to retreat from the scene of her activities, wondered whether her retreat would be misunderstood. But, her comrades assured her that she could serve India by championing the cause of liberation abroad.

Sister Nivedita reached England, met the elite who subscribed to the theory that India should be gradually prepared for self-government, worked in close liaison with Shyamaji Krishan Varma and Madame Cama who were actively fostering the cause of Indian liberation. She toured America, collected funds for the rehabilitation of Indian revolutionaries in exile, planned to build a centre in Chandernagore where Indian revolutionaries could settle down and continue their work.

After three years of wandering, Sister Nivedita returned to India in 1909. She found that many of the revolutionaries were in jail. She got in touch with Aurobindo, tried to pick up the threads of revolutionary activities. When Aurobindo left for Pondicherry on his quest eternal, Sister Nivedita agreed to edit the journal, *Karmayogin.*

But, the chief achievement of Nivedita's life lay in her life itself rather than in any of its achievements. A person of intense virtuality, force of character, strength of mind, intellectual power and wide range of studies, she could have achieved distinction in any sphere of life. Yet with unique self-effacement she lived a simple and austere life dedicated to the cause of India and Hinduism, on which the Western world had systematically poured contempt. She was described as 'a real lioness' by Vivekananda, 'Lokmata' (the mother of the people) by Rabindranath Tagore, and 'Agnisikha' (the flame of fire) by Aurobindo Ghose. In England, she was known as 'The Champion of India', but who above all was a 'Sister' to the Indian people whom she loved.

Her contribution to the promotion of national consciousness is immeasurable. "My task is to awaken the nation," she said once. It was her dream to see in India the great re-establishment of Dharma, that is, national righteousness.

The Indian people have immortalised her memory by putting on her Samadhi the epitaph ——"Here repose the ashes of Sister Nivedita

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(Margaret E. Noble) of the Ramakrishna—Vivekananda who gave her all to India.

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Niyaz Ahmad, Shah (1759 — 1834)

Shah Niyaz Ahmad, born at Sirhind in 1759, was a leading sufi saint and scholar of Sindh.

Shah Niyaz Ahmad was born at Sirhind in 1173/1759-60. His father died when he was very young and his mother cared for his education. After its completion at Sirhind he moved to Delhi at the age of seventeen and specialized in various branches of knowledge under Maulana Fakhru'd-Din. For some time, he worked as a teacher, and then, complying with the Maulana's instructions, established a *khanqah* at Bareilly in Western U.P. He wrote a number of treatises on sufism but above all expelled in Arabic and Persian verses. It was in Urdu, however, that his ideas on sufism were most ingeniously and delicately expressed. The *Wahdat al-Wujud* was his favourite topic and he often expressed the idea that the Lord of the Ka'ba and the idol temple were one and the same.

On 6th Jumada II, 1250/10th October, 1834, Shah Niyaz Ahmad died. His successor was his eldest son, Shah Nizamu'd-Din. An important disciple of Shah Niyaz was Miskin Shah Sahib (d. 28th Jumada I, 1275/3rd January, 1859). From Kishtwar in Jammu Kashmir, he was initiated into the Qadiriyya and the Naqshbandiyya orders and finally became the disciple of Shah Niyaz Ahmad. At his *pir's* suggestion, he established a *khanqah* in jaipur. Shah Nizamu'd-Din's *khalifas* also founded *khanqahs* in U.P. and the Punjab.

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Niyogi, M. Bhavanishankar (Sir) (1886 — ?)

M.B. Niyogi, born at Macchalipattanam in 1886, was an eminent freedom fighter and politician.

Sir M.B. Niyogi's family hailed from Macchalipattanam in Andhra Pradesh. His great grandfather came to Nagpur in the service of the British Government in 1861 and since then, the family settled down in Nagpur and to all appearance the Telugu Brahmins became Mahratta Brahmins. His father's name was Sundarram Niyogi and mother's Kanakabai.

He was educated in Nagpur from childhood, passed in B.A. from the Calcutta University in 1910, and LL.B. of the University of Bombay in 1913. He was married thrice, the third marriage being with a child-widow named Indirabai Sane, a daughter of a school teacher in Vidarbha. She was a medical practitioner. Dr. B.S. Moonje, M.V. Abhyankar and Dr. P. Khankhoje were his contemporaries and friends.

Dr. Sir M.B. Niyogi was a profoundly learned scholar, having deeply studied

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Buddha's and Shankaracharya's philosophy. He was a constant reader of the 'Jatakas', the 'Dharmapada', the 'Bhagavadgeeta', the 'Upanishads', the 'Brahmasutras' and the 'Shankarabhashya'.

Niyogi paid a visit to Japan in 1934 and went on a European tour in 1937. He was also interested in the works of Locke, Hobbes and Rousseau. He was not a believer in caste, which he considered as an artificial division of society, whatever might have been its purpose and justification in the past. He was in favour of Western education for Indian youth including scientific and technological education.

He denounced regionalism and believed in rousing the British nation's conscience to get justice and freedom for India. He was an advocate of India's industrialisation and urbanisation. He was a Congressman since his under-graduate days and continued to be a member of the Congress till 1923. He was one of the Secretaries of the 1920 session of the Congress at Nagpur and worked as member of the Dharwar Firing Inquiry Committee by the A.I.C.C., of which the late Abbas Tyebji was the Chairman .

Niyogi was a member of the Nagpur Municipality from 1915 to 1928 and President from 1925 to 1928. He was a member of the Senate of the Nagpur University since 1924 and Vice Chancellor from 1932 to 1936; Chairman of the Nagpur Improvement Trust Inquiry Committee in 1946-47: Chairman of the Public Service Commission, Madhya Pradesh, from 1948 to 1953; Chairman of the Prohibition Inquiry Committee in 1950-51 and of the Christian Missionary Inquiry Committee from 1954 to 1956.

He was appointed Additional Judicial Commissioner, Nagpur, in 1930, a Judge of the High Court, Nagpur, in 1936, and he retired as the Chief Justice of the Nagpur High Court in 1946. He was also the Chief Justice of the Eastern States Agency High Court from September of December 1947. The C.I.E. was conferred on him in 1936 and he was knighted in 1944. In the same year, he received the honorary doctorate of the Nagpur University.

When he left the Indian National Congress in 1923, after what is called the Chauri-Chaura debacle, he turned his back on political activity. He had given up his legal practice in 1921 in response to Gandhiji's appeal during the Non-Cooperation Movement. Yet, he remained in public life devoting himself only to constructive work. For a very brief period he edited the *Message*, an English daily from Bombay, which was owned by the late A. B. Kolhatkar, alongwith his Marathi daily, the *Sandesh*.

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Nizamu'd-Din, Shaikh (d.1571/72 A.D.)

Shaikh Nazamu'd-Din was an eminent sufi poet and theologian.

Shaikh Nazamu'd-Din, a *khalifa* of Shaikh Ma'ruf, was born in the last decade of the ninth/fifteenth century. In his youth, he was an *'alim,* but he later adopted the life of a sufi. His *pir* appointed him his *khalifa* in Amethi in the Lucknow district. The Shaikh led a retired life in the village of Amethi, occasionally visiting surrounding towns such as Gopamau, Khairabad and Fathpur to see the local sufis.

The Shaikh disapproved of sufi novices studying the *Fusus al-Hikim,* preferring such classics on sufism as the *Ihya' al-'uhan* of Ghazali, the *'Awarif al-ma'arif* of Shaikh Shihabu'd-Din Suhrawardi, the *Risala al-Makkiyya* of Shaikh Imam Qutbu'd-Din 'Abdu'llah and the *Adab al-muridin* of Shaikh Abu'n-Najib as Suhrawardi. He himself lectured mainly on ideas contained in the *'Awarif al-*

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ma arif and often quoted at some length verses of the famous sufi poet, Khwaja Hafiz Shirazi. Professing to believe the *Hadis* of the Prophet Muhammad that salt could cure all the seventy diseases of Perso-Indian medical lore (obviously excluding death), he always carried salt on his person, consuming it even when lecturing.

Shaikh Nizamu'd-Din believed that the famous work on Arabic grammar, the *Kafiya fi'n-nahw,* was objectionable as a student text on the grounds that its author, Shaikh Jamalu'd-Din (d.646/1248), had omitted in his preface to offer the traditional praise to God, and to beg for blessings for the Prophet Muhammad, his descendants and companions. Contrary to the Indian custom of performing prayers barefooted he recited his prayers with his shoes on, as he believed the Prophet Muhammad had done likewise.

Mulla 'Abdu'l-Qadir Bada'uni related an interesting incident which he believed illustrated the Shaikh's supernatural powers. Travelling between Lucknow and Amethi, Bada'uni came across some police officers who had arrested a man disguised as a beggar on the charge of highway robbery, and had witnessed the man escaping from custody. Later, when the Mulla and his companions arrived at the house of Shaikh Nizamu'd-Din, a beggar also called. To the amazement of the Mulla and others, he was refused hospitality. Intuitively, the Shaikh, who had not seen the arrest on the highway, had recognized the beggar as the thief.

Reluctant to initiate disciples Shaikh Nizamu d-din made exceptions however. A boy called Hatim, whom he had discovered in the *khanqah* of Qazi Mubarak of Gopamau was one of them. He cared for the youth providing him with books, clothes and shoes. He grew up to be a prominent sufi and Shaikh Nizamu'd-Din bestowed on him the title of Shaikh, an honour he granted to him alone. After Shaikh Hatim's death from an attack of asthma, Shaikh Nizamu'd-Din missed his company, lamenting that he had no one with whom to talk.

In 979/1571-2 Shaikh Nizam died aged more than eighty. His successor was his son, Miyan Shaikh Muhammad. One of the latter's disciples was Shaikh Mustafa 'Abdu'l-Hamid 'Usman who lived in the village of Barauna in Jaunpur where he was very well-known. In his old age Shaikh Mustafa migrated to Purniya in Bengal where he died. His son, Diwan Shaikh 'Abdu'r-Rashid, lived in Jaunpur and was initiated as a Chishti by his father. Later, he also became a Qadiri, as the Qadiriyya order around Jaunpur had become increasingly popular through the efforts of the descendants of Shaikh 'Abdu'r-Rashid, whose life has been discussed in Chapter two.

Shaikh Sufi was also a disciple of Shaikh Nizamu'd-din of Amethi. After the death of his *pir,* Shaikh Sufi moved to Gujarat and for several years remained there studying the *Fusus al-Hikam* and the *Futuhat al-Makkiyya* under Shaikh Wajihu'd-Din Gujarati. Shaikh Sufi wrote a commentary on the *Fusus al-Hikam* and delivered brilliant lectures on the technical terms used by Ibn 'Arabi in discussing the *Wahdat al-Wujud.* The leading figure among the disciples of Shaikh Sufi was Shaikh Halim Ibrahimabadi, who mastered the *Fusus al-Hikam* under his *pir.* Shaikh 'Abdu'r-Rahman Chishti was taught by Shaikh Halim and also knew Shaikh Sufi.

The Emperor Jahangir was highly impressed by the scholarship of Shaikh Sufi, believing him to be an expert in history, biographical literature and sufic works, and appointed the Shaikh Prince Khurram's tutor. In the morning, the Shaikh would instruct the Prince in history from such works as the *Tabaqat-i Nasiri,* and in the evening would tutor him in mysticism and theology. He always began his sufi lessons with a letter from the *Maktubat* by Shaikh Sharafu'd-Din Yahya Munyari and his comments on the contents instructed his pupil in the technical terms of sufism and Qur'anic exegesis.

It would seem that in the beginning of Jahangir's reign, the Mujaddid wrote a long

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letter to Shaikh Sufi explaining the mystic progression from the *Whadat al-Wujud* to the *Wahdat al-Shuhud,* but Shaikh Sufi remained devoted to Ibn 'Arabi.

One of Shaikh Sufi's friends was Shaikh 'Abdu'r-Rahman Chishti. After being initiated into several sufi orders, his brother, Shaikh Hamid bin Shaikh Qutbu'd-Din, a descendant of Shaikh Ahmad 'Abdul-Haqq, initiated him into the Chishtiyya-Sabiriyya order. Shaikh 'Abdu'r-Rahman also considered himself to be an Uwaisi, claiming to have obtained initiation from the spirit of Khwaja Mu'inu'd-Din Chishti. For some time, he lived at Agra, but in 1028/1618 settled in his native village, Dhaniti. After the death of his brother in 1032/1622, Shaikh 'Abdu'r-Rahman became his successor.

The Shaikh often visited the tomb of Shaikh Ahmad 'Abdu'l-Haqq of Rudauli and those of other sufi *pirs* in Lucknow. It was in Rudauli that he met Shaikh Muhibbu'llah of Allahabad, drawing from his company great spiritual benefit. Shaikh 'Abdu'r-Rahman wrote the *Mir'atu'l-asrar,* the *Mir'at-i Madari* and the *Mir'at-i Mas'udi.* His *Mir'atu'l-mukhluqat,* will be discussed in chapter eight. He died in 1094/1683 in his native village of Dhaniti.

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Nizamuddin Auliya, Shaikh (1236 — 1325)

Shaikh Nizamuddin Auliya was an eminent sufi who gave an all-India status to the Chishti *silsilah.*

Shaikh Nizamuddin Auliya (636/1236-735/1325) who gave an all-India status to the Chishti *silsilah* and sent his disciples to the different provincial towns. These *khalifas* became central figures in their respective regions. Abdullah Shattari is reported to have said that Shaikh Nizamuddin Auliya sent seven hundred well-trained disciples to various important cities of the country.

Shaikh Qutbuddin Munawwar was sent to Hansi, Shaikh Wajihuddin Yusuf to Chanderi, Shah Wilayat to Gujarat, Shaikh Husamuddin Multani to Pattan, Shaikh Kamaluddin to Malwa, Shaikh Burhanuddin Gharib to Deogir, and Shaikh Muhammad to Manikpur. The task of organizing the *silsilah* in Bengal was entrusted to Shaikh sirajuddin Usman.

Hanoz Dilli Dur Ast -Delhi is far off. This is one of the most commonly used expression (when the goal is distant) amongst Indians but few know its origin. It is said that one while returning from campaign of Bengal Sultan Ghiasuddin Tughlaq, who was jealous of Hazrat Nizamuddin Aulia's great moral and spiritual influence, sent a word to the Aulia to leave Ghiyaspur, his seat, because the Sultan apprehended trouble from Ulugh Khan and others that time sojourning with Aulia. According to tradition Aulia's reaction to the message was 'Hanoz Dilli Dur Ast', The prophecy turned out true as the Sultan met an unexpected death before he could reach Delhi. Delhi was far off.

Another time Aulia heard of Sultan Jalaluddin's intention to visit him. Aulia went away to Ajodhan and avoided meeting the Sultan. When Sultan Alauddin expressed a desire to visit Aulia, the latter's reaction was: "there are two doors of my house. If the Sultan comes by one door, I will quit by the other."

Nizamuddin Aulia was a disciple of Bakhtiar Kaki and in the line of disciples of Khwaja Moinuddin Chishti. While granting *khilafat-nama* to Nazamuddin. Farid had instructed the recipient-disciple to devote his life to the propagation of the Chishti mystic principles. Aulia opened the door of his mystic principles and admitted all classes of people. He enjoyed immense popularity and influence among them and also had their confidence. If ever a disciple committed a sin, he confessed it

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before the saint and avowed allegiance anew. Under Aulia, the Chishti *silsilah* reached its high watermark.

Aulia laid great stress on the motive of love and devotion which, he said, helped realisation of God. The motive of love, he preached, had a direct bearing on social justice and benevolence. Devotion to God could be either lazmi (obligatory) - prayer, fast, pilgrimage and recitation - and its benefits accrued to the devotee alone, or it could be *muta addi* (communicable) - spending money on others, showing affection and helpfulness to others - its benefits accrue to others but its rewards are endless. Aulia laid greater stress on *muta addi* and said that the entire knowledge was not equivalent to the detached service of mankind. Once Aulia said, "The only way to love and adore God was to love Him for the sake of human beings and to love human beings for the sake of God."

Aulia was a learned man and led a pious life. He kept himself alo of from the authorities and never visited any durbar of any Sultan. He felt God and mammon could not be served simultaneously. To his disciples he advised, "One whose hands and feet moved at the royal bidding could not have a soul of his own," and asked them to abstain from the services, favours and patronage of kings. People of various classes came to him. The mystic teacher soothed the excited nerves of people who were disgusted and frustrated or had their hearts torn by inner conflicts. He also integrated their personality to inner harmony.

It has been asked that if Aulia preached aloofness from courts or persons in authority, how was it that Amir Khusrau who spent all his life in courts and camps could be a cherished disciple of Aulia. In reply to this it is said that Aulia had personal regard and affection for Khusrau and that since a *khilafatnama* was not given to Khusrau which alone could bar a disciple from government service, no principle was involved in this case.

The Aulia allowed discussions on spiritual matters but worldly issues were taboo. The disciples were encouraged to say their Chasht, Ishnaq, Zawal and Tahajjud, besides their compulsory prayers.

In contrast to the Chishti saints were the Suhrawardy saints. Whereas the Chishtis laid stress on humaneness, the Suhrawardys did not detest material prosperity and were rigid in religious matters. Two instances are given here:

A visitor asked Nizamuddin Aulia: What should be the ultimate end of a Hindu if he recited in private Kalimah, believed in the unity of God and acknowledged the prophethood of Mohammed, but kept silent when a Musalman comes. The Shaikh refused to pronounce any verdict on such a Hindu, saying that it was an affair between him and God who could punish him or forgive him.

Contrast this with another incident with Saiyed Jalaluddin Bakhan, of the Suhrawardy *silsilah,* who was on his death-bed. Naivahun, a daroga of Uchch, called on him and said, "May God restore your health. your holiness is the last of the saints as the Prophet Mohammed was the last of the prophets". This was construed as an expression of faith in Islam and it was demanded of Naivahun to make a formal declaration of conversion. Naivahun declined. The matter was further pursued and Naivahun was declared an apostate. Permission was sought from Feroz for the execution of Naivahun and this was granted.

Aulia conducted his work of piety for 50 long years. His *durgah* at Delhi is visited by large crowds which shows the high regard in which he is held. Once the saint had said. If some one visits a living man and gets nothing from him to eat, it is as if he had visited the dead. If the Chishti saints had nothing, they respectfully offered the visitor a bowl of water.

Nizamuddin was born at Badaun in U.P. in the year 634 A.H. His parents Sayed Ahmed and Sayedah Bibi Zulaikha were simple, pious people. When he was young his father passed

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away. Consequently, the family led a very hard life. On the advice of Hazrat Najeebuddin he went to Ajodhan where he received religious instructions from Baba Fardabudin. There are many legends of miracles associated with the name of Hazrat Nizamuddin. He died in 1325 A.D./ 725 A.H.

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Nizamu'd-Din Bhikari, Shaikh (d. 1562 A.D.)

Nizamu'd-Din Bhikari was an eminent sufi saint and scholar.

In Burhanpur Shaikh Yusuf's son, Shaikh Nizamu'd-Din Bhikari, rose to prominence as a sufi. At the suggestion of Shah Nu'man of Asir he went to Mandu fort to receive instruction from Shaikh Shamsu'd-Din, a descendant of Baba Farid. From him he obtained the title of Shaikh Bhikari (Beggar). He then visited Pak-Pattan (Ajodhan) performing meditation and ascetic exercises under Shaikh Muhammad, the head of Baba Farid's *Khanqah.* From Pak-Pattan he returned to Asir and from there made two pilgrimages to Mecca and Medina, one by sea and the other by the arduous land route.

The Shaikh was known to fast continuously throughout the day while his nights were occupied in prayer. After spending many years wandering like a *qalandar,* at Shah Nu'man's suggestion, he settled in Burhanpur where he established his own *khanqah.* Before his death, Shah Nu'man transferred his disciples to the care of Shaikh Bhikari so that they could still complete their sufic training. Sultan 'Ali 'Adil Shah I (1538-1580) of Bijapur was an enthusiastic devotee of Shaikh Bhikari. On 12th Rabi' I, 970/1st November, 1562, the Shaikh died, leaving many important *khalifas* to follow him as missionaries in the Chishti cause.

One of Shaikh Bhikhari's *khalifas,* Shah Mansur, was a *majzub* (ecstatic). The son of Malik Jalal, his grandfather was a former Prime Minister of 'Ali 'Adil Shah. After receiving the usual religious and literary education his ecstatic love of the sufi life prompted him to become the disciple of the Shaikh Bhikari. Serving his *pir* with an incredible degree of humility he was soon a leading sufi. On one occasion, he was in such a deep state of Shaikh Bhikari. When in such ecstatic states he would compose verses Burhanpur bazaar naked. Apparently, Sultan Bahadur of Gujarat (1526-37) discovered Shah Mansur roaming in the bazaar of Burhanpur. The ruler tried to converse with him but the Shah ran towards the tomb of Shaikh Bhikari. When in such ecstatic states he would compose verses in persian and a number of local dialects.

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Numani, Muhammad Shibli (1857 — 1914)

Muhammad Shibli Numani, born Bundool in Azamgarh district in 1857, was an eminent Urdu journalist, poet and writer.

The eldest son of Shaikh Habibullah, Muhammad Shibli Numani, was born in the

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village of Bundool, District Azamgarh, U.P., in May 1857. He belonged to an educated, middle-class family of Rajput origin. Shibli's father was a legal practitioner and he also possessed some lands and indigo factories. Shibli was a Sunni Muslim and a staunch follower of the Hanafi school of law.

He added 'Numani' to his name to show reverence to the great jurist Abu Hanifa, whose personal name was Numan. Although, he received his early education on the traditional pattern, he qualified himself for legal practice. After the death of his first wife in 1895, he remarried in 1900. He had several children by both wives. Shibli died at Azamgarh on 18 November 1914.

Between 1880 and 1883, Shibli worked for short spells as a lawyer, and also managed the family's indigo concerns. In 1883, he was appointed Assistant Professor of Arabic in the M.A.O. College, Aligarh. This constituted a turning point in his life; hitherto his activities were purely local and his writings mostly of a sectarian, polemical nature. At Aligarh, his intellectual horizon was widened as a result of his contact with Sir Sayyid and his associates of moderate, modernist views as well as with some Western scholars.

His employment in the Hyderabad State (1901-05) as Secretary of the Department of Art and Letters which sponsored a programme of publication and translation of books in Urdu on Arts and Sciences constitutes a fruitful period of his academic life. When the 'Anjumna-i-Taraqqi-i-Urdu' was constituted in 1903 with some similar objectives, Shibli was appointed its first Secretary. In both these capacities, Shibli planned several useful publication projects and completed four out of his fourteen major works.

Shibli played a key role in the establishment of the 'Daru'l Ulum' at Lucknow. It is the leading centre of higher studies and research in Arabic language and literature and in Islamic studies. He worked as its Secretary from 1905 to 1913, during which period its syllabi were modernised and elementary teaching of English was made compulsory.

He also edited the monthly Urdu journal of the institution, *Al-Nadwa*. Shibli planned and founded another institution of Islamic studies—the Darul Musannifin—at Azamgarh in 1914. He donated a portion of his house and his valuable library to the new institution. The academy has its own printing press and a publication department and has so far printed over 150 books.

Shibli received the title of 'Shamsu'l Ulama' in 1894, and was appointed a Fellow of the Allahabad University in the next year. He was to participate in the International Congress of Orientalists alongwith T.W. Arnold in 1899, but could not go due to illness.

Shibli was a prolific writer; some of his writings were published outside the country too. They relate mostly to Islamic history and culture and are in Urdu, a few being in Arabic and Persian. He knew French and a little Turkish. He was bibliophile, particularly interested in old manuscripts and rare printed editions, of which he owned a considerable collection. Shibli travelled outside the country twice; first, in 1896, for performing Haj and, again, in 1892, when he visited Turkey, Egypt and Syria on an educational tour.

Historian and biographer, poet and critic, teacher and administrator, Shibli was a man of wide interests and achievements. His main contribution consist in reorganising and modernising the institutions of Islamic learning in the country and in introducing modern methods of historical research in Urdu writings.

He exercised a great influence on, and improved the quality of, historical writings in Urdu. His writings show some influence of medieval Muslim historiography and also of the contemporary Romantic School of European History, particularly Carlyle, whose 'Heroes and Hero Worship' he had read in an Arabic rendering.

Shibli did not participate directly in the national politics, but like many of his contemporaries, he was deeply stirred by the prevailing

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Pan-Islamic sentiments in the country. When he visited Turkey in 1892 he was received, and awarded a medal, by the Sultan. Although under Sir Sayyid's influence, he once wrote a pamphlet criticising the Ottoman claim to the Khilafat, his views changed subsequently.

During the Balkan Wars, he composed many poems expressive of Pan-Islamic sentiments. Although he worked for long with Sir Sayyid and was much influenced by his views on modern education, he differed with his political views. He urged the Muslims to join the national political movement (Shibli's articles in the Muslim Gazette, Lucknow, February 1912.)

Shibli was tall, dark-complexioned and bearded. Since the amputation of his foot, following an accidental gun-injury in May 1907, he used an artificial leg. He dressed in *sherwani* and *pyjama*, and lived in simple, Indian style.

The following is a list of Shibli's major works arranged in order of publication: 'Al-Mamun', 1887; 'Siratu'n Nu'man', 1891; 'Al-Jiziya', 1894; 'Safar Nama-i-Rum-wa-Sham-wa-Misr', 1894; 'Al-Faruq', 1899; 'Al-Ghazzali', 1901; 'Ilmu'l Kalam', 1902; 'Al-Kalam', 1903; 'Muzana-i-Anis-wa-Dabir', 1904; 'Sawnih Maulan Rum', 1906; 'Essays on Aurangzeb', 1912; 'Intiqab-i-Kitab-i-Tarikh-i-Tamaddun-i-Islam', 1912; 'Sherul Ajam', Vols. I-V; 'Siratu'l Nabi' (Shibli died after the first volume was prepared, the remaining five were completed by his disciple and biographer Sulaiman Nadwi).

Besides, there are nine volumes of his collected essays and addresses, entitled 'Maqalat-i-Shibli', two volumes of his letters entitled 'Makatib-i-Shibli', and collections of his Persian and Urdu verses.

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Nurjahan (— 1646)

Nurjahan, wife of Jahangir, possessed a sharp intellect, tact, sound common sense, and an unusual versatility in arts and literature.

It is impossible to describe the beauty and wisdom of the queen Nurjahan. The sovereign granted Nurjahan the rights of sovereignty and government'. The coins struck in her name were superscribed with, 'By the order of King Jahangir, gold has a hundred splendours added to it by receiving the impression of Nurjahan, the Queen Begum'. The *firmans* too had appended her signatures with those of the emperor's.

Nurjahan (her Original name was Mihr-un-nisa) was the daughter of a Persian noble Mirza Ghias Beg, who came to India in Akbar's time in search of fortune. On way to India, his wife gave birth to a daughter who brought them luck. They were well received in the royal court. The father was a man of literary ability and taste for literature and fine arts.

At the age of 17, Mihrunnisa was married to Ali Quli, titled Sher Afghan, the Governor of Burdwan. From him she got a daughter. In 1607, Sher Afghan was killed in a fight against the emissaries of the Moghul emperor, and the widow Mehrunnisa was brought to the imperial harem.

The exquisite beauty of Mihr-un-nisa attracted Jahangir and he married her in 1611. Her name was changed first to Nurmahal (The Light of the Palace) and then to Nurjahan (The Light of the World.)

Nurjahan passed qualities of head and gained fame for charitable deeds and innovations in food, jewellery and dress. Clever as she was, her influence increased day after day. Lands could be granted only under her seal. Nobles sometimes presented themselves to take orders from her. She bore no child to Jahangir and strengthened her position at court through matrimonial alliances as well as by appointing close relations in the inner circle of the emperor.

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Her father Ghias Beg and brother Asaf Kahn rose to high positions. Her niece, the future Mumtaz, was married to Prince Khurram and she gave her daughter by her first husband in marriage to Prince Shahriyar, the emperor's youngest son.

She tried that Shahriyar should succeed as emperor. But in this, she was opposed by Mahabat Khan and prince Khurram. In a surprise attack, Mahabat Khan surrounded the emperor's camp and made him a prisoner. Nurjahan somehow managed to escape. She made attempts to rescue the emperor but she failed. She then skillfully played upon the feelings of Mahabat Khan and lulled his suspicions to such an extent that the she and Jahangir could escape to Rohtas. Now Mahabat Khan found his position weak and he wisely surrendered.

In addition to her uncommon beauty, Nurjahan possessed a sharp intellect, tact, sound common sense, and an unusual versatility in arts and literature. She was Jahangir's constant companion and shared his delight in sports. In 1619, with one shot she killed a tiger which was distressing the inhabitants of Fatehpur Sikri. Jahangir was a habitual drinker and she exercised restraint on his habit.

Nurjahan's artistic taste is illustrated by the beautiful tomb (Itimad-up-aula) of her father that she built at Agra in 1628. The tomb built of white marble is decorated with *pietra dura* work in semi-precious stones. The monument is known for its delicacy of treatment and quality decorations. She also laid the Shalamar Gardens in Kashmir.

When Jahangir died in 1627, Nurjahan sent a message to Shahriyar to collect as many soldiers as possible and to hasten to the capital. But, her brother Asaf Khan favoured his son-in-law Shahjahan and placed Nurjahan practically in the position of a prisoner. In the war that ensued Sahariyar was defeated. Having lost the hope, Nurjahan retuned to Lahore where she died in 1946. She lies buried in an unpretentious tomb, not far form her husband's splendid mausoleum.

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Nur Muhammad, Shaikh (16th Century A.D.)

Shaikh Nur Muhammad was a leading sufi of a Naqshbandiyya order of Bihar.

Shaikh Nur Muhammad, another leading *khalifa* of the Mujaddid, was a native of Patna. Before becoming a Naqshbandiyya he had had an extensive theological education and had consulted a number of sufis throughout India. Spiritual satisfaction was no to be achieved however until he visited Khwaja Baqi Bi'llah and was received into the Naqshbandiyya order by him. Later, the Khwaja assigned him to the care of the Mujaddid for further training. Along with Shaikh Tahir (who seems to have visited Delhi accompanied by his *pir*), Shaikh Nur Muhammad used to attend to Mujaddid's lectures on the *'Awarif al-Ma'arif.*

During the lectures both Shaikh Tahir and Shaikh Nur Muhammad believed the Mujaddid ignored to most subtle points of mysticism in his lectures and thought that, as they themselves knew the literal meaning of the *'Awarif* which the Mujaddid described, it was meaningless for them to attend his lectures. Supernaturally the Mujaddid discovered this and expelled them from Firuzabad Fort. Foiled, they spent their days in the jungle, and during the night they would stand outside the gates of the fort.

Khwaja Husamu'd-Din begged the Mujaddid to readmit them to his tutelage, only to receive the reply that their baser selves were swollen with pride and that the sufi life was not for them. The Khwaja asked that they be permitted to cleanse the foul cells in the basement of the Firuzabadi mosque. So moved was he by their humility in carrying out this task, that the Mujaddid forgave them their former arrogance

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From that time onwards Nur Muhammad remained with the Mujaddid, his obedient servant and pupil. About 1015/1606, he was appointed *khalifa* in Patna. There the Shaikh built for himself a hut by the Ganges with a small hay-covered mosque where he lived with his family, imparting religious and mystical education to those who came to see him.

The Mujaddid was highly impressed with his personal attainments, but was disappointed by his *khalifa's* lack of ability as a missionary; he made few conversions to the order.

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Nur Qutb-i 'Alam, Shaikh (d. 1440 A.D.)

Shaikh Nuru'l-Haqq was a very popular sufi saint of Bengal.

Shaikh Nuru'l-Haqq, popularly known as *Shaikh Nur Qutbi-'Alam* was son of Shaikh Ala'ul Haqq, and *Khalifa* of Bengal. His father prescribed for him severe forms of asceticism in an effort to crush his ego. For eight years Shaikh Nuru'l-Haqq brought fuel to the *khanqah*, and performed such menial services as washing the inmates' clothes. His elder brother, A`zam Khan, a vizier, took great pity of Shaikh Nur Qutb-i 'Alam's miserable condition but to the latter the taunts and ridicules of the townsfolk mattered little.

A staunch believer in the *Wahdut al-Wujud,* to Shaikh Nuru'l-Haqq the highest form of asceticism was to perform tasks for God's servents. Following ideas expressed by earlier sufis, he advised his disciple, Shaikh Husamu'd-Din Manikpuri, that his munificence should be like the sun, that is, universal, his humility free-flowing like water and his patience like the earth, that is, steadfast. The leters of Nuru'l—Haqq, collected into a volume, indicate he had an infinite command of expression of the subtle meanings of the Unity of Being. The Shaikh's father recognized his brilliance and praised the letters for their success in what most sufis found to be impossible, the expression of the affliction of divine love. The following passage of Shaikh Nuru'l-Haqq, chosen from some extracts reproduced in the *Akhbaru'l-Akhyar,* describes the goals of true mystics:

> 'The tranquillity of a dervish lies in his restlessness; the worship of a dervish is detestation of all that is not God. Dedication of anything other than God is involvement with frivolity; prayers without being wholly absorbed in the Divine are futile. Outward piety is only wickedness. Involvement with deep affliction is greatness and the closing of eyes towards anything beside God is felicity. Common people try to purify their body, but the spiritual elite cleanse their hearts.... External purification is destroyed by certain acts causing defilement but inner purification is destroyed by evil thoughts. Sufis believe a mere worldly thought makes a ritual bath of purification as prescribed by the *Tariqa* indispensable to devotees. Never owe a favour to anyone.'

Shaikh Nur Qutb-i 'Alam believed in the traditional Perso-Islamic theory of kingship and taught his followers to obey the Sultan according to the Prophet's *Hadis* and the advice of leading Chishti saints. His relations with Sikandar's-sucessor,Ghiyasu'd-Din A`zam Shah,were cordinal but he was distressed by the growing factionalism at court. A powerful party of Hindus and Muslims, led by Raja Ganesa, a local Hindu chief of Dinajpur in North Bengal began to dominate the government. After the death of Ghiyasu'd-Din A'zam Shah, between 1410 and 1415, the Raja acted as king maker and one after the other three puppets were elevated to the throne. During the reign of the last, 'Ala'u'd-Din Firuz Shah, Raja Ganesa

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was *defacto* ruler of Bengal.This prompted Nur Qutb-i 'Alam to write to Sultan Ibrahim Shah Sharqi of Jaunpur urging him to invade Bengal and in so doing restore the glory of Islam. Saiyid Muhammad Ashraf Jahangir Simnani also wrote a similar letter. In 1415, Sultan Ibrahim Shah Sharqi invaded Bengal but a peace was concluded in which Ganesha promised his son would convert to Islam before assuming the throne of Bengal. Ibrahim Shah Sharqi returned to Jaunpur and Ganesa once again became the *defacto* ruler. Although, according to Nur Qutb-i`Alam the situation was frustrating , the replacement of a legitimate Muslim ruler, along the lines laid down by Ghazali, was clearly out of the question.It seems that an invasion would have been unpopular with the pro-Ganesa faction of Muslims, and Sultan Ibrahim Shah realistically saw his prospects of permanently ruling Bengal as bleak.Under such circumstances he gauged it imprudent to invade Bengal.

According to the *Akhbaru'l-Akhyar,* Nur Qutb-i'Alam died in 813/1410-11,but the *Mir'atu'l-Asrar* stated the the Shaikh died on 10 Zu'lqada 818/11th January, 1416. He was buried near his father's grave at Pandua, and the two tombs became a significant centre of pilgrimage in Bengal,receiving large indowments from affluent devtotees.

Shaikh Nur Qutb-i'Alam's son, Shaikh Anwar, was the family favourite and his father took great care with his education. Raja Ganesa is said to have banished him to Sunargaon and then had tortured him to death in order to discover where his ancestral treasury was hidden. Some of Shaikh Anwar's ideas were noble from the sufi point of view. Love, he believed, occurred when people opened their eyes spiritually, only then could they truly perceive the Beloved and think of Him alone.

The eldest son of Shaikh Nur Qubt-i 'Alam, Rafqatu'd-Din, was endowed with great meekness and humility towards others. Publicly, he admitted he was inferior even to a street dog, to a Muslim the most loathsome and unclean of all animals. Zahid, his son, was also a promising sufi. Probably, Raja Ganesa spared Rafqatu'd-Din, but his son and uncle were banished to Sunargaon. However, Sultan Jalalu'd-Din Muhammad Shah recalled Zahid to Pandua. Zahid's successors formed a hereditary line of spiritual succession traced from Shaikh Qutb-i 'Alam; none of them, however, ever reached the stature of Shaikh Akhi Siraj and his two successors.

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Nuru'd-Din (1378 — 1439)

Shaikh Nuru'd-Din Rishi was an eminent sufi saint and scholar of Kashmir.

The life of Shaikh Nuru'd-Din Rishi, whose original name seems to have been Nand, is shrouded in myths and legends. There is no general agreement among the sources about the date of his birth. However, many agree that he was born on 10 Zu'l-Hijja, 779/9 April, 1378.

It is said that the birth-place of Nuru'd-Din is Kaimuh, where his father Salar Gana'i, belonging to the tribe of watchmen, lived. it is also said that when the Shaikh was born he would not take milk from his mother's breast. Three days after his birth, lalla, the celebrated Shavite ascetic of Kashmir, happened to come by and spoke to the newly born baby: "You were not ashamed of being born; why are you ashamed to suck?" Thereupon the baby immediately started taking milk and Lalla thereafter

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continued to visit the house of the parents of Nuru'd-Din.

After the death of their father, the brothers of Nuru'd-Din, Shesh and Kundar, are reported to have tarned to a life of theft and robbery. When Nuru'd-Din grew older, they pressed him to share in their way of life, and Nuru'd-Din reluctantly agreed. Nuru'd-Din is said to have hinted at this in the following verses attributed to him:

"A spring has been lost in the stream,
A saint has been lost among the thieves.
A deeply learned man has been lost in the house of fools,
A swan has been lost among the crows."

However, the Shaikh proved an incompetent thief. His brothers, thinking that he might become a source of trouble, approached their mother and told her that he should leave them, as he was an ignorant fool. Their mother sent for him and said that if he considered stealing unlawful, he should take up some other means of earning his living.

The Shaikh agreed and went with her to a weaver to become his apprentice. But the very first day the weaver lost patience with him as he kept on asking questions about religion instead of attending to his work. The weaver sent for Nuru'd-Din's mother. She came and enquired what was wrong with him and why he did not get on with his work. The Shaikh replied: "No work in this world is easy. The tools of the weaver reminded me that we all have to leave this world. So we should not set our hearts on worldly success. Our destiny is determined at our birth, we work in order to keep alive until the moment when that destiny must be fulfilled. If we do not worship, how shall we achieve freedom from the punishments of the grave ?"

It seems that the stories were prepared to show Nuru'd-din's piety and innocence. They were intended to serve as a background-setting for some of his verses. It is common to stories of saints all over the world, to present them as moved by impulses of virtue even before the light of conversion draws upon them. The disciples of Kabir and Nanak to reconstructed the framework of their biographies on the basis of their verses.

The legendary nature of the incidents of Shaikh Nuru'd-Din's life, described in the hagiological literature, may also be judged by the fact that the same literature attributes his conversion to different sources. According to Baba Nasib once the Prophet appeared to the Shaikh in a dream, addressed him by his Kashmiri name Nand, and bade him to do pious deeds and be worthy of his name. The vision drew the veil from the eyes of Nuru'd-Din and he was increasingly drawn to the spiritual life.

Baba Dawud Mishkati and 'Abdu'l-Wahhab say that while the Shaikh and his brothers were once trying to break into a house, Lalla, who happened to be there, cried to Nuru'd-Din: "What will you get from this house? Go to a big house (i.e. God), you will get something there." On hearing this Nuru'd-Din, who was thirty years old at that time, immediately left his brothers and dug out a cave at the village of Kaimuh. Here for many years he performed his austere penances, withdrawing entirely from the life that surrounded him.

Shaikh Nuru'd-Din was a great mystic, who had risen high above the courts, and the social and religious institutions of the time. His sayings, as we shall see in the following pages, reveal that his conversion to the spiritual life was not accidental, but out of conviction. But the question arises, whence did he draw inspiration? Was he really influenced by the Sufis, who by his time had migrated to Kashmir in large numbers ?

All the earlier sources generally agree that the preceptor of Nuru'd-Din is not known, describing him merely as "Uwaisi". however, the later scholars such as A`zami and Wahhab assert that Nuru'd-Din received guidance from Saiyid Husain, the cousin of Saiyid `Ali Hamadani. But the discrepancy in their statements makes them unreliable.

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A'zami states that when Saiyid 'Ali Hamadani arrived in Kashmir (783/1381), Shaikh Nuru'd-Din was still unborn. Thus by the time Saiyid Husain died (792/1390). The Shaikh would not be more than nine years old. Again, A'zami says that Nuru'd-Din entered the spiritual path at the age of thirty. This then happened some seventeen years after Saiyid Husain's death, as A'zami agrees that the Shaikh was born in 779/1378.

According to one statement of Wahhab, Nuru'd-Din would be thirteen years old by the time Saiyid Husain died, as he gives the date of birth of Nuru'd-Din as 779/1377-1378. At another place like A'zami he states that the Shaikh's conversion took place when he was thirty years old. This suggests that it is unlikely that the Shaikh would have received any guidance from Saiyid Husain. The confusion in Wahhab's statements may also be judged by the fact that elsewhere he himself states that Nuru'd-Din's conversion took place because of Lalla.

Again, Wahhab, who was himself an adherent of the Kubraviya order, seems to be bent on connecting the Rishis with that order.

According to Wahhab, when Mir Muhammad, the son of Saiyid 'Ali Hamadani, heard about the virtues of Shaikh Nuru'd-Din, he went to see him. And after being convinced of his spirituality, the Mir asked the Shaikh to accept him as his disciple. But the Shaikh told Mir Muhammad that since he was a descendant of the Prophet, he should rather be his disciple. The Mir thereupon accepted him.

Saiyid 'Ali, Baba Nasib and Mishkati, the earliest to record the meeting of the Shaikh with the Mir, say nothing about this. In fact, the anecdote about Mir Muhammad's meeting with Shaikh Nuru'd-Din reveals that their attitudes to the problem were in conflict. It is said that Mir Muhammad criticised Nuru'd-Din for abstaining from meat. Some of his companions are even reported to have criticised the Shaikh for his lack of knowledge about the *shari'a*. Thus, it seems most unlikely that either Mir Muhammad or Shaikh Nuru'd-Din would have shown any desire to become the disciple of the other.

In fact, there seems very little doubt that Nuru'd-Din developed his thought in his own atmosphere. By this time, a new Bhakti movement, set in train by Lalla, had started in Kashmir. In view of the fact that she was a source of inspiration for Nuru'd-Din it will be useful to give a brief description of her life.

Like that of Nuru'd-Din, Lalla's life is shrouded in myth and legend. It is said that she came of a fairly well-to-do family of Brahmans of Pompur, and that right from her childhood she was given to an ascetic life. However, she was married to a Brahman boy in the same village. Her mother-in-law was cruel and her husband ignored her. Because of her mystical tendencies, Lalla failed to conform to the established social practices and was turned out of her husband's house. There-upon she started roaming from place to place in a semi-nude state. Probably it was disappointment in love and domestic life that turned Lalla into an ascetic. All that can be affirmed of her with certainty is that she flourished between the fourteenth and fifteenth centuries and that she was a senior contemporary of Nuru'd-Din.

The "Lal Wakhi" or 'Sayings of Lalla', are the "current coin of quotation" in Kashmir. They were first edited and rendered into English by Sir George Grierson in 1920. Later, Sir Richard Carnac Temple, in 1924, published a translation in English verse of Lalla's sayings with a detailed analysis of her teachings.

Self-denial, purity of life are the key-note of her sayings. She rejected the established religious dogmas and rituals. Was she influenced by Muslim saints such as Saiyid 'Ali Hamadani? Some modern scholars, including Temple and Muhibbu'l-Hasan, think so. But at the same time Temple, whom Muhibbu'l-Hasan follows, acknowledges that Lalla's association with Saiyid 'Ali is based on legend. It is most likely that the legend was concocted either to glorify the in-

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fluence of Saiyid 'Ali or to counteract the popular belief that Lalla influenced Shaikh Nuru'd-Din. There is in fact no trace of Islamic influence in Lalla's teachings, although some modern scholars such as Grierson and Temple have in vain tried to find some. Indeed, it was not the Muslim saints who influenced Lalla, but she who influenced a section of the Kashmiri Muslim saints, the Rishis, through Nuru'd-Din. Nuru'd-Din was a junior contemporary of Lalla and though the tales of Nuru'd-Din's encounters with Lalla may be taken as hagiological fabrications, at least they reveal that Nuru'd-Din was popularly considered to have had some association with Lalla. The similarity of their sayings and teachings would suggest this was more than mere association, and that Lalla was, in fact, an initial and important source of inspiration for Nuru'd-Din. Lalla, while pleading for spiritual as against formal worship, says:

"Who are they that wreathes of flowers bring?
What are the flowers that at the Feet they lay?
Water that they on the Image fling ?
What the spell that Shankar's Self shall sway."

Nuru'd-Din likewise points out:

"By bowing down, thou shalt not become a Rishi,
The pounder in the rice-mill did never raise up its head.
By bathing, the mind will not be cleaned,
The fish and otter never ascend the bank."

Lalla relates her spiritual experience in the following verses :

"Passionate, with longing in mine eyes,
Searching wide, and seeking nights and days,
Lo ! I beheld the Truthful One, the wise,
Here in mine own House to fill my gaze."

And Nuru'd-Din says :

"Searching far and wide in vain,
Lo! I found Him in my own country."

On the signs of immoral society Lalla observes:

"In these evil times doth Nature bow
Unto them that walk in wrongful ways.
Autumn pears and apples ripen now
With the apricots of summer days.
In the coming days of shame and wrath Mother and her daughter, hand in hand,
Strangers to accost shall wander forth;
Men and women in an evil band."

Nuru'd-Din makes the same point, employing almost the same language:

"The times will become more and more evil
Human nature itself will change for the worse,
Pears and apples whose ripening time is late autumn will change and ripen with apricots in the height of the rainy season ;
Mother and daughter hand in hand, will enjoy their days with strangers."

That Nuru'd-Din was influenced by Lalla's personality is quite clear from one of his sayings, in which he declares Lalla a great soul, He eulogizes her spiritual attainments and, despairing of surpassing them himself, strives only to equal them.

"That Lalla of Padmanpur
Who had drunk nectar
She is the Avatar and Yogini
O God, bestow the same (spiritual power) on me."

The personalities of Lalla and Nuru'd-Din are so mixed up that it is impossible to separate them. But there seems little doubt that Nuru'd-Din drew inspiration from Lalla, even if he did not actually become her disciple.

Shaikh Nuru'd-Din distinguished himself among all the Muslim saints of Kashmir, Jonaraja, the contemporary of the Shaikh, who rarely acknowledges the sanctity of any Muslim, describes him the greatest sage of the time. The Shaikh did not concern himself with propagating the faith of Islam. He gave himself up to austere penances. For some time, he subsisted upon wild vegetables, later on he gave them up and sustained life on one cup of milk daily. Finally, in his last years, he is said to have reduced his diet to water alone.

Shaikh Nuru'd-Din died on 26th Ramazan, 842/12th March, 1439, at the age of sixty three.

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He was buried with almost royal pomp at the village of Chrar; among the thousands of mourners was Sultan Zainu'l-'Abidin. The simplicity and the purity of Shaikh Nuru'd-Din's life has greatly impressed the people of Kashmir, who entertain the highest veneration for the saint to this day. It was, perhaps, to give the expression to popular sentiment that the Afghan governor, 'Ata' Muhammad Khan (early nineteenth century), struck coins in the name of Shaikh Nuru'd-Din.

Shaikh Nuru'd-Din received no formal education and left nothing in writing to posterity. However, his sayings, which he, like Lalla, expressed in the contemporary Kashmiri dialect, embody his teachings. They were handed down to posterity by word of mouth, and were written down two hundred years after his death. They long remained scattered in various works and have recently beed collected and edited in Persian script by Muhammad Amin Kamil, under the title of *Nur-Nama.*

Since they were passed from generation to generation by word of mouth, there is every possibility of interpolation. A comparison of the sayings attributed to Lalla, which were first collected in the eighteenth century, with the text of Nuru'd-Din, as established in the *Nur-Nama,* suggests that it may be impossible finally to decide the authorship of many of the sayings. The *Nur-Nama* ascribes to nuru'd-Din some of the sayings which Sir George Grierson attributes to Lalla.

Grierson, whom Temple follows, either did not bother to consult or had no access to persian sources and accepted as authentic Lalla's sayings, which were narrated to him by a Brahman named Dharma Dasa. But the following comparison of some of the sayings of Lalla with those of Nuru'd-Din invites considerable doubt. Lalla :

"Kyah Kara pontasan dahan ta kahna
wokh- shun yigh ligi karith yim gaiy soriy
samahon yath razi lamahan ada Kyazi
ravihe kahan gav."

To check "What shall I do to the five, to the ten, to the eleven, ????

A true saint is one who avoids publicity as poison. To ask for blessing from God while worshipping, is a sign of greed. According to him, "An *`alim* is one who distinguishes between the spirit and the flesh; and an *`arif* is one who is able to discriminate between the desires of the spirit and the desires of the flesh."

Shaikh Nuru'd-Din believes that although God has bestowed everything upon mankind, we are ungrateful and indifferent to His worship. "He remembers us, He provides our livelihood, He preserves our health, but we are lukewarm in His worship." To worship is a duty imposed on all creatures. Once, when the shaikh was in his cave at the village of Kaimuh, his mother came and asked solicitiously how he was putting up with the insects and rats in the cave. The Shaikh replied: "They too are worshipping." He added: "whatever creature has been given life by the grace of God, exists only for the purpose of worshipping Him. Whatever has the power to speak has a duty to worship him."

In strong terms he warns men to worship God from the moment they attain the age of reason. He used to ask if one does not turn towards God in the vigour of youth, how can one do so in old age ?

"Understand that sunt (lit. spring, i.e.youth)
is the best time (to worship),
It is better to be ready right from the beginning.
Do not lag behind, youth is an allusion,
what shall a man do if he misses his chance early."

Nuru'd-Din regarded a man's base nature *(nafs)* as his great enemy. The first duty of worship is to control one's desires. "The belly is the stronghold of the *nafs* and to fight the *nafs"* he says, "is a most meritorious holy war *(jihad)*." Again he says: "If one subdues his *nafs,* one is a great soul, and his efforts are pure worship."

The Shaikh strongly believed that man's

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nafs is the greatest obstacle in one's way to God. Repeatedly and with great vigour the Shaikh lays stress on the duty of crushing and overpowering it at all costs. It is said that once he was at the village of Pattan, where he saw some people cooking fish. His mouth began to water at the smell. He went near the stove but instead of taking a piece of fish, he put a burning piece of wood in his mouth and remarked: "O my *nafs* the fish for you is this."

This tale shows the high value the Shaikh placed upon the subjugation of the baser instincts, He himself gave up first bread, then vegetables and then milk. Later on, he tried to keep alive on water. His whole thought, and that of his followers, is based on the control of the *nafs*. He says:

" The *nafs* has disturbed me greatly,
The *nafs* has ruined me entirely.
It is the *nafs* which makes us destroy others.
The *nafs* is the slave of the devil."
"To serve the *nafs* is to thrust ashes into one's own eyes.
How then can one expect to see ?"
"The *nafs* is just like a rebellious calf, which should be tied up.
It should be threatened with the stick of fasting."
"Desire is like the knotted wood of the forest,
It cannot be made into planks, beams or cradles.
He who cut and filed it
will burn it into ashes."

The Shaikh condemned anger pride and greed, the source of which was selfish desires: "The proud should be sent to hell where they will become soft; like iron in the fire" Again, he is said to have remarked: "One cannot attain the Truth, if one does not give up anger, pride and greed."

" Those who kill tamogunas
They will bear (everything) with resignation,
Those who seek after ease, ease (God),
They consider everything (in this world) asashes (worthless).

He is very critical of the Mullas who make it their profession to recite the Qur'an and get money in return. He considers them veritable patterns of hypocrisy. They pursue knowledge for purely selfish reasons: "They wear big turbans and long garments; they carry sticks in their hands; they go from place to place and sell their prayers and fasts in return for food." The sayings of Shaikh Nuru'd-Din provide much information about the social life and religious attitudes of the *mullas* of his time:

"A spiritual guide seems like a pot full of nectar,
Which may be trickling down in drops.
Having a heap of books beside him,
He may have become confused by reading them.
On examining him we found him empty in mind,
He may by preaching to others but forgetting himself."
"The people of the *kali-yuga* in every house will pretend to be saints,
As a prostitute does when dancing.
They will pretend to be innocent and extremely gentle,
They will not sow beans, cotton seeds or grain.
They will excel thieves in living by unlawful means,
To hide themselves they will repair to a forest."
"O mulla your rosary is like a snake,
You begin to count the beads when your disciples come near.
You eat six meals one after the other,
If you are a mulla then who are the thieves ?"

Nuru'd-Din yearned for a society, based on moral values. He is conscious of the defects of the society in which he lived. There are many anecdotes associated with the life and doings of Nuru'd-Din, which not only reveal his disapproval of the established social customs, but also provide an ample evidence about the medieval society of Kashmir.

To expose hollowness of the cherished values of the society, the Shaikh is said to have had recourse to a device attributed to many saints. He went to attend a feast, to which he had been invited, in rags. Because of his wretched appearance he could not get admittance

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into the assembly of the guests. He returned to his place and came back richly dressed. When the feast was served, he put his sleeves and the corners of his costly garment into the dishes. The guests were astonished at his strange behaviour and asked him the reason. He replied with a smile: "The feast was not really for Nuru'd-Din but for the long sleeves."

Nuru'd-Din believed in complete harmony among different religions and preached place and understanding in them. He must have been concious of the hatred and tension which were created during the reign of Sultan Sikandar, and was keen to restore harmony between Muslims and non-Muslims. According to Jonaraja, Suha Bhatta, who after his conversion to Islam became the champion of that religion and persecuted the non-Muslims, put restrictions on Nuru'-Din. It is most likely that Nuru'd-Din disapproved of the actions of Suha Bhatta, and raised his voice against it. His own sayings, in which he calls on people to follow the path of peace and harmony, show his strong desire for understanding, love and affection among all sections of the Kashmiris.

"We belong to the same parents.
Then why this difference ?
Let Hindus and Muslims (together)
worship God alone."
"We came to this world like partners.
We should have shared our joys
and sorrows together."

Nuru'd-Din's message was not confined to one race or one class, but addressed to mankind as a whole. He belonged to the universe. He expressed his thought in the simple language of his people, clothing his ideas with similes and examples familiar from their experience. His verses therefore had an immediate appeal to the unlettered masses. Allusions to his sayings and verses both by the Muslims and non-Muslims of Kashmir are quite common even today and have become almost proverbial. Above all the sayings of Nuru'd-Din are the expression of the ideas of many thinkers of his time. In this way, he and his sayings have the great importance.

Shaikh Nuru'd-Din attracted a large number of people to his fold. Among his prominent disciples were Bamu'd-Din, Zainu'd-Din, Latifu'd-Din Nasru'd and Qiyamu'd-Din. There is no evidence that Nuru'd-Din gave a *Khilafatnama* to any of his disciples or that he nominated any of them as his successor. But Saiyid Ali, the author of *Tarikh-i-Kashmir,* calls the first four above mentioned disciples his *Khalifas,* and the later writers have followed the Saiyid.

Of these four *Khalifas,* the first three are alleged to have been born as Hindus, and to have been converted to Islam by Nuru'd-Din. The sources, however, are not unanimous about the circumstances of their conversion; the details they relate are drawn from the stock of standard Sufi stories, and there is no external evidence to support their statements. Therefore, one must view them with considerable caution.

It is said that Bamu'd-Din was a famous Brahman, respected by many Kashmiri Hindus, residing at Bamuzu, where he used to worship numerous idols. He is credited with having possessed remarkable miraculous powers, even as a Hindu. For example, he is reported to have bathed daily at dawn, simultaneously at five different places in Kashmir. Chandanyar Adavin and to have called one day on Shaikh Nuru'd-Din, who asked the purpose of the visit; he replied that he wanted his friendship. Nuru'd-Din answered that there could be no friendship between them unless he accepted Islam. Latifud-Din yielded and at the same time gave up his post and became the disciple of the Shaikh.

The story of Nuru'd-Din approaching Bhuma Sidh (Bamu'd-Din) dressed in a bloody cow-skin is quite incompatible with the character of the Shaikh. The tale related by Saiyid 'Ali and A'zami of the two men competing in levitation is a stock tale of the Yogi-Sugi confrontations described in almost every hagiological work.

The tradition that Nuru'd-Din made conversion to Islam a condition of his helping Zainu'd-Din, when he was sick, is also

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irreconciable with Nuru'd-Din's humaintarian bent of mind. Mulla Ahmad bin Sabur says that Zainu'd-Din was searching for a Pir, when he met Nuru'd-Din and became his disciple. His version accords better with Nuru'd-Din is known character.

Once again Mulla seems to show more respect for the facts in the reason he offers for Latifu'd-Din's conversion. According to him, Latifu'd-Din was overpowered by mystical attraction towards God, and so he abandoned his post and became Nuru'd-Din's disciple.

The stories which credit Nuru'd-Din with having converted Bamu'd-Din, Zainu'd-Din and Latifu'd-Din to Islam are all concocted and seem to have been designed to prove Nuru'-d-Din's zeal and missionary spirit. They show that he was not only an orthodox Sufi but also a narrow minded Muslim.

But in his recorded remarks there is no mention of this zeal. He is said to have remarked once: "I am prejudiced against nobody and I seek to influence nobody". Had he been orthodox and narrow minded he would not have recognized Lalla as an *avatar* and superior to himself. In his sayings, he strongly advises people to live in peace and asks both Hindus and Muslims to live as brothers. Again, had he been a missionary, he would have joined hands with Suha, Bhatta, who put some restrictions on him, to covert the Hindus to Islam.

It is more likely that the simplicity love of mankind and sympathy with human suffering of Nuru'd-Din appealed to the people of other communities and many became his disciples and later on accepted Islam.

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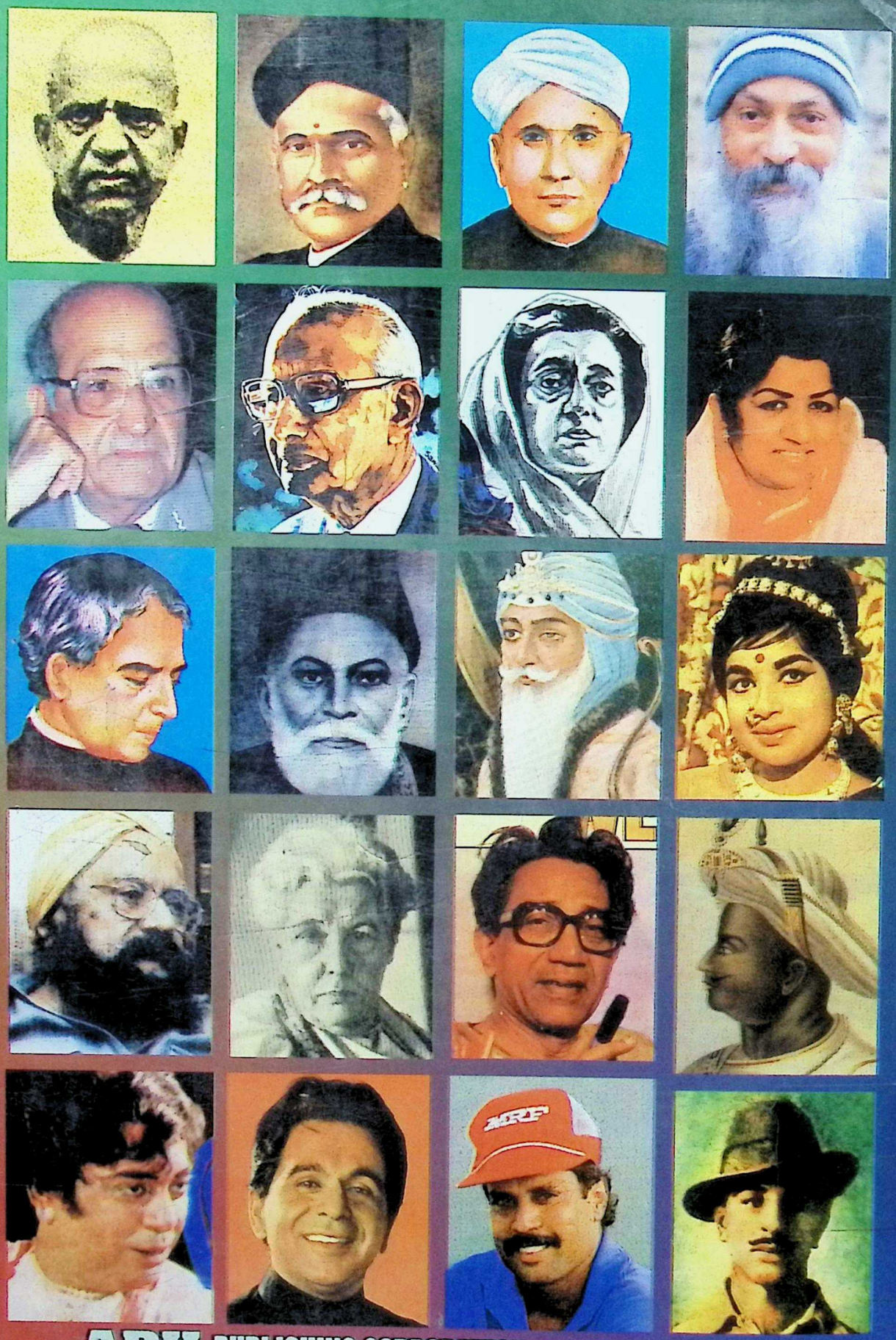

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